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needed for the College Library, so as
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of the College.”

PALAESTRA.

Untersuchungen und Texte aus der deutschen
und englischen Philologie.

Herausgegeben

von

Alois Brandl, Gustav Roethe und Erich Schmidt.

LII.

Geschichte der Fabeldichtung in England bis zu John Gay
(1726).

Nebst Neudruck von Bullokars „Fables of Æsop“ 1585, „Booke at
Large“ 1580, „Bref Grammar for English“ 1586, und „Pamphlet for
Grammar“ 1586.

Von Max Plessow.

BERLIN.
MAYER & MÜLLER.
1906.

PALAESTRA LII.

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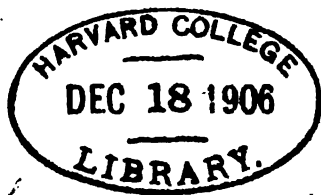
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BERLIN.
MAYER & MÜLLER
1906.

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Luxy Osgood fund.

Vorwort.

Die folgende Untersuchung ging hervor aus einer Seminararbeit über die Fabeln John Gays und deren Vorlage. Diese wurde erweitert zu einer Dissertation, in der die gesamten englischen Vorstufen vor Gay berücksichtigt werden sollten. Hierbei ergab sich die Schwierigkeit, daß die Fabelsammlung Bullokars, die kurz vor Shakespeares Auftreten erschienen war, weder im Original noch im Neudruck auf dem Kontinent aufzutreiben war. Ich reiste daher nach Ablegung der Doktorprüfung nach London und schrieb das Buch im Brit. Museum ab, um selbst einen Neudruck zu liefern. Dabei kam eine zweite Schwierigkeit zum Vorschein: Bullokars seltsame Schreibung. Sie durch die heutige englische Rechtschreibung zu beseitigen, dazu konnte ich mich als Philologe nicht entschließen, da sie für die Aussprachelehre jener Zeit zu lehrreich ist; sie beizubehalten, machte einen Schlüssel notwendig. Zu diesem hatte Bullokar kurz vorher das Material gegeben in seinem „Booke at large“. Es ist so kraus, daß ich mich entschied, diese Schrift mit abzdrukken, damit sich Bullokar selbst erkläre. Da er außerdem in den Fabeln seine grammar notes verwendet, wie er sie in seiner „Bref grammar for English“ von 1586 niedergelegt hat, so hielt ich es für geboten, auch dieses Buch zugleich mit dem darin enthaltenen „Pamphlet for grammar“ neuzudrukken. So kommt es, daß sich zwei Männer, die so wenig miteinander gemein hatten wie Bullokar und Gay, auf dem Titelblatt dieses Buches zusammenfinden.

Als der Druck der Texte schon ziemlich weit gediehn war, erfuhr ich, daß ein Überblick über Bullokars Leben und seine Sprachlehre bereits in dem Jahresbericht der Oberrealschule zu Marburg a./L. 1904/05 von Oberlehrer E. Hauck vorliegt und daß er darin eine „Systematische Lautlehre Bullokars“ ankündigt. Da sich Herr Hauck schon längere Zeit mit seiner Arbeit beschäftigt hatte, so nahm ich von einer grammatischen Ausbeutung von Bullokars Schriften Abstand und begnüge mich mit ihrer möglichst genauen Wiedergabe.

Zu besonderem Danke bin ich der Verlagsanstalt verpflichtet, die es mir durch Anschaffung zahlreicher neuer Typen wesentlich erleichterte, den Abdruck dem Original ähnlich zu machen; sowie einem ungenannten Wohltäter, der mir durch Vermittlung der Seminardirektion die Mittel zu der zweiten Englandreise gewährte; endlich den Verwaltungen des Brit. Museums und der Bodleiana für liebenswürdige Unterstützung zu jeder Zeit. In die mühsame Arbeit des Kollationierens hat sich mein Oxforder Freund Charles B. Smith in aufopfernder Weise mit mir geteilt. Wie viel seine Hilfe bedeutete, ist zu ermessen, wenn man bedenkt, daß bei dem Satz der Bullokarschen Schriften über fünfzig neugegossene Typenformen verwendet wurden, die auseinander zu halten eine Hauptaufgabe war.



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Die englische Fabeldichtung bis zu John Gay 1726.

A. Einleitung.

1. Literatur über Gays Fabeln.

John Gay (1685—1732) hat zwar mit der „Bettleroper“ den glänzendsten Erfolg seines Lebens errungen; aber der seiner Fabeln erwies sich als dauerhafter, denn sie erlebten bis in die jüngste Zeit herein viele Neuauflagen und werden noch immer als Schul- und Kinderbuch in England und Indien gebraucht. Kurz nach ihm erklärten bereits die Kritiker, ihm gebühre der erste Platz unter den englischen Fabeldichtern. Überdies wurden sie schon im 18. und später im 19. Jahrhundert in die meisten europäischen und einige asiatische Sprachen übersetzt. W. H. Kearley Wright zählt in dem bibliographischen Anhang seiner Neuausgabe von Gays Fabeln (London 1889) 131 Ausgaben auf. Gays Fabeln bezeichnen, wie der Gesamtherausgeber seiner Werke, John Underhill (London 1893, I 47), in Übereinstimmung mit anderen Kritikern bemerkt, den Gipfel der englischen Fabeldichtung überhaupt; und den Fabeln allein verdankt er noch heute seine Volkstümlichkeit.

Trotz dieser Wertschätzung hat ihnen die Forschung bisher wenig Aufmerksamkeit zugewendet. Die Fabeln des Schotten Henrysone des 15. Jahrhunderts sind von den Anglisten bedeutend mehr studiert worden. Wright und Underhill, die beide einen sorgsam Neudruck der Fabeln nach den ursprünglichen Manuskripten geben, betonen zwar die Originalität Gays, sind aber auf die Quellen mit keinem

Worte eingegangen. Jacobs dagegen, der den „Æsop“ des Caxton neudruckte (W. Caxton, *The Fables of Æsop*, London 1889, *Bibl. de Carabas* IV, I 197) streift die Neuerungs- und Verschönerungssucht Gays gegenüber La Fontaine. Sarrazin in der Neuausgabe von Gays Singspielen (Engl. Textbibl. 2, S. VI) hat ihn zu einem Nachahmer des Lamotte gestempelt.

Eine historische Untersuchung wird allerdings weit auszugreifen haben. Da für Gay dieselben Quellen flossen wie für La Fontaine, so mußte den Nachahmern Äsops vor 1726 in voller Breite nachgespürt werden; und da seit mittelenglischer Zeit die Nachahmungen Äsops in England nie aufhörten, kam ich bis in jene Zeit zurück. Bei solchem Umfang des Stoffes ist mir gewiß manche Einzelheit entgangen; doch hoffe ich, daß eine Gesamtübersicht über die Entwicklung der englischen Fabeldichtung die Stellung Gays am deutlichsten erkennen läßt und daß ich zugleich über alles, was mit Fabelübersetzung, -anspielung und Tierepos zusammenhängt, also auch über die Satiriker der Shakespeare-Zeit, Licht verbreiten kann.

Unter Fabel versteh ich dabei ausschließlich Tiergeschichten mit Nutzenanwendung. Die Dichter selbst haben den Begriff weiter gefaßt. Sie haben schon im Altertum auch Menschen, Pflanzen und Allegorien mit lehrhaften Reden eingeführt. Ebenso wird die Fabel im Mittelalter und von La Fontaine und Gay behandelt. Andererseits bezeichnete man als Fabeln auch legendenhafte Geschichten im Gegensatz zu *true stories*. So bestehn Drydens „*Fables*“ 1700, außer Chaucers „Hahn und Fuchs“, aus einer Reihe von Erzählungen berühmter Männer- und Frauengestalten. Bei einer so vagen Definition wäre meine Arbeit uferlos geworden. Nicht berücksichtigt ist natürlich die letzte Art von Fabeln; sonst ist jedoch alles, was ich als Fabel benannt fand, aufgenommen worden. Außerdem bin ich insofern über Fabel im strengen Sinn des Wortes hinausgegangen, als das Tierepos mit in betracht kam, das man

affiliated, essential
fact
stanc, historical
in time, antekinte
dis-way with, dist
founder for leading

Sitte, sowie einen möglichst passenden Charakter. Wesentlich für das Schicksal dieser Dichtungsart wurde es, daß sie frei von nationalem Gepräge und ohne geschichtlichen Hintergrund ist: das erleichterte ihr das Wandern über alle Grenzphäre. Als Epos entbehrte sie zunächst der ausdrücklichen Lehrhaftigkeit; doch konnte sich eine lehrhafte Richtung leicht einstellen, da sich im Tier jede menschliche Schwäche sofort zur Karikatur steigert. Je weniger Zusammenhang zwischen Tiergeschichte und Ausdeutung bestand, desto notwendiger wurden breite Nutzenwendungen, die sich allmählich zur Hauptsache ausdehnten. Aus dem Tierepos entwickelte sich so die Tierfabel. Da die erzählende Einkleidung jetzt Mittel zum Zweck war, konnte sie von Tieren auf Pflanzen, leblose Wesen, Göttergestalten und dergleichen übertragen werden. Die Tierfabel begnügte sich oft mit einigen notdürftigen, abgerissenen epischen Zügen, sie wurde stilarm, während die Tierepik ausführlicher ist in der Anschauung und behagliche und humoristische Schilderungen liebt. Diese ganze Entwicklung vollzog sich wesentlich bereits bei den Indern und liegt so in der Sammlung Bidpai vor.

Auf zweifachem Wege gelangte die Fabel nach Westen. Nach Griechenland kam sie hauptsächlich durch den sogenannten Äsop. Die nach ihm bezeichnete Sammlung aus dem 5. Jahrhundert v. Chr. bildet die wichtigste Grundlage für die späteren Dichtungen. Sokrates, Aristophanes, Plato, Plutarch u. a. haben fleißig daraus geborgt, von Lateinern besonders Horaz. Als *testimonia de Æsopo et fabulis Æsopicis* sind in der „*Fabularum Æsopicarum collectio, quotquot græce reperiuntur*“ (Oxonix 1718), 58 griechische und 10 lateinische Stellen aus verschiedenen Schriftstellern als Entlehnungen angeführt.

Als Gesamtübersetzer des Äsop ins Lateinische und zugleich aus Prosa in Jamben hat sich Phädrus betätigt unter Kaiser Augustus und dessen Nachfolger. Sein Name ließ den des Äsop für längere Zeit vergessen.

Im 3. Jahrhundert n. Chr. wurde der Äsop durch Babrius (s. Jacobs I 216) in griechische Verse gebracht, der selbst wieder ins Lateinische übertragen wurde, wörtlich durch Julius Titanus, freier um 400 durch Avianus; seine Sammlung besteht allerdings nur aus 42 Fabeln.

Über die Aufnahme des Phädrus im Frankreich der Karolinger, über Fredegar, Paulus Diakonus, Alkuin usw. hat Gröber gehandelt im Grundriß f. rom. Phil. II 179 (ferner s. Junker, Grundriß der Geschichte der französ. Literatur 4. Aufl. S. 132).

Aus dem 9. Jahrhundert stammt die Teilübersetzung des Phädrus in lateinische Prosa, die „Æsopus ad Rufum“ betitelt ist. Das 10. Jahrhundert lieferte drei neue Bearbeitungen des Phädrus. Unmittelbar aus ihm schöpfte der französische Mönch Adémar, um 950—1030, der freilich nur 67 Fabeln in der Sammlung des Leydener Manuskriptes vereinigte, nach dem ersten Herausgeber 1709, Fr. Nilant, auch „Romulus Nilantii“ genannt. Den beiden anderen lag der „Æsopus ad Rufum“ als Quelle vor: das „Weissenburger Ms“, jetzt in Wolfenbüttel, enthält 63, der „Romulus“, dessen älteste Handschrift als Codex Burneianus im Brit. Museum liegt, 83 Fabeln (vgl. H. Österley, Romulus, die Paraphrasen des Phädrus und die Äsopische Fabel im Mittelalter, Berlin 1870; Hervieux I 226 ff.; Sauerstein S. 19 ff.; Jacobs I 5 ff.). Jetzt wurde der „Romulus“ — nicht ohne Grund hatte man das Werk mit dem Titel hohen Alters ausgestattet — berühmter als Phädrus, dessen Name erst wieder 1596 erklingt, als seine Fabeln zum erstenmale gedruckt wurden.

Der zweite Weg führte von Indien über Syrien nach Arabien; er hatte aber für die abendländische Literatur keine nennenswerte Bedeutung.



B. Die englische Fabeldichtung vor John Gay.

1. Die Fabeldichtung bei den Normannen und Angelsachsen.

Von Frankreich zog die Fabel mit der normannischen Eroberung nach England. Ein Wandteppich in Bayeux aus der Zeit Wilhelms des Eroberers, von der Königin Matilde angefertigt, stellt Szenen aus den Äsopischen Fabeln dar, scheinbar nach der Sammlung Adémars; darunter „Wolf und Kranich“, „Fuchs und Krähe“, „Wolf und Schaf“, „Schwalbe und Vogel“ u. a., während „Adler und Schildkröte“ dem Avian entlehnt ist (s. J. Comte, *La tapisserie de Bayeux*, Rouen 1879, der eine photographische Wiedergabe bietet; Jacobs I 181).

Um 1200 dichtete Marie de France 103 Fabeln (ed. K. Warnke, *Bibl. Normannica VI*, Halle 1898). Über die Entstehung des Werkes sagt sie selbst im Epilog Z. 9ff.:

Pur amur le cunte Willalme,
le plus vaillant de cest reialme,
m'entremis de cest livre faire
e de l'Engleis en Romanz traire.
Esope apelé um cest livre,
kil translata e fist escrivre,
de Griu en Latin le turna.
Li reis Alvrez, ki mult l'ama,
le translata puis en Engleis,
e jeo l'ai rimé en Franceis.

Die Dichterin glaubte danach, einen englischen Äsop König Alfreds zu bearbeiten. Hervieux (I 583), der in 3 Hss. statt Alvrez den Namen Heinrich fand, meinte, die Stelle auf König Heinrich I. beziehen zu sollen; aber es sind 23 Hss.

vorhanden, und jene drei gehören nicht zu den besten. Jacobs (I 161) dachte bei Alfred nicht an den König, sondern an den englischen Philosophen des 12. Jahrhunderts und läßt diesen durch Vermittlung des Juden Berachjah ha Nakdan aus einem arabischen Äsop schöpfen. In der Tat hat dieser Jude in seinem „Mischle Schualim“ ungefähr dieselben Fabeln (107) verarbeitet; was aber von anderen Forschern umgekehrt so erklärt wird, daß Berachjah von Marie abhängt (K. L. Roth, Die Äsopische Fabel in Asien, Philologus VIII 131; M. Steinschneider, Die hebräischen Übersetzungen des Mittelalters und die Juden als Dolmetscher, Berlin 1893, § 275 und 573). Es ist daher vorsichtiger, mit Warnke (S. XLIV ff.) und Mall (Zs. f. rom. Phil. IX 161 ff.) eine verlorene englische Vorlage anzunehmen, deren Verfasser Alfred hieß und aus der Marie eine Anzahl unverständener Worte mit übernahm. Daß man im 12. Jahrhundert eine Äsopübersetzung dem König Alfred zugeschrieben hatte, ist bei der Volkstümlichkeit und Beliebtheit seines Namens durchaus begreiflich; ging doch auch eine Sammlung von Sprichwörtern im Mittelenglischen unter seinem Namen. Alfreds wichtigste Quellen waren vermutlich der „Romulus Nilantii“ und der gewöhnliche „Romulus“, wobei freilich das Vorhandensein orientalischer Stoffe auffällig bleibt; auch die Tiersage und Bauernschwänke scheinen hereinzuspielen. Fortan stand bis zur Mitte des 13. Jahrhunderts die Fabeldichtung in keinem europäischen Lande in so hoher Blüte wie in England, allerdings in lateinischer Sprache.

2. Die lateinische Fabeldichtung in England im 12. und früh-13. Jahrhundert.

Die ältesten Zeugnisse lassen sich in den Werken des John of Salisbury (ed. J. A. Giles, London 1848) nachweisen. Als er bei seinem Landsmann Papst Hadrian IV. (1154–59) weilte, gab ihm dieser eine Botschaft nach England mit, um unter Anwendung der Fabel von dem Haupt und den Gliedern die Nation zur Eintracht zu ermahnen

(I 46). In seinem Hauptwerke, dem „Polycraticus“, spielt er auf „Wolf und Schaf“, auf den mit der Löwenhaut bekleideten Esel, auf „Adler und Schildkröte“ und andere Fabeln an (III 6 u. 7). Äsops Leben und Tätigkeit sind hier bereits der Mittelpunkt zahlreicher Legenden geworden; als Fabeldichter wird er mit Avian zusammen genannt (IV 189), dann als Tragöde bezeichnet (IV 231), endlich gemeinsam mit Roscius für einen Schauspieler gehalten (IV 278). Auch sonst ist er für John of Salisbury ein geläufiger Gewährsmann (III 73, V 185).

Richard Löwenherz tadelte nach der Rückkehr aus seiner Gefangenschaft (1194) das schlechte Betragen seiner Barone, indem er ihnen die indische Fabel von dem Menschen, dem Löwen und der Schlange erzählte, die er aus dem Orient mitgebracht haben wird. Alle drei werden von einem Landmann aus einer Grube befreit, und die Tiere erweisen sich ihrem Wohltäter später dankbarer als der Mensch (s. Jacobs I 183). Solche Anspielungen auf Fabeln setzen voraus, daß diese in den weitesten Kreisen bekannt waren.

Von Zeugnissen kommen wir zu Autoren, indem wir zu Walther von England, dem Kaplan Heinrichs II., übergehn. Er ließ seinen Schüler, den König Wilhelm von Sizilien, zur Übung in lateinischer Prosodie die drei ersten Bücher des Romulus gegen 1175 in Verse bringen, die er selbst dann noch verbesserte. Diese Fabelsammlung gewann weite Verbreitung, in England allein ist sie in 21 Hss. vorhanden (beschrieben von Hervieux I 432ff.). Sie ging unter dem Namen des „Anonymus Neveleti“, ihres ersten Herausgebers 1610, bis Hervieux in Gualterus Anglicus den Verfasser entdeckte. Ursprünglich enthielt sie 60 Fabeln, die allmählich auf 68 anwuchsen, und übertraf für geraume Zeit den „Romulus“ an Berühmtheit.

Nach Walthers Vorbilde brachte Alexander Neckam, gebildet in Paris, 1215 Abt in Exeter, um 1200 eine Reihe Prosafabeln des „Romulus“ und einige von Walthers Fabeln, im ganzen 42, in Verse, betitelt „Novus Äsopus“. Außerdem bearbeitete

er 8 Fabeln des Avian als „Novus Avianus“. Die Fabeln des Lateiners sind meist denen des Äsop beigelegt worden; oft segelten sie sogar unter Äsopischer Flagge, wie schon im „Romulus“ das Vorhandensein der Fabel von dem Adler und der Schildkröte zeigt.

Einzelne Fabeln hat Neckam außerdem noch in seinem berühmtesten Werke „De naturis rerum“ (ed. Th. Wright, London 1863) neben zahlreichen Tieranekdoten eingestreut. Nach dem „Romulus“ schildert er u. a., wie der schlaue Fuchs den eitlen Raben, der ein Stück Käse im Schnabel hält, zum Singen verleitet (S. 206) und wie die Frösche, die Jupiter zweimal um einen König anflehn, ihre Torheit schwer büßen müssen (S. 348).

Eine andere kleine Sammlung, genannt „Anti-Avianus“, enthält 9 Fabeln des Avian; sie liegt in einem Ms. des 13. Jahrhunderts in Cambridge und scheint von einem Nachahmer Walthers herzuführen.

Mit einer größeren Fabelsammlung wagte sich dann Odo von Cheriton hervor, wieder ein in Paris gebildeter Engländer, der 1233 die Güter seines Vaters in Kent übernahm. Als vielseitiger Polyhistor schrieb er auch um 1220 einen Band von 75 Äsopischen Fabeln (ed. Hervieux IV), ziemlich weitschweifig und mit starker Betonung der Nutzenanwendung; denn er verfolgte die Absicht, die Sittenlosigkeit der Geistlichen zu bekämpfen. Die Fabeln kommen in mehreren von Odos Schriften vor, im „Bestiarium vel brutarium“, im „Opus sexaginta parabolarum“, im „Aliud opus parabolarum“ und in den „Narrationes quaedam“, aber immer in derselben Gestalt. Mit der Gnomik seiner Landsleute war er so vertraut, daß er an drei Stellen Sprichwörter in englischem Wortlaut einfügt. In der Fabel „De abbate, cibo et monachis“ heißt es: Selde cumet se betere; in „De busardo et de nido ancipitris“: Of (eie) hi the brothte of athele hi ne myhtte; und endlich in „De lupo qui voluit esse monachus“: Thai thu Wolf hore hodi te preste tho thu hym sette Salmes to lere, evere beth his geres to the groueward. Etwas abweichend steht im Ms. Harl. 219: If

al that the Wolf un to a preest worthe and be set un to
book psalmes to leere, yit his eye evere to the wodeward.

Bei ihm findet sich auch, wenn wir von Berachjah ha
Nakdan absehn, das erste Zeugnis für die Tiersage in England.
Er redet von Ysemgrimo, id est Lupo; Tebergo, id est Cato;
Chantecler, scilicet Gallus; Berengarius, scilicet Ursus; von
Reinardus dagegen schon ohne Zusatz. Wie aus dem Ge-
brauch der Tiernamen hervorgeht, ist die Tierepik erst im
Begriff, sich in England einzubürgern.

Ausgeprägte Fabeln begegnen ferner in seinen Parabeln,
die er als Materialsammlung für Predigten anlegte und nach
damaliger Gepflogenheit gerne mit erbaulichen Geschichten
schmückte. Natürlich haben die Fabeln bei dieser nützlichen
Verwendung viel von ihrem ursprünglichen Aussehn ver-
loren. Wie alle Fabeldichter seiner Zeit schöpfte auch Odo
aus dem „Romulus“.

3. Die englische Fabeldichtung vor Chaucer.

Crab, how

Die erste Fabel, die uns ganz in englischer Sprache er-
halten ist, steht in den „Old English homilies“ des 12. bis
13. Jahrhunderts (ed. R. Morris, EETS XXIX 50). Sie han-
delt vom jungen Krebs, der nicht weiß, wie er vorwärts
schwimmen soll, und seiner Mutter, die ihn lehrt, dies mit
dem Strome zu tun. Sie ist dem Avian (Fab. 3) entlehnt.

Die erste selbständige Tiergeschichte in englischer
Sprache ist die köstliche Novelle vom Fuchs und Wolf,
noch vor 1272 in Kurz-Reimpaaren von einem Südengländer
verfaßt, offenbar von einem Kleriker (ed. Th. Wright, Percy
Society VIII; Mätzner, Altengl. Sprachproben I 130ff.; ferner
s. A. Brandl in Pauls Grundriß f. germ. Phil. II 629). Die
Grundlage ist Äsops Fabel vom Fuchs und Bock, die in den
„Roman de Renart“ aufgenommen und hier erweitert wurde.
Von diesem Tierepos hat unser Dichter den Stoff entnommen,
allerdings mit großer Freiheit. Sie handelt vom Fuchs Re-
nouard, der nach einem vergeblichen Anschlag auf den Hahn
Sire Chauntecler durstig in einen Brunneneimer steigt und,

in die Tiefe hinabgefahren, gerne heraus möchte. Der Wolf Sigrim läßt sich vom Fuchse betören, oben in den Eimer zu springen und so den Gefangenen herauf zu ziehn. Renouard entrinnt mit Spott, während Sigrim von den Klosterbrüdern entdeckt und halbtot geschlagen wird. Alle Vorzüge der Fabliaux-Technik sind dem Gedichte eigen: Reale Auffassung, launische Darstellung und eine leise Satire auf den Heuchler im Fuchspelz, der im Paradiese zu sein vorgibt, um den Wolf in die Tiefe zu locken, und beim Herausfahren ihm noch Seelenmessen zu lesen verspricht.

Eingefügt in das satirische Gedicht „Song on the times“ (ed. Th. Wright, Polit. Songs, London 1839, S. 195 ff.), das in der letzten Regierungszeit Eduards I., † 1307, in der 8zeiligen Kreuzreim-Strophe geschrieben wurde, ist die Fabel vom Löwen, der über Wolf, Fuchs und Esel Gericht abhält. Fuchs und Wolf, als Abbild der Kirche und der Großen, bestechen den ^{partial} ^{partialis} Richter und werden daher trotz ihrer Übeltaten freigesprochen; während der Esel, der im Gefühl seiner Unschuld ohne Geschenke erscheint, verurteilt und in Stücke gerissen wird, weil er einmal Gras gefressen hat. Die Quelle scheint eine lateinische Dichtung in Distichen aus dem 13. Jahrhundert zu sein, der „Poenitentiarius sive Asinariarius“ (ed. Fr. Kritz, Erfurter Progr. 1850), in dem das Schicksal des armen Esels bereits einen literarischen Niederschlag gefunden hatte.

Hier ist auf eine Variante dieser Geschichte in der byzantinischen Literatur hinzuweisen. Der allerdings stark veränderte und mit Elementen der Tierepik vermischte und erweiterte Stoff ist in zwei griechischen Fassungen erhalten, die zwischen der Mitte des 15. und dem Anfang des 16. Jahrhunderts entstanden sind. Die ausführlichere, in gereimten Versen, ist die „Schöne Geschichte vom Esel, Wolf und Fuchs“, während die „Legende vom ehrsamem Esel“ kürzer und reimlos ist (s. K. Krumbacher, Geschichte der Byzantinischen Litteratur von Justinian bis zum Ende des Ost-römischen Reiches, München 1897, S. 880 ff., worauf mich

Dr. W. Reich freundlichst aufmerksam machte). Der Stoff ist aus den abendländischen Tiersagen durch eine italienische Zwischenstufe, wie die besonders in der gereimten Fassung zahlreich vorhandenen italienischen Wörter zeigen, nach dem Orient gelangt. Die Änderungen und Zutaten sind sehr groß, aber der gemeinsame Grundgedanke — Fuchs und Wolf erhalten trotz ihrer Übeltaten Verzeihung, während der arme Esel für den Galgen reif ist, da er einmal ein Lattichblatt gefressen hat — ist festgehalten. Gänzlich fehlt der Gerichtshof mit dem Löwen als Richter. Fuchs und Wolf befinden sich vielmehr auf einer Seereise, einer Pilgerfahrt in das Morgenland, und auf ihr Zureden hat sich ihnen der Esel angeschlossen. Den Anlaß zu ihrer Beichte gibt der angebliche Traum des Fuchses von einem entsetzlichen Sturm, der ihnen unheilbringend bevorstehe. Der Ausgang ist nun gerade entgegengesetzt, denn die Übeltäter erhalten ihre verdiente Strafe und zwar durch den, den sie verderben wollten, den Esel. Mit der Figur des Esels ist eine Wandlung vor sich gegangen: er ist nicht mehr der arme Tropf, der unschuldig stirbt oder doch Strafe erleiden muß; er ist jetzt schlauer und geriebener als der Fuchs. Von seinen fürchterlichen Feinden hat er sich zuerst durch eine List befreien wollen, indem er vorgibt, sein Herr weile mit vielen Jagdhunden in der Nähe, wie es der Hahn dem vom allgemeinen Landfrieden redenden Fuchs gegenüber in der Fabel mit so gutem Erfolge tut. Als er hiermit kein Glück hat, ist er noch nicht mit seinem Latein zu Ende. Denn als er sein Todesurteil hört, da erzählt er von einem großen und Wunder wirkenden Geheimnis, mit dem sein Hinterfuß ausgestattet sei; das Geheimnis offenbart sich dann dem Wolf in so gewaltigen Fußritten, daß er über Bord fällt, während der Fuchs auf eine nähere Bekanntschaft verzichtet und schleunigst Reißaus nimmt. Der listige Esel mutet zuerst etwas merkwürdig an. Die Erklärung ist jedoch sehr einfach: es hat eben eine Übertragung und Verwechslung zwischen Pferd und Esel stattgefunden. Die Geschichte von

der Stute und dem Wolf ist uns allen geläufig, sei es, daß die Stute von dem Geheimnis ihres Hinterfußes berichtet, sei es, daß sich der Wolf als Käufer des Fohlens oder als Arzt ausgibt. Anstelle des Pferdes erscheint schon sehr früh in den Fabeln (bei Bullokar, Valla Fab. 27, Rimicius Fab. 77) der Esel als der Held. Selbst Löwe (Bullokar, *Æsop* Fab. 32) und Bär (im „Pierce Pennilesse“ des Thomas Nash) teilen das Schicksal des Wolfes und werden vom Esel oder von der Stute bestraft. Diese Beispiele zeigen jedenfalls, wie leicht charakteristische Züge einzelner Tiere auf andere übertragen wurden

Im „Ayenbite of inwyt“ von Dan Michel, 1340, wird die Prosafabel vom Hund und Esel erzählt (ed. R. Morris, *EETS* XXIII 155). Als Gewährsmann für den weit verbreiteten Stoff wird ausdrücklich Ysopes genannt. Der Esel will dem Beispiele des kleinen Hundes folgen und seinen Herrn freundlich begrüßen, indem er ihm seine Beine um den Hals legt; für sein törichtes Benehmen erhält er Schläge. Durch solche Fabeln, heißt es weiter, belehrte der weise Mann seine Familie. Im „Romulus“ (I Fab. 17) und seinen Bearbeitungen (z. B. Odo) ist sofort die Rede vom Esel, während bei Marie de France (Fab. 15) erst das Verhältnis des Hundes zum Herrn geschildert wird.

Hier erwähnen will ich auch ein kurzes Gedicht, wahrscheinlich noch vor 1350 entstanden, über die Abenteuer des „fals fox“, der verwegen Hühner und besonders Gänse raubt und allen Nachstellungen schlau entgeht. Die Quelle ist unbekannt. Abgedruckt ist das Gedicht in den „Reliquiae antiquae“ (ed. Th. Wright, London 1841—43, I 4).

Langland schaltet nach Art der Kleriker im Prolog der zweiten Redaktion des „Piers Plowman“ von 1377 (ed. W. Skeat, Oxford 1886, I 14) die Fabel von den Mäusen ein, die gerne der Katze eine Glocke umhängen wollten; aber als diese gebracht wird, wagt es keine, das schwierige Werk auszuführen. Eine erfahrene Maus gibt ihnen darauf den Rat, zufrieden zu sein; denn es sei besser für sie, von einem

Großen regiert zu werden — in Anspielung auf die politischen Zeitverhältnisse —, als von vielen. Der Stoff ist sehr alt und bereits im „Pantschatantra“ (ed. Th. Benfey, Leipzig 1859, I 605) enthalten. Langland hat ihn wahrscheinlich von Odo übernommen, dabei aber sehr erweitert.

In „Barlaam und Josaphat“, einer der beliebtesten Legenden des Mittelalters, sind Fabelstoffe bearbeitet worden. In der mittellenglischen Übersetzung aus dem 14. Jahrhundert (ed. Horstmann, Altengl. Legenden, Paderborn 1875) steht die Geschichte vom Vogel (Nachtigall), der den Bauern drei Wahrheiten lehrt, die dieser nicht befolgt (S. 220 V. 421 ff.), und die von den drei Freunden, von denen nur der dritte bei seinem Wohltäter im Unglück ausharrt, während die beiden anderen ihn verlassen (S. 222, V. 541 ff.). Beide Erzählungen kommen in dieser Fassung schon in der indischen Urquelle vor. Am Anfang des 12. Jahrhunderts hatte sie Petrus Alfonsus, ein getaufter Jude aus Spanien, in seiner „Disciplina Clericalis“ aufgenommen, einer Sammlung von verschiedenen Stoffen aus jüdischen und arabischen Vorlagen, die als Anleitungen für Geistliche gedacht waren. Von hier aus wurden sie schnell weiter verbreitet und drangen auch in die Fabelliteratur. Parallelen zeigen die „Gesta Romanorum“, Bromyards „Summa praedicantium“, Lydgates „Bauer und Vogel“ und Caxtons „Æsop“ (Fab. 6 und 1 des Alfonces).

4. Der Niedergang der lateinischen Fabeldichtung im 14. Jahrhundert.

Nach Odo von Cheriton begnügt sich die lateinische Fabeldichtung meist mit einfacher Wiedergabe der alten Fabeln. Abschriften von Walthers Fabeln begegnen häufig im 14. und sogar noch im 16. Jahrhundert (s. Hervieux I 580). Außerdem lassen sich zwei mehr nach Selbständigkeit strebende Nachahmer und Fortsetzer von Walther und Odo im 13. und 14. Jahrhundert — nur die Schrift bietet einen ungefähren Anhaltspunkt für die Abfassungszeit — nachweisen (s. Hervieux IV 184 ff.), die aber dabei mehr und mehr von

der Form der Äsopischen Fabel abwichen und sich der Heiligenlegende näherten. In den Hss. dieser Zeit finden sich auch einzelne Fabeln eingestreut, so die von der Bäuerin und dem Wolf (= Avian Fab. 1) und von der Stadt- und Landmaus (= Horaz Sat. II 6); beide abgedruckt in den „Reliquiae antiquiae“ (I 204 und I 320).

Besonders hervorgehoben zu werden verdient der Bischof von Rochester, Jean of Sheppey, der 1360 starb. Der dritte Band seiner „Sermones“ (s. Hervieux IV 162 ff.) enthält 73 Fabeln, von denen 52 aus Odo, die übrigen aus dem „Romulus“ und dessen Bearbeitungen geborgt sind. Seine Fabeln zeichnen sich aus durch Kürze in der Erzählung und Genauigkeit im Ausdruck; die Nutzanwendung ist fast ganz unterdrückt. Wie die Odos richten sie sich scharf gegen die Prälaten. Anlaß zu Nachahmungen scheinen sie nicht gegeben zu haben.

Predigten mit Einmischung von Fabeln, die aus Odo geschöpft sind, enthalten ferner die „Contes moralisés“ des englischen Franziskaners Nicole Bozon um 1350, der nach Frankreich auswanderte (s. Hervieux IV 85 ff.). In seinem Text hat er aber einzelne Sätze immer noch in englischer Sprache eingefügt. So sagt er in „Bubo, pullus suus et accipiter“ von der Eule: Bubo (anglice an howle) und: Hyt ys a fowle brydde that fylyzth hys owne neste; in „Mures et catus“: Clym! clam! the Catte lepe over the damme; in „Vulpes et ovis in puteo“: For was hyt never myn kynd Chese in welle to fynd; in „Leo et mus“: de boverica (anglice fro the chepyn). Er verwendet nach Odos Vorbild auch Namen der Tiersage. In der Fabel von „Leo, lupus, vulpis et asinus“ redet er vom Fuchs: Et tu Reginalde und vom Esel: Domine Baldewine.

Unter Odos Einfluß stehn endlich noch die beiden Dominikaner Robert Holkot, † 1349, und John Bromyard, ein Hauptgegner Wycliffes. Die meisten von Holkots Schriften sind schwer zugänglich, viele noch nicht veröffentlicht, darunter auch seine „Four books of sermons“. In Bromyards

„Summa praedicatorum“ (ed. Nürnberg 1485) wimmeln die den Abhandlungen folgenden Beispiele geradezu von Fabeln, die oft als Äsopische bezeichnet werden. So berichtet er u. a. vom Adler, der gegen sein Versprechen die Jungen des Fuchses raubt, und dessen Rache (N IV, IV); vom alten, sich krank stellenden Löwen, der die ihn besuchenden Tiere verzehrt, und vom Fuchs, der an den Fußspuren die Schändlichkeit des Löwen erkennt (P VIII, XXIII); vom prahlenden Fuchs, der trotz seiner vielen Verschlagenheiten von den Hunden ergriffen wird, während sich die Katze durch ihre eine Kunst, durch Klettern, auf einen Baum rettet (S. III, XVI).

5. Von Chaucer bis Lydgate.

Die hervorragendste Schöpfung der Tierepik in England ist Chaucers köstliche Erzählung vom Hahn und Fuchs in den „Canterbury tales“ (ed. W. Skeat, Oxford 1894, IV 271 ff.), deren Einfluß bei Lydgate, Henrysone, Spenser und sogar noch bei Dryden fühlbar ist. Wir erfahren die lustige Geschichte aus dem Munde des Nonnenpriesters, wie es scheint, im Anschluß an den „Roman de Renart“, Branche 2, aber mit großer Freiheit der Vorlage gegenüber. Der Stoff ist auch früh in die Fabelliteratur gedrungen, so behandelt bereits Marie de France den Kern unserer Erzählung, jedoch ohne die Traumdeutung, in der Fabel vom Hahn und Fuchs (= Caxton V Fab. 3). Die gelungene Schilderung, wie der Hahn Chauntecleer den geriebenen Fuchs Daun Russell überlistet, ist weit gerühmt und zu bekannt, als daß ich näher darauf einzugehn brauchte. Nur hat Chaucer die vorangehenden Traumgeschichten zwischen Chauntecleer und Pertelote mit zuviel gelehrtem Beiwerk umgeben.

Daß er auch sonst die Tiersage kannte, zeigt eine Anspielung in der „Reeve's tale“ Z. 4054—56:

„The gretteste clerkes been noght wysest men“,
As whylom to the wolf thus spak the mare;
Of al hir art I counte noght a tare.

In der 17. Branche des „Roman de Renart“ und seiner Bearbeitung aus der ersten Hälfte des 14. Jahrhunderts, dem „Renart le contrefet“, wird das Abenteuer zwischen Wolf und Stute geschildert. Diese errät und vereitelt die bösen Absichten des Wolfes, indem sie ihn veranlaßt, die angebliche Inschrift ihres Hinterfußes zu lesen, mit dem sie ihm dann einen fürchterlichen Schlag versetzt. In Caxtons „Reynard“, Kap. 27, nähert sich der Wolf der Stute unter der Vorpiegelung ihr Fohlen kaufen zu wollen. Der Preis, sagt die Stute, stehe auf ihrem Hinterfuße. Hier tut der Fuchs, als Zeuge und Anstifter jenes Vorgangs, den obigen Ausspruch. Über das Vorkommen der Begegnung zwischen Stute und Wolf in den Fabelsammlungen Äsops vgl. o. S. XXXV.

Endlich begegnet Renard, the foxes sone, in der „Legende der guten Frauen“ (Z. 2448), während Chaucer merkwürdigerweise in seiner Übersetzung des „Rosenromans“ die Namen aus der Tiersage Sir Isangrin, Tibers, Dan Belin nicht beibehalten hat.

Wohlvertraut war der Dichter außerdem mit den Äsopischen Fabeln. Als Gewährsmann nennt er Äsop in der „Tale of Melibeus“ Z. 2370, wo Isepe sagt: Ne trust nat to hem to whiche thou hast had som tyme werre or enmitie, ne telle hem nat thy conseil (= Caxton V Fab. 8). Auf die Fabel von der Eiche und dem Riedgras weisen zwei Stellen in „Troilus and Criseyde“, Buch I Z. 257: The yerde is bet that bowen wol and winde Than that that brest, und Buch II Z. 1387—89: And reed that boweth doun for every blast, Ful lightly, cesse wind, it wol arise; But so wil not an ook whan it is cast (= Caxton IV Fab. 20); während sich die Fabel vom irdenen und ehernen Topf widerspiegelt in der Ballade „Truth“ Z. 12: Stryve noght, as doth the crokke with the wal (= Avian Fab. 39). In der „Knight's tale“ Z. 1177—80 heißt es: We stryve as dide the houndes for the boon, They foughte al day, and yet hir part was noon; Ther cam a kyte, whyl that they were wrothe, And bar away the boon bitwixe hem bothe. Diese Fabel ist sehr verändert, denn sonst kämpfen Löwe und Tiger,

oder auch Löwe und Bär (Croxall Fab. 60) um ein Reh, das ihnen inzwischen vom Fuchs geraubt wird. Der Raubvogel erscheint nur im Kampf zwischen Maus und Frosch oder zwischen zwei Hähnen. Endlich wird im Prolog des Weibes von Bath Z. 692: *Who peyntede the leoun?* auf das Zwiesgespräch zwischen Mann und Löwe angespielt. Die Fabel kommt zuerst im Avian (Fab. 24) vor, später in vielen anderen Sammlungen, so bereits im „Romulus“ (IV Fabel 15); doch handelt es sich hier nicht um einen „peynted“, sondern in Stein gehauenen Löwen (= Caxton IV Fab. 15).

Chaucers Zeitgenosse Gower hat in seiner „*Confessio amantis*“ (ed. Macaulay, Oxford 1899) mehrere Erzählungen als Fabeln bezeichnet. Indessen trifft der Ausdruck Fabel für diese langatmigen Erzeugnisse nicht zu; nur der Stoff einzelner ist den Tierfabeln entnommen. Im 5. Buche Z. 4937—5162 wird in der Geschichte von Adrianus und Bardus die Fabel von dem Menschen, dem Affen und der Schlange geschildert, um den Menschen als das undankbarste aller Geschöpfe hinzustellen. Es ist dieselbe Fabel, die Richard Löwenherz berichtet, nur hatte er anstelle des Affen einen Löwen. Gower hat den Stoff sehr erweitert. Die Fabel vom neidischen und habgütigen Mann des 2. Buches Z. 291 ff. ist dem Avian entlehnt. Bei Gower wird ein Engel von Jupiter zu den Menschen geschickt, bei Avian Phöbus und später bei Bullokar (Fab. 107) Apollo; die übrigen Züge sind alle übereinstimmend: da der, der zuletzt wünscht, das doppelte des Gewünschten erhält, so läßt der geizige Mensch dem neidischen den Vortritt; dieser wünscht nun, auf einem Auge blind zu sein.

Die erste größere, wenn auch noch sehr unvollständige Übersetzung Äsopischer Fabeln ins Englische, die uns erhalten ist, hat John Lydgate verfaßt. Die mit „*Æsop*“ bezeichnete Sammlung (ed. Sauerstein, Anglia IX 1 ff.) besteht aus einem Prolog und sieben Fabeln, über deren Inhalt Sauerstein ausführlich in seiner Dissertation handelt. Er setzt sie zwischen 1388 und 1390 an, da die 7. Fabel vom Hund

und vom Schatten in dem sicher noch im 14. Jahrhundert geschriebenen Ms. Ashm. 59. II steht, und zwar während Lydgate in Oxford Student war; für eine Jugendarbeit sprechen ferner die geringe Übung in der Behandlung des Verses und die Unbeholfenheit im Ausdruck. Lydgates Studentenzeit in Oxford müssen wir aber vor 1388 ansetzen, da er bereits 1389 Subdiakon in Bury St. Edmonds wurde und vor seinem Eintritt in das Kloster eine Reise nach Frankreich und Italien gemacht haben soll. Außerdem weist die ganze Anlage und Behandlung des Stoffes darauf hin, daß er die Fabeln erst während seiner Mönchszeit geschrieben hat. Beim Lesen aller Fabeln werden wir sofort an Odo und die Kleriker erinnert; es kommt ihm nicht so sehr auf die Fabel selbst an — was nicht verhindert, daß er sie sehr weitschweifig erzählt — als auf die moralischen Zutaten. Um recht eindringlich auf seine Leser, vielleicht auch Hörer — denn möglicherweise hat er selbst Predigten gehalten und darin Fabeln eingeschaltet — einzuwirken, folgt Vergleich auf Vergleich. Den Kleriker und die Ähnlichkeit mit Predigten zeigt die 1. Fabel vom Hahn und Edelstein, in der er mitten in der Schilderung, als der Hahn den Stein gefunden hat, eine lange Abhandlung über Tugend und Laster, Müßiggang und Arbeit hält und dann die ausführliche Nutzenwendung mit den Worten schließt: *The wordly man labourith for richesse And on the world settith al his intent; The vertuous, to avoide al idelnesse, With suffisaunce holdith hym self content; Eche man therfor with suche, as god hath sent, Thank the lord, and in vertu kepe him stabe.* In der 2. Fabel vom Wolf und Schaf vergleicht er den Wolf mit dem folkes ravenous und das Lamm mit dem poraile; der arme Mann, der tugendhaft und zufrieden lebt, wird gepriesen, während dem Tyrannen mit der Hölle gedroht wird. In der 3. Fabel, die in der Form eines Streitgedichtes abgefaßt ist, handelt Lydgate von V. 111 bis zum Schluß, V. 224, über false jorroures and a false witnesse, womit Gott ein großes Unrecht ge-

schehe. Ebenso ist es in den übrigen Fabeln, überall mit dem sehr stark ausgeprägten Hinweis auf Gott und den Glauben, indem er dabei zugleich kräftig für die Armen eintritt. Mit Ausnahme der 1. Fabel hat Lydgate allen anderen eine oft verhältnismäßig lange Einleitung vorangestellt, in der er das durch die eigentliche Fabel zu erläuternde Thema bereits im voraus moralisierend behandelt.

Der poetische Wert der Fabeln ist nur gering. Nachahmung haben sie nicht gefunden. Der größte Fehler ist eine maßlose Weitschweifigkeit; daneben wirken die vielen Vergleiche und Beispiele seiner oft übel angebrachten Gelehrsamkeit störend und langweilig. So führt er z. B. in der 5. Fabel von der Maus und dem Frosch von Z. 63—110 folgende Namen mit den entsprechenden Zutaten auf: Cresus, Mydas, Salamon, Diogenes, Alisaunder, Priamus, Aurora, Bachus, Thetus; ähnlich ist es in den übrigen.

Nach Sauerstein hat Marie de France Lydgate als Vorlage gedient. Übereinstimmungen zeigen sich im Übergang vom Prolog zu den Fabeln, in der Schilderung der eigentlichen Fabeln und in den Nutzenwendungen. Diese Annahme wird noch dadurch gestützt, daß er die Werke der Marie de France sicher kannte, deren „Lai des deuz amanz“ er ins Englische übertrug. Die Fabeln unseres Dichters sind auch bei Marie die ersten sieben, nur die Reihenfolge ist verschieden. Es sind gleich Fabel 1, 2, 6, während 3, 4, 5, 7 den Fabeln 4, 7, 3, 5 bei Marie entsprechen. Romulus und Walther stehn zwar ebenfalls nahe, kommen aber nicht in Betracht, da sie die Fabel von der Kuh, dem Schaf, der Ziege und dem Löwen, die bei Lydgate fehlt, an 6. Stelle haben. Nun sagt aber Lydgate ausdrücklich am Ende jeder Fabel: Here endith the tale of Isope how that usw., nach der 2. Fabel: Here endith the secunde tale of Isope usw., während das Fehlen der Schlußworte nach der 4. Fabel ein Versehn des Schreibers sein kann. Außerdem tragen Fabel 2 und 3 eine auf ihre Zahl bezügliche Überschrift. Der Dichter hätte nicht so schreiben können, wenn in seiner

Vorlage eine abweichende Reihenfolge gestanden hätte. Da die Fabeln bald nach ihrer Entstehung abgeschrieben wurden, so können die Verschiedenheiten nicht von späteren Schreibern herrühren. Ferner gibt der Dichter auffälligerweise an keiner einzigen Stelle den leisesten Hinweis darauf, daß seine Quelle französisch abgefaßt war. Im Gegenteil finden sich im Prolog recht bedeutende Abweichungen: während die französische Dichterin ihre Fabeln auf eine griechische Urquelle zurückführt, kennt Lydgate diese ebensowenig wie den Kaiser Romulus; er hält Isopus vielmehr für einen römischen poyet laureat, der während seiner Anwesenheit in Rom die Fabeln dichtete, um dem Senate zu gefallen. For whiche I cast to folwe this poyete, And his fabulis in Inglyssh to translete (Prolog. Z. 29). Dies deutet vielmehr darauf hin, daß er einer lateinischen Vorlage folgt, die wahrscheinlich eine Übersetzung der Fabeln der Marie war. Dadurch läßt sich auch die verschiedene Reihenfolge leichter erklären.

In der Fabel vom Hahn und Edelstein hat Lydgate bei der Beschreibung Chaunticlères — es ist der einzige aus der Tiersage verwendete Name — Chaucers „Hahn und Fuchs“ vorgeschwebt. Auch der Prolog enthält eine aus Chaucer geborgte Stelle.

Neben seiner Äsop-Übersetzung ist die Erzählung von dem Pferd, der Gans und dem Schaf zu nennen (ed. Degenhart, Münchener Beiträge z. rom. und engl. Phil. 19), die, obgleich vom Dichter am Anfang der Nutzenanwendung als Fabel bezeichnet, einem Streitgedichte näher kommt. Jedes der drei Tiere rühmt seine Vorzüge, jedes glaubt, dem Menschen am nützlichsten zu sein; Richter in diesem Streite sind Löwe und Adler, die sie auffordern, mit ihrem Lose zufrieden zu sein. In der Nutzenanwendung tritt Lydgate für Gleichberechtigung aller Stände ein. Parallelen dieses Stoffes bieten die „Gesta Romanorum“ und Nicale Bozons „Contes moralisés“.

Die Geschichte vom Bauer und Vogel der Barlaam- und Josaphat-Legende wird von Lydgate in einem langen

Gedichte behandelt (ed. Halliwell, A selection from the minor poems of Dan John L., Percy Soc. II 179), scheinbar nach der französischen Übersetzung der „Disciplina clericalis“ des Petrus Alfonsus.

Die Erzählung von der Krähe, die dem Phebus die Untreue seines Weibes kund tut und dafür ihrer weißen Federn und des Gesanges beraubt wird, weicht noch mehr von der Form Äsopischer Fabeln ab. Quelle war der französische „Roman der sieben weisen Meister“.

Außerdem finden sich Anspielungen auf Tierfabeln in den übrigen Gedichten.

Die englischen „Gesta Romanorum“ (EETS XXXIII), die zu Anfang des 15. Jahrhunderts entstanden sind, enthalten eine beträchtliche Anzahl von Fabeln. Einzelne Fabeln der lateinischen Vorlage, die meist aus Odo stammen, sind nicht übersetzt worden; andererseits wurden aber auch neue aufgenommen, darunter 9 aus Odo, die nicht in der Quelle stehn.

6. Die Fabeldichtung in Schottland.

Isidore Bruce
Fox
Samson
Das älteste Zeugnis ^{bedeutendste} der Kenntnis ^{Knowledge} von Tierfabeln vermittelt Barber in seinem „Bruce“ von 1375 (EETS XI). Im 9. Buche ^{hört man in} wird von dem Fuchs erzählt, der in des Fischers Hütte eingedrungen ist und gerade einen Lachs verzehrt, als der Fischer eintritt. Da der einzige Ausweg ^{verboten} versperrt ist, nimmt der Fuchs seine ^{Flucht} Zuflucht zu einer ^{Liste} List: er ergreift den Mantel des Fischers und wirft ihn ins Feuer; während sich der Fischer vergebens ^{strebt} bemüht das Kleidungsstück zu ^{zwe} retten, entkommt der Fuchs. So verliert er den Lachs, den Mantel und den Fuchs. Diese Geschichte, zu der keine weitere Fassung ^{ang} bekannt ist, ist für die frühe Aufnahme ^{der Fabeln in Schottland} der Fabeln in Schottland von einiger Wichtigkeit, denn erst mehr denn 100 Jahre später dichtete der bedeutendste Fabeldichter vor Gay, Robert Henryson, der Schulmeister von Dunfermline. Ich übergehe dabei das „Buch von der Eule“ von Richard Holland 1450, da es zu weit von der reinen Tierfabel ^{ab} abweicht.

Henrysone verfaßte in der Chaucerstrophe (ab ab bcc) zwischen 1476 und 1486 einen Prolog und 13 Fabeln; mit eingerechnet ist dabei ein zweiter Prolog, der der 7. Fabel unmittelbar vorangeht. Eine Analyse aller Fabeln gibt Diebler in seiner Dissertation über Henrysones Fabeldichtungen (Halle 1885), einen Neudruck in der Anglia (IX 337 ff. und 453 ff.), ^{weiter} ferner D. Laing (Edinburg 1865, S. 100 ff.). Den Quellen nach, die vom Dichter zu verschiedenen Zeiten benutzt wurden, scheiden sich die Fabeln in drei Gruppen. Die erste besteht aus dem Prolog und den Fabeln 1, 2, 6, 7, 8, 12, 13. Vorlagen waren die Fabeln Walthers — Diebler nennt ihn noch den „Anonymus“, da er die Untersuchungen von Hervieux nicht kannte —, denn Prolog Z. 28: Dulcius arrident seria picta jocis ist wörtlich dem Prolog Walthers entnommen, der beginnt: Ut juvet, ut prosit, conatur pagina praesens: Dulcius arrident seria picta jocis. Henrysone glaubt, das Original vor sich zu haben, da er Esope diese Stelle in den Mund legt. Bei Walther entsprechen die Fabeln der Reihenfolge nach 1, 12, 4, 18, 20, 2, 3.

Diebler

Laing's Angabe

Daneben hat der Dichter auch aus Lydgates Übersetzung ^{vorläufig} geschöpft, denn wie dieser schildert er Äsop als poet lawriate und stempelt ihn sogar zu einem nobill clerc. Fabel 1, 3, 2 von Lydgate hat er zu Fabel 1, 6, 12 benutzt und dessen 5. Fabel von der Maus und dem Frosch zu der 2. Fabel von der Stadtmaus und Landmaus und der 13. Fabel von dem Frosch und der Maus. Der Schluß des Prologs klingt zugleich an Walther und Lydgate an, die beide keine Beziehung zueinander hatten.

Benennung von Lydgate

Über die Abfassungszeit gibt der zu Fabel 7 gehörende Prolog Aufschluß; denn die von der Überlieferung völlig abweichende Lebensbeschreibung Äsops muß Henrysone vor 1484, vor dem Erscheinen von Caxtons „Æsop“ verfaßt haben, da die dort gegebene Biographie für die damalige Zeit als allein zutreffend galt. Ebenfalls vor 1484 sind die Fuchsgeschichten, Fabel 3, 4, 5, 9, 10 entstanden, da sie noch als Äsopische bezeichnet werden, während Caxton Fabel 10 dem Petrus

Alfonsus zuschreibt. Angeregt zu den Fuchsfabeln wurde er hauptsächlich durch Caxtons „Reynard“ von 1481; außerdem borgte er aus dem „Roman de Renart“, besonders aus den Branchen 5, 10, 11, aus der alten sächsischen Tiernovelle vom Fuchs und Wolf (zu Fab. 3 und 10), und aus der „Disciplina clericalis“ des Petrus Alfonsus. Hauptquelle für „Chantecleir and the fox“ ist Chaucers „Geschichte des Nonnenpriesters“, wie sich denn überhaupt an vielen Stellen zeigt, daß Henrysone seinen Chaucer gut kannte. Vielleicht hat er auch Odo von Cheritons „Gallus qui est capellanus bestiarum“ gekannt. Die Namen der Tiersage übernimmt er nicht, sondern ersetzt sie, mit Ausnahme Chantecleirs, durch schottische; der Fuchs wird Tod, der Wolf Freir Wolf Wait-Skaith genannt.

Da die 11. Fabel vom Wolf und Widder bei Caxton steht, in den anderen Quellen aber fehlt, so kann sie erst nach 1484 geschrieben sein. Diebler meint, es sei dies die einzige Fabel, die sich bei Gay wiederfände. Eine Entlehnung Gays ist aber ausgeschlossen, denn bei Henrysone bekleidet sich ein Widder mit dem Fell des toten Schäferhundes und verfolgt so den Wolf, bis er eines Tages seine falsche Hülle verliert und entdeckt wird, während in seinem „Shepherd's dog and wolf“ (I Fab. 17) die Hauptpersonen der Schäferhund und der Wolf sind; von einem Widder und einer Verkleidung ist keine Rede.

Danach haben wir für die Abfassungszeit folgendes Ergebnis: Von 1476 etwa bis 1481, vor Caxtons „Reynard“, sind Fabel 1, 2, 6, 7, 8, 12, 13, zwischen 1481 und 1484 die Fuchsgeschichten Fabel 3, 4, 5, 9, 10, und bald nach 1484 die 11. Fabel nach Caxtons „Æsop“ geschrieben.

Henrysone überragt seine Vorbilder durch eine wortreiche und schwungvolle Sprache, Klarheit im Ausdruck, fließende Verse, gewandte Darstellung, treffende Kleinmalerei und dramatische Belebung. Er hat die Fabeltechnik im Gegensatz zu Lydgates Unbeholfenheit auf eine künstlerische Höhe emporgehoben. Bei ihm beobachten wir zuerst La

Fontaines Auffassung, daß die Fabel lehren und zugleich ergötzen müsse. So schlägt er anstelle von Lydgates moralisierenden Reden und Vergleichen oft einen humorvollen und dabei geistreichen Ton an, der angenehm berührt. Auch Henrysone bekundet noch ein starkes religiöses Empfinden, indem er die zunehmende Entfremdung von der Kirche beklagt und für Hingabe an den wahren Glauben eintritt; gegenüber Lydgate läßt sich aber bereits eine merkliche Abnahme dieser durch Odo hereingebrachten religiösen Richtung spüren, die der Fabeldichtung ihrem ganzen Wesen und Ursprung nach fremd ist. Ferner fehlt es dem Dichter nicht an Originalität; wesentlich seine eigene Erfindung sind die 4. und 5. Fabel, die als Fortsetzungen der dritten gedacht sind.

Henrysones Abhängigkeit von Lydgate scheint mir größer, als man bisher angenommen hat. Im allgemeinen geht er zwar mehr gerade auf sein Ziel los wie dieser oder ersetzt die moralisierenden Einleitungen durch behagliche Eingangsschilderungen. Besonders auffallend ist Lydgates Einfluß in der Nutzenanwendung, denn auch der Schotte sagt ausführlich, wer mit den Tieren gemeint sei; so in der 6. Fabel mit dem einfältigen Schaf the pure Commounis, mit dem Wolf ane Shiref stout, mit dem Raben ane fals Crownais; in der 7. Fabel vom Löwen und der Maus wird der Löwe mit einem Fürsten verglichen, der sich des Tieres Großmut zum Vorbild nehmen solle, die Mäuse mit dem Volke, das die Treue bewahrt, obgleich sie oft verkannt wird. Ähnlich ist es in der 13. Fabel. Sehr an Lydgate erinnert der Schluß von Fabel 5 und Fabel 8, da er in beiden in die Form eines Gebetes ausklingt. Daß Henrysone nicht immer die Weitschweifigkeit Lydgates meidet, zeigt sehr deutlich Fabel 8 „The preiching of the swallow“, wo der Dichter der eigentlichen Fabel lange religionsphilosophische Betrachtungen über Gott und Gottes Allmacht vorausschickt, die 112 Zeilen von den 329 vorhandenen, also ein Drittel der ganzen Dichtung umfassen; darauf folgen noch ausführliche Schilderungen über die Reize und Annehmlich-

keiten des Landlebens und eine Jahreszeitenbeschreibung, Z. 156: June . . . that jolye tyde usw., die trotz aller Schönheit denn doch sehr bedenklich „eine gewisse sättigende Fülle poetischer Malerei“ überschreiten. Weiter verweise ich auf die 2. Fabel, in der die Darstellung der Lebensgewohnheiten der Stadt-, besonders aber der Feldmaus einen zu breiten Raum einnimmt; auf die 6. Fabel von „Dog, sheip, and wolf“ — in der Form eines Streitgedichtes erzählt — wo eine kleine Abhandlung über Rechtsverhältnisse, über digesten und codices gegeben wird; auf die 4. Fabel, wo der Fuchs lange astronomische Betrachtungen anstellt, über die Stellung der Gestirne, obgleich dies ein alter Zug der Tiersage ist, da die mittelalterlichen Dichter es liebten, die Tiere aus der Stellung der Sterne auf ihr Schicksal schließen zu lassen. Die Aufzählung von 66 Tiernamen in der 5. Fabel und die vielen Gespräche zwischen Wolf und Landmann in der 10. Fabel sind ebenfalls zu ausgedehnt. Überhaupt hat bei Henrysone ein Zusammenfluß von Tierfabel und Tierepos stattgefunden, der dem Weiterleben seiner Fabeln sicher hindernd im Wege stand. In der Nutzenanwendung, die in den Fuchsgeschichten am kürzesten behandelt ist, hat der Schotte sein Vorbild an Ausführlichkeit noch übertroffen. Diebler tadelt das Verhältnis von Fabel und Nutzenanwendung nur in der 12. Fabel, wo es sich, in Strophenzahl ausgedrückt, wie 13:10 stellt. Hierher gehören aber noch: Fabel 1 mit 8:6, Fabel 6 mit 16:9, Fabel 13 mit 19:9, Fabel 7 mit 24:7 und Fabel 8 mit 38:9. Endlich ahmt er Lydgate auch darin nach, daß er recht oft seine Schulmeisterweisheit anzubringen sucht und sich wie dieser auf Solomon, Aristotell und ähnliche Gewährsleute beruft.

Henrysone gebührt unzweifelhaft das Verdienst, die Fabeldichtung in Schottland tatsächlich erst zu Ansehn gebracht zu haben. Daß seine Fabeln trotz vieler Vorzüge verhältnismäßig nur geringen Erfolg hatten, ist besonders darauf zurückzuführen, daß er sich zu wenig um Grenze und

Begriff der Fabel gekümmert hat. Zu Nachahmungen haben sie, abgesehen von Dunbar und Wyatt, nicht angeregt, dagegen wurden sie 1570 in Edinburg gedruckt. Da sie als newlie imprinted bezeichnet werden, so ist mindestens ein älterer Druck anzusetzen, nach Diebler zwischen 1508 und 1515. Der Londoner Buchhändler Richard Smith ließ 1577 eine Übersetzung ins Englische erscheinen, vermutlich nach der Ausgabe von 1570. Endlich veröffentlichte Andrew Hart 1621 in Edinburg einen als newlie revised and corrected bezeichneten Neudruck; der Text ist aber schlecht und unbrauchbar, da er zu viel Abweichungen aufweist.

Henrysones Einfluß verrät sich in William Dunbars Gedicht vom Fuchs und Lamm aus dem ausgehenden 15. Jahrhundert, das ein Liebesabenteuer Jacobs IV. von Schottland schildert (ed. J. Schipper, Wien 1894, S. 35). Indes verdankt der Dichter nur die Einkleidung den Tierfabeln seines Landsmannes, der lange in Dunfermline lebte, wo das Abenteuer stattfand.

*Dunbar's
Hox + Lamb*

7. Von Caxton bis zu Spenser.

Inzwischen waren in England zwei Werke erschienen, die für die Fabelliteratur von besonders großer Bedeutung wurden: William Caxtons „Reynard the Foxe“ von 1481 (ed. E. Arber, London 1895) und sein „Æsop“ von 1484. Ihr Einfluß auf Henryson ist schon gezeigt worden. Das Tierepos übertrug Caxton in 43 Kapiteln nach einer 1479 in Gouda veröffentlichten Prosafassung, der „Hystorie van Regnaert die Vos“. Die Urquelle war die französische Fassung des Pierre de St. Cloud, die um 1250 von dem Flamländer Willem als „Van den vos Reinaerde“ ins Holländische übersetzt, am Ende des 14. Jahrhunderts umgearbeitet und erweitert und 1479 gedruckt wurde. Caxton folgt getreu seiner Vorlage; er hat sogar viele Wörter in niederdeutscher Form beibehalten, da bei der nahen Verwandtschaft beider Sprachen keine Gefahr vorlag, daß diese Ausdrücke nicht verstanden wurden. Der „Reynard“ fand solchen Beifall, daß Caxton selbst ihn bereits

*Reynard
the Foxe*

1489 und kurz darauf R. Pynson 1503, ebenfalls unverändert, neu herausgab. Dagegen sah sich der unbekannte Herausgeber des „Raynarde the Foxe“ von 1550 genötigt, die nach so kurzer Zeit schon etwas veraltete Sprache Caxtons zu bessern, während der Inhalt unangetastet blieb.

Caxtons „Reynard the Foxe“ ist für die englische Literatur wichtiger als seine Äsopübersetzung, denn bisher hatte England im Gegensatz zu Frankreich, Holland und Deutschland an der Ausgestaltung und Entwicklung der Tierepik nur geringen Anteil genommen. Die alte Tiernovelle vom Fuchs und Wolf und Chaucers Geschichte vom Hahn und Fuchs schildern nur Episoden aus der Tiersage, erst durch Caxtons Übertragung wird England die ganze Gruppe des Reynardkreises erschlossen.

Das volkstümlichste Buch Caxtons, nach der Zahl seiner Ausgaben, waren die Fabeln Äsops. Quelle war die französische Übersetzung des „Romulus“ durch den Lyoner Augustiner Julien Macho, gegen 1482, die wiederum zurückgeht auf die um 1480 von Antonius Sorg in Augsburg veröffentlichte lateinische Sammlung (164 Fab). Der vorangestellte Prolog Walthers: *Ut iuuet, ut prosit, conatur pagina praesens* usw. fehlt bei Macho und Caxton; die ersten 4 Bücher enthalten die 80 Fabeln des Romulus, daran schließen sich als 5. Buch 17 *Fabulae extravagantes* und 17 Fabeln des Remicius; dahinter stehn 27 Fabeln des Avian, während 23 *Fabulae collectae* des Alfonsus (15) und Poggius (8) den Schluß bilden. Macho und Caxton haben die 13. und 14. Fabel des Alfonsus und die 1. Fabel des Poggius nicht übertragen. Als Caxtons eigene Zutat sind 6 kleine Geschichten anzusehn, die nicht bei Macho stehn. Die ersten drei sind wiederum den „*Facetiæ*“ des Poggius entnommen, während er für 4 (Pill maker) und 5 (Widow) keine Parallele bietet. Die letzte Erzählung (*Worldly and unworldly priest*) scheint auf einer Anekdote aus der Zeit Caxtons zu beruhn.

Als Verfasser der den Fabeln vorangehenden *Vita Äsopi*, die Jacobs in seiner Ausgabe nicht mit abgedruckt

hat, wird Rimicius bezeichnet. Für die Lebensschicksale des großen Fabeldichters lagen dem Mittelalter zwei Fassungen vor: eine kürzere, aber darum nicht weniger phantasievolle, von dem griechischen Mönch Maximus Planudes, der gegen 1310 gestorben ist, und eine längere und an Abenteuern reichere lateinische Übersetzung von Rinuccio d'Arezzo oder Rimicius, wie er fälschlich genannt wird. M. Planudes benutzte eine ältere Vorlage, in der die mit dem Salomonischen Sagenkreise verknüpften Geschichten vom weisen Akir, dem Sultan Sinagrip und Anadam bearbeitet waren, deren Urquelle in der hebräischen Achikargeschichte, zuerst aufgezeichnet im Buche Tobit des 2. oder 3. Jahrhunderts v. Chr., nachgewiesen ist (s. Krumbacher, S. 897 Anm.). Das Mittelalter wagte diese Autoritäten nicht anzuzweifeln; aber auch die spätere Zeit übernahm alles als bedingungslose Wahrheit, bis endlich die Kritik in der zweiten Hälfte des 17. Jahrhunderts anfang, zunächst freilich unter heftigstem Widerstande, diese legendenhaften Beschreibungen zu zerstören.

Caxtons Fabeln wurden schon 1500 neu gedruckt durch R. Pynson. Hieran reiht sich eine dem Drucker W. Myddylton um 1550 zugeschriebene Ausgabe, die aber nur die ersten 5 Bücher (114 Fab.) enthält; es folgen noch: Henry Wykes für John Waley 1570, darauf zwei Neudrucke für Andrew Hebb (dwelling at the Bell in Paules Churchyard) 1634 und 1647, endlich die fünfte und letzte Ausgabe von A. Roper 1658. Mit Ausnahme Myddyltons haben alle den ursprünglichen Text bewahrt, abgesehen von einigen veralteten Ausdrücken, die modernisiert wurden.

Erwähnenswert ist ferner, daß Caxton auch andere Dichtungen unserer Literaturgattung druckte: Chaucers „Erzählung des Nonnenpriesters“ und Lydgates „Pferd, Gans und Schaf“.

Außerdem wurde der Äsop — es sind die Distichen Walthers von England — am Anfang des 16. Jahrhunderts in lateinischer und griechischer Sprache veröffentlicht. Lateinisch von R. Pynson 1502 als „Esopus cum commento optimo

et morali“, nach der Antwerpener Ausgabe von 1488, und von Wynkyn de Worde 1503 als „Fabule Esopi cum commento“ nach einer Pariser Ausgabe von 1490, 1516 neu erschienen. Wie es scheint, sagt Hervieux (I 561) hat W. de Worde um diese Zeit eine englische Übersetzung der Fabeln Walthers veröffentlicht, erhalten ist sie jedoch nicht. Eine Sammlung von 391 lateinischen Fabeln, über die bei Bullokar noch näher zu handeln sein wird, ließ W. de Worde 1535 folgen.

Ein griechischer Äsop ist nicht überliefert, doch haben wir sichere Kunde, daß damals die Fabeln im Originaltext in den Schulen gelesen wurden. Von hervorragenden Pädagogen des 16. Jahrhunderts urteilt Thomas Elyot günstig über die Fabeln und empfiehlt sie als Lesestoff für die Schulen. Im 10. Kapitel seines „Governour“ von 1531 (ed. H. Croft, London 1880) schreibt er über die Anordnung im Unterricht und über die Auswahl der Autoren: After a fewe and quicke rules of grammer, immediately, or interlasyng hit therwith, wolde he redde to the childe Esopes fables in greke: in whiche argument children moche do delite. And surely it is a moche pleasant lesson and also profitable, as well for that it is elegant and brefe, (and nat withstanding it hath moche varietie in wordes, and therwis moche helpeth to the understandinge of greke) as also in those fables is included moche morall and politike wysedome.

Der Lehrer müsse indessen unter den Fabeln sorgfältig auswählen und nur solche nehmen, wo Tugend und Recht belohnt werde. Auch müsse er die Fabeln den Kindern ausführlich erklären. Im 25. Kap. rühmt er an den Fabeln, daß sie vortreffliche Lehren enthalten. Hier heißt es: I suppose n^o man thinketh that Esope wrate gospelles, yet who doughteth but that in his fables the foxe, the hare, and the wolfe, though they neuer spake, do teache many good wysedomes?

Die bekannte Geschichte von der Stadt- und Feldmaus wird in Thomas Wyatts Satire „On the mean and sure estate“, zwischen 1540—42 entstanden, trefflich geschildert. Den

Stoff hat der Dichter aus Horaz (Sat. II 6) entlehnt, die Art des Erzählens borgt er von Henrysone, dessen „Uponlondismous and burges mous“ er sicher kannte. Dr. Nott (Works of Surrey and Wyatt, London 1815) führt als Übereinstimmung die Stelle an: Cumfurth to me, my awin sister deir, Cry, peip, anis, von der Wyatt Z. 42 den Ausdruck: Peep, quoth the other übernommen hat. Auffallende Ähnlichkeit zeigen ferner die Stellen über das Leben der Landmaus im Winter, Henrysone Z. 8 und 9, Wyatt Z. 6–8; während der Inhalt abweichend dargestellt ist. Der schottische Dichter läßt die Stadtmaus zuerst die Landmaus besuchen, worauf dann beide zur Wohnung der Stadtmaus pilgern und dort die bekannten Abenteuer zu bestehn haben. aus denen beide mit heiler Haut davorkommen. Bei Wyatt geht die Landmaus sofort zur Stadtmaus und verliert hier ihr Leben.

Roger Ascham, der Lehrer der Königin Elisabeth, bestätigt uns, daß man Elyots Vorschläge verwirklicht hatte und die Fabeln in den Schulen las, auch Übungen damit anstellte, indem man sie in Verse brachte. So wird es uns auch verständlich, daß wir gerade bei den Dichtern der zweiten Hälfte des 16. Jahrhunderts sehr häufig Anspielungen auf Fabeln finden werden. Ascham selbst ist ein Gegner dieser Unterrichtsmethode. In seinem „Scholemaster“ (ed. Dr. Giles, London 1865), gedruckt 1570, schreibt er auf S. 192 des zweiten Buches: This kind of exercise is all once with paraphrasis, save it is out of verse either into prose. or into some other kind of metre; or else out of prose into verse, with was Socrates' exercise and pastime (as Plato reporteth) when he was in prison, to translate Æsop's fables into verse. Quintilian does also greatly praise this exercise; but because Tullius doth disallow it in young men, by mine opinion it were not well to use it in grammar schools etc.

Das Jahr 1570, in dem Henrysones und Caxtons Fabeln neu gedruckt wurden, ist außerdem noch wichtig durch die Übertragung der indischen Fabeln der Sammlung Bidpai ins Englische durch Thomas North unter dem Titel „The morall

philosophie of Doni (ed. Jacobs, Bibl. de Carabas III, London 1888). In Europa war der Bidpai zuerst bekannt geworden durch die lateinische Übersetzung Johannis von Capua 1270; North folgte einer italienischen Vorlage. Viel Verbreitung und Nachahmung haben diese Fabeln indes nicht gefunden; sie wurden 1601 zum zweitenmale veröffentlicht. Nach einer französischen Fassung übersetzte dann endlich J. Harris 1699 die Fabeln des Bidpai. Sein Buch ist durch einige Angaben über das Leben Pilpays, wie man Bidpai in Frankreich nennt, sowie über verschiedene Bearbeitungen seiner Fabeln interessant; die meisten Übersetzungen gehn danach auf eine persische Urquelle zurück. Einzelne Fabeln Bidpais wurden später, so 1711, mit den Äsopischen vereinigt.

Die Fabel von der Heuschrecke und Ameise hatte Abraham Fleming in seiner aus dem Lateinischen übertragenen Schrift „A panoplie of epistles or a looking-glasse for the unlearned“ von 1576 aufgenommen. In Briefform geben hier die berühmtesten Autoren des Altertums ihren Freunden und andern treffliche Ermahnungen und Ratschläge. Sokrates warnt den Lysistratus vor Trägheit und Eitelkeit, indem er ihm (S. 227) das Schicksal der Heuschrecke vorhält, die im Winter hungern muß, da sie den Sommer untätig verbringt, im Gegensatz zur arbeitsfreudigen und schaffenden Ameise.

8. Von Spenser bis zu Milton.

Während England auch in der Zeit vom ausgehenden 16. bis zur Mitte des 17. Jahrhunderts keine größeren selbstständigen Fabeldichtungen besitzt, lassen sich zahlreiche Anspielungen auf die Äsopischen Fabeln nachweisen; doch fehlt es nicht ganz an eigenen Produkten.

Mehrere Fabeln sind in Spensers „Shepherd's calendar“ (ed. R. J. Todd, London 1805, Bd. I) nacherzählt. Inhaltlich stehn sie der lateinischen Sammlung Wynkyn de Wordes 1535 näher als Caxtons Übersetzung. In der Februar-Ekloge begegnet die Fabel von der Eiche und dem Riedgras (the tale of the oak and the brere), die der Dichter

von Chaucer gelernt haben will. Die Erzählung ist lebendig und anschaulich, aber, wie auch die übrigen Fabeln Spensers, zu umfangreich. In der Embleme zu dieser Ekloge heißt es von alten Leuten, daß sie weniger Furcht vor Gott hätten als junge Leute, oder Gott überhaupt nicht mehr fürchteten, da sie reicher an Erfahrung und Weisheit seien; dabei wird auf Äsops Fabel vom Affen und Löwen hingewiesen. Der Affe -- gewöhnlich der Fuchs -- ist beim ersten Anblick des Löwens sehr erschreckt, allmählich gewöhnt er sich so daran, daß er nicht allein alle Angst verliert, sondern sogar mit dem Löwen zu scherzen anfängt. In der Mai-Ekloge erzählt Spenser in anmutiger, aber zu ausführlicher Weise mit wesentlichen Abweichungen, die Fabel von dem leichtgläubigen Zicklein, das während der Abwesenheit der Mutter von dem falschen Fuchse überlistet und verzehrt wird. Spenser offenbart sich hier als Vorläufer zu Drydens „Hind and panther“, denn im vorangestellten „Argument“ schreibt er, daß unter den beiden Schäfern, Piers und Palinode: be represented two formes of Pastours or Ministers, or the Protestant and the Catholike. Mit dem Zicklein sind die wahren und treuen Christen, mit dem Fuchs die falschen und treulosen Papisten gemeint, d. h. gerade umgekehrt wie bei Dryden. Wenn Spenser die römische Kirche unter dem Fuchs versteht, so schließt er sich einem Gebrauche seiner Zeit an, denn in den Satiren „The hunting of the Romish foxe“, „Yet a course at the Romyshe foxe“ u. a., „Reynard's downfall or the hunting of the fox“ sogar noch 1680, wird stets das Papsttum mit dem Fuchs bezeichnet; scheinbar eine Folge der Nachwirkung der Reformationszeit.

Hind +
Panther

Spensers Gedicht „Prosopopoia or mother Hubbard's tale“ (ed. Todd, Bd. VII), das von Morley als eine: pleasant satirical fable, in Chaucer's rhyming ten syllabled lines genannt wird (Engl. writers IX 367), ist eine Satire auf die Mißbräuche verschiedener Stände. Näher steht es dem Tierepos, kann aber auch hierzu nicht gerechnet werden, da die beiden Übeltäter, der Fuchs und der Affe, dem Dichter nur als Ein-

kleidung dienen, während wir nach wirklicher Schilderung des Tierlebens vergeblich Umschau halten. Zuerst werden Fuchs und Affe Bettler, dann Soldaten; darauf ist der Affe ein Schäfer, der Fuchs sein Schäferhund; später sind sie vorübergehend tätig als Geistliche und Höflinge; schließlich gelingt es ihnen, dem Löwen die Krone zu stehlen und die Regierungsgewalt an sich zu bringen, bis endlich Jupiter einschreitet und nun beide die wohlverdiente Strafe erhalten. So oft der Dichter Fuchs und Affe unter neuer Gestalt schildert, geht eine scharfe und treffende Satire der dargestellten Gesellschaftsklasse voraus. Die Form ist der Tierepik entlehnt, während sich in den Tierverwandlungen der Einfluß Ovids zeigt.

Von Spensers Zeitgenossen ist zuerst John Lyly zu nennen, da er oft Fabeln und Fabelanspielungen in seinen Werken verwertet. In seinem Roman „Euphues“ (ed. Bond, Oxford 1902), 1579 erschienen, kommen zwei kurze Stellen vor. S. 318 heißt es: *as the dogge doth in the maunger, who neyther suffereth the horse to eate haye*, nach der Fabel „Dog in the manger“; in den meisten Fassungen tritt anstelle des Pferdes ein Ochse dem Hund entgegen. Und S. 480 spielt er auf die Fabel vom Hahn und Edelstein an: *A dunghill cock doeth often find a jewell, Enivying that, he knowes not to be treasure*.

In der Fortsetzung des „Euphues“ in „Euphues and his England“, von 1580, werden die Fabeln ausführlicher vorgetragen. Über die Quelle zu der Geschichte vom Fuchs und Wolf: *gooing both a filching for foode*, sagt er (S. 43): *I can-not tell whether it bee a Caunterbury tale, or a fable in Aesope, (but pretie it is, and true in my minde)*. Fuchs und Wolf wollen zunächst sehn, ob König Löwe schläft, um bei ihrem Diebstahl nicht ertappt zu werden. Da der Fuchs den Wolf versichert, dies sei der Fall, so tritt dieser in die Höhle des Löwen, um hier zu stehlen. Vom Löwen sofort gepackt, beichtet er sein Vorhaben. Dieser verachtet ihn und entläßt ihn mit den Worten:

For this is sufficient for you to know, that there is a lyon, not where he is, or what he doth. In dieser Form steht die Fabel nicht bei Äsop, sie ist vielleicht als eine selbständige Schöpfung Lylys anzusehn. Oder es hat ihm Äsops „Löwe, Fuchs und Wolf“ vorgeschwebt, wo der Wolf den Fuchs beim Löwen verleumdet, und dieser, da er die Verleumdung gehört hat, darauf dem Wolf gehörig zurückzahlt; der Dichter hat aber dann die Fabel stark verändert.

In demselben Werk hören wir (S. 215), wieder umgeändert, Äsops Fabel vom Adler, der dem Hirsch, als er anderen Tieren Leid zufügen will, Sand in die Augen streut, Gleichzeitig nimmt er aber in seinen Flügeln einen blinden Käfer mit in sein Nest, der die jungen Adler tötet, so: hath she with the vertue of his fethers, consumed that flye in his owne fraud. Endlich erzählt er, indem er hier der Überlieferung folgt, die bekannte Fabel vom Streit zwischen Wind und Sonne: who should have the victorie (S. 224).

In seinem Drama „Endimion, the man in the moone“ kehren diese beiden Fabeln, vom Adler und Käfer (V, 1) und vom Streit zwischen Wind und Sonne (Epilog) wieder, aber bedeutend kürzer.

Sir Philip Sidney spielt in seinem Schäferroman „Arkadia“ 1580 (ed. Grosart. London 1877, II 170) auf die Fabel vom kleinen Hund und Esel an, die uns zuerst im „Ayenbite of inwyt“ Dan Michels begegnet war. Bei Sidney heißt es: The asse dit hurt when he did thinke to kisse.

Hier ist eine Übersetzung von 377 Fabeln Äsops aus dem Jahre 1585 einzureihn, betitelt „Æsops fables in true orthography with grammar-notes“ von William Bullokar (1520--1590). Dieser wollte seinen Landsleuten zeigen, wie falsch ihre Rechtschreibung wäre und wie sie lautlich richtig schreiben müßten. Wollte er sich von seinen Bemühungen Erfolg versprechen, so mußte er einen Stoff wählen, der möglichst vielen bekannt und geläufig war. Daß er für seinen Versuch Äsopische Fabeln wählte, spricht wohl genügend für ihre weite Verbreitung.

Wenn ich über Bullokars Fabeln ausführlich handle — ausführlicher als über bedeutendere spätere Übersetzer —, so geschieht dies mit Rücksicht auf den hier beigelegten Neudruck seiner Fabeln. In literarischer Hinsicht ragen sie nicht hervor, sie erreichen kaum den Durchschnitt, wenn auch Wartons Urteil, in dem Bullokars Sprache als English dogrell bezeichnet wird, vielleicht etwas zu streng ist (s. History of Engl. poetry 3 III 139). Wir müssen beachten, daß diese Fabeln in erster Linie für Kinder bestimmt sind: daher mußte Bullokar eine einfache und leicht verständliche Sprache wählen. Ferner bemühte er sich, so wortgetreu als möglich zu übersetzen. Für Bullokars Englisch war dieses doppelte Bestreben nicht von Vorteil. Seine Entschuldigung in der Vorrede zu den Fabeln S. 7, er übersetze nicht: in the best phrase, damit der Latein lernende Leser beide Sprachen um so leichter vergleichen könne, bessert die Sache nicht. Auch begnügte er sich oft nicht mit einer einzigen Übertragung eines Wortes oder Satzes, sondern stellte andere, ebenso gut mögliche Ausdrücke — häufig gerade bei den einfachsten Wendungen — in Klammern daneben, um seinen Schülern copiam verborum beizubringen. Diese Zutaten machen uns heutzutage seine Sprache ziemlich ungenießbar. Er stellte zwar in der Vorrede S. 7 in Aussicht, seine nächste Übersetzung in gutem und fließendem Englisch zu schreiben; doch hat er sein Vorhaben nicht mehr ausführen können.

Da Bullokar hauptsächlich für Kinder schreibt, so sollte man eigentlich erwarten, daß er nur die besten und für seinen Zweck geeignetsten Fabeln ausgewählt hätte. Aber er überträgt alles, ohne im geringsten zu prüfen. So kommt es, daß viele Fabeln — oft fast wörtlich, oder doch nur mit geringen Abweichungen — mehrmals erzählt werden, z. B. „Of the wolf and the crane“, „Of the emot and the grass-hopper“ je zweimal, „Of a cat being changed into a woman“, „Of a husbandman and his sons“, „Of two friends and a bear“ je dreimal. Bei den drei letzten ist allerdings die Überschrift etwas geändert, indem es einmal heißt „Of a young man and

a cat“. „Of the husbandman teaching his sons“, „Of two friends and a she-bear“. Andererseits darf man sich jedoch durch die Titel im Inhaltsverzeichnis nicht irreführen lassen, denn manchmal tragen verschiedene Fabeln dieselbe Bezeichnung, z. B. „Of a countryman and a snake“ oder „Of the eagle and the crow“.

In seiner Auswahl nahm er kritiklos alles auf, was den Namen Äsops trägt. An dem festbegründeten Ruhm einer solchen Autorität wagte man damals noch nicht zu zweifeln: dazu bedurfte es noch eines Zeitraumes von etwa 100 Jahren und vor allem eines Bentley. Wenn Bullokar auch Fabeln übersetzt wie „Of a man refusing a glister“ oder „Of a young man being feeble through the act of generation and a wolf“ und andere, ähnlichen, für uns anstößigen Inhalts, die man also heute wohl schwerlich Kindern vorlegen würde, so darf uns dies nicht weiter befremden; denn einerseits müssen wir auch hier wieder die Ehrfurcht vor der Autorität berücksichtigen, und dann brauchen wir uns nur daran zu erinnern, daß das 16. Jahrhundert in Sitten und Anschauungen viel derber war. Auch über die Nutzenwendungen dürfen wir nicht zu streng urteilen.

Über die phonetische Schreibung Bullokars wird in dem Vorwort zu den Neudrucken gehandelt werden.

Auf die Quelle von Bullokars Fabeln geh ich etwas näher ein, um bei dieser Gelegenheit zu zeigen, wie die Übersetzungen Äsops anfangen, sich durch Veränderungen und Hinzufügungen mehr und mehr von der ursprünglichen Vorlage zu entfernen. Bullokar folgt laut Vorrede einem lateinischen Text: I mostly followed one only impression in Latin to the end thereof. Leider kann er uns dieses Buch nicht näher bezeichnen, da er es verlegt hat. Im Vorwort vor dem Inhaltsverzeichnis nennt er ein bei Thomas Marsh in London 1580 gedrucktes Buch, das seiner Quelle am nächsten komme, und ein zweites, das 1571 bei den Erben von James Junta in Lyon veröffentlicht worden sei. Beide Drucke konnte ich nirgends auftreiben, selbst nicht im Brit.

Museum noch in der Bodleiana; auch von Bibliographen kennen sie weder Watt, noch Hazlitt, noch Lowndes. Daher war es nicht möglich, festzustellen, in welchem Verhältnisse die genannten Texte zu unserer Übersetzung stehn. Den einzigen, noch dazu recht dürftigen, Anhaltspunkt gibt Bullokar in seinem Inhaltsverzeichnisse. Hier führt er neben den Fabelüberschriften und Seitenzahlen in seinem Buche auch stets die lateinischen Titel mit an, auf denen die entsprechenden Fabeln in den Ausgaben von 1580 und 1571 gestanden haben. Immerhin genügt diese Mitteilung, um zu erkennen, daß die Lyoner Ausgabe von 1571 als Quelle nicht in betracht kommen kann; denn es fehlen darin nicht weniger als 113 Fabeln, dabei ganz die den Schluß bildenden 11 des Poggius. Außerdem stimmt bei vielen vorhandenen wieder die Reihenfolge nicht. Dagegen könnte man die Londoner Ausgabe von 1580 als Bullokars Vorlage bezeichnen, so gut paßt alles nach seinen Bemerkungen im Inhaltsverzeichnis, hätte er nicht ausdrücklich betont, daß er einem anderen Text folgte. Alle Fabeln einschließlich der 11 Geschichten des Poggius haben danach bei Marsh gestanden und zwar in derselben Anordnung. Eine ganz nahe Verwandtschaft zwischen Bullokars Quelle und der Ausgabe von 1580 ist zweifellos.

Handschriftliche Vermerke des Exemplares Douce A 51 der Bodleiana aus dem Ende des 18. Jahrhunderts, da bereits auf Th. Wartons Literaturgeschichte verwiesen wird, die Bullokars Übersetzung einmal auf W. J. Wordes „Æsop“ 1535, dann über Myddylton 1550 auf Caxtons „Æsop“ und endlich auf eine lateinische Ausgabe um 1475 zurückführen, sind ohne Wert.

Mit diesen Andeutungen habe ich mich nicht begnügt, sondern versucht, Bullokars — wenigstens mittelbare — Vorlage zu ermitteln. Abgesehen davon, daß eine stattliche Zahl von Ausgaben durchzugehn war, wurde meine Aufgabe noch dadurch erschwert, daß die Fabeln vieler älterer Drucke unnummeriert sind, oft fehlt sogar die Angabe der Seiten-

zahlen, manchmal auch ein Inhaltsverzeichnis; daneben stören häufig viele Ungenauigkeiten. Doch das ganze Material ließ sich bald in bestimmte Gruppen teilen — ich gebe hier natürlich bloß das Ergebnis an —, von denen schließlich nur eine für uns in betracht kommt, die eröffnet wird durch den Straßburger Druck von 1515.

Dieser besteht aus einem Leben Äsops nach M. Planudes, 139 Fabeln und den „Familiarum colloquiorum formulae et alia quaedam per Des. Erasmus Roterodamum“. Nach mittelalterlicher Sitte erscheinen für die Fabeln als interpretes atque authores eine Reihe von Namen wie Guilielmus Goudanus, Hadrianus Barlandus, Erasmus Roterodamus und andere. In den Neudrucken von 1516 und 1517 (apud Matthiam Schurerium), ebenso wie in allen späteren, fehlen die „Formulae“ des Erasmus. Bereits aus dem Jahre 1519 haben wir eine vierte Ausgabe. Diese hat eine ausführlichere Lebensbeschreibung Äsops und fügt hinzu: 1 Fabel des Nicolaus Gerbellius Phorcensis, 100 Fabeln des Laurentius Abstemius und 33 des Laurentius Valla; die Fabeln der beiden letzten Verfasser sind ohne Nutzenanwendungen.

In der nächsten in Venedig 1534 erfolgten Ausgabe wurden die Fabeln abermals vermehrt um 100 des Rimicius, während die des Abstemius und Valla Nutzenanwendungen erhalten haben. Diese Fabelsammlung ist mehrfach nachgeahmt worden, so schon in demselben Jahre in einem Pariser Druck und im folgenden durch Wynkyn de Worde. Die Pariser Ausgabe und ihre zahlreichen Ausflüsse sind aber so abweichend vom Original und Bullokar gestaltet, daß sie nicht von Bullokar benutzt worden sein können. Paris 1534 hat zunächst ein um viele Abenteuer bereichertes Leben Äsops (fast zehnmal so lang), dann folgen in etwas verändertem Text die 33 Fabeln des Valla und 78 Fabeln von den 100 des Rimicius; dahinter kommt erst die Fabel vom Hahn und Edelstein, die den Anfang der 140 Fabeln Äsops in Venedig 1534 macht; während diese übereinstimmen, weichen die des Abstemius wieder ab. Es fehlen in Paris 1534: Fabel 29

„De heremita virgine aegrotante“ (übrigens auch bei Bullokar), Fabel 31 „De vidua virum petente“, Fabel 74 „De sene ob impotentiam libidinem carnis relinquente“. Neu dagegen sind: Fabel 95 „De viro clysteria recusante“ und Fabel 96 „De asino aegrotante et lupis visitantibus“; im ganzen sind es also nur 99 Fabeln. Lyon 1535 ist ein genauer Abdruck von Paris 1534 und nicht von Venedig 1534, wie der Katalog des Brit. Museums sagt.

Wynkyn de Wordes „Æsop“ von 1535 ist dagegen eine genaue Wiedergabe von Venedig 1535 in Prologen, Widmungen, Gewährsleuten, Text, Zahl und Reihenfolge der Fabeln. Außerdem sind noch 19 Geschichten des Poggius neu angereiht worden. Es ist die letzte erhaltene Ausgabe, auf die Bullokars Übersetzung zurückgeht. Kleinere, aber verhältnismäßig unwesentliche Unterschiede bestehn auch zwischen Bullokar und W. d. Worde. Vor dem Leben und den Fabeln Äsops hat Bullokar zwei Prologe in Versen und drei Widmungen in Prosa weggelassen, ferner die Namen der meisten interpretes atque authores, ebenso alle auf Abstemius, Valla und Rimicius bezüglichen Widmungen und Beschreibungen. Fabel 37 „De vipera et lima“ und Fabel 38 „De lupis et agnis“ sind in der englischen Fassung umgestellt worden (ob dies auch bei Marsh 1580 der Fall ist, läßt sich nicht feststellen, da beide von Bullokar als auf S. 9 stehend verzeichnet sind). Fabel 131 „De simiis et pardale“ fehlt. Von den 100 Fabeln des Abstemius sind nicht übersetzt: Fabel 19 „De nautis sanctorum auxilium implorantibus“, Fabel 23 „De viro, qui ad cardinalem nuper creatum gratulandi gratia accessit“, Fabel 29 „De heremita virgine aegrotante“, Fabel 44 „De scurra et episcopo“, Fabel 50 „De heremita et milite. Vallas Fabeln sind wieder vollständig, dagegen ist die 15. Fabel des Rimicius „De homine et ligneo deo“ ausgelassen und von den 19 Fabeln des Poggius fehlen Fabel 5, 6, 8, 12, 14, 16, 17 und 18.

Es muß dahingestellt bleiben, ob diese Veränderungen von Bullokar herrühren oder ob er eine bloß verwandte

Vorlage ohne jede Abweichung übertrug; obgleich die letzte Annahme durch seine Worte in der Vorrede gestützt wird. Es läßt sich folgende Tabelle für Bullokars Äsop aufstellen:

1515	Straßburg:	139 Fab. Äsops + Formulae.	
1516	„	139 Fab. Äsops.	
1517	„	139 Fab. Äsops.	
1519	„	<u>140 Fab. Äsops + 100 Fab. d. Abstemius + 33 F. Vallas.</u>	
		273 Fabeln.	
1534	Venedig:	<u>140 Fab. Äsops + 100 Fab. d. Abstemius + 33 Fab. Vallas + 100 Fab. d. Rimicius.</u>	
		373 Fabeln.	
1535	Wynkyn de Worde:	<u>140 + 100 + 33 + 100 + 19 d. Poggius</u>	1534 Paris: 33 Fab. Vallas + 78 Fab. d. Rimicius + 140 Fab. Äsops + 99 Fab. d. Abstemius = 350 Fab.
		392 Fabeln.	1535 Lyon: 350 Fabeln.
			1539 „ 350 Fabeln.
			1545 Paris, 1554 Lyon, 1561 Paris, 1563 Venedig: 350 + 43 Fab. d. Babrius; 1564 Paris: 350 Fabeln.
1580	Thomas Marsh	<u>139 + 95 + 83 + 99 + 11</u>	1585 Bullokar: <u>139 + 95 + 33 + 99 + 11</u>
		377 Fabeln.?	377 Fabeln.

Besonderen Erfolg scheint Bullokars Übersetzung nicht erzielt zu haben; am meisten hinderlich war wohl seine phonetische Schreibung. Hier ist wieder ein handschriftlicher Vermerk des Exemplares Douce A. 51 der Bodleiana anzuführen: There are other editions of this book in 1621 and 1647, but they are both different from the present. Eine Ausgabe des „Äsop“ von 1621 ist weder im Brit. Museum, noch in der Bodleiana vorhanden, auch kennt sie keiner der genannten Bibliographen. Aus dem Jahre 1647 ist nur ein Neudruck von Caxtons „Äsop“ überliefert. Der Zusatz: but they are both different from the present läßt mit ziemlicher

Sicherheit darauf schließen, daß auch mit dem „Æsop“ von 1621 eine Nachahmung Caxtons gemeint war.

Von Zeitgenossen Spensers sind noch Robert Greene und Thomas Nash hervorzuheben. Jener hatte 1592 in „A groatsworth of witte bought with a million of repentaunce“ Shakespeare bezeichnet als die aufstrebende Krähe, geschmückt mit unsern Federn, nach der bekannten Fabel von der Krähe, die sich mit Pfauenfedern putzte. Auch in den anderen, nicht dramatischen Werken Greenes (ed. Grosart in der Huth Library) finden sich Auspielungen auf Fabeln. So heißt es in „Mamilla, a mirror or looking-glasse for the ladies of England“ (II 52): But the foxe will eate no grapes, nach der Fabel von dem Fuchs und den Weintrauben (= Caxton IV Fab. 1). Ferner in der „Anatomie of fortune“ (III 192): It is hard for thee with the crabbe to striue against the stream, so auch in „Planetomachia“ (V 115) und in „Metamorphosis“ (IX 32), entsprechend der Fabel, die schon in den „Old English homilies“ steht. Ähnliche Stellen sind noch, um nur einige zu nennen: The cat may catch a mouse and neuer haue a bel hanged at her eare (Mourning garment IX 167); Wylt thou wyth the wolfe barke at the moone (Anatomie of fortune III 224, Planetomachia V 55).

Ein beredtes Zeugnis für die große Beliebtheit der Fabeln sind besonders die Dichtungen von Thomas Nash (ed. Grosart, Huth Library, London 1883/84). In fast allen Werken begegnen Anspielungen auf Äsopische Fabeln, meistens wird sogar Äsop angeführt. Ich beschränke mich aber auch hier auf einige Beispiele, die mir bei einer Durchsicht der Dichtungen von Nash aufgefallen sind.

In der Vorrede zu Robert Greenes „Menaphon“ von 1589 „To the gentlemen students of both universities“, heißt es (S. XXIV): the glowworme mentioned in Æsops fables, namelie the apes follie, to be mistaken for fire, S. XXVI: which makes his famisht followers to imitate the kidde in Æsop, who enamored with the foxes newfangles, forsooke all hopes of life to leape into a new occupation.

Nach Prof. J. Schicks Auffassung (vgl. Archiv, Bd. 90 S. 190 ff.) in seiner Besprechung von Gregor Sarrazins Buch „Thomas Kyd und sein Kreis“, ist unter dem kiddle der Dichter Thomas Kyd zu verstehn. Wahrscheinlich schwebte Nash die Fabel von dem leichtgläubigen Zicklein und dem Fuchs vor, die Spenser in der Mai-Ekloge des „Shepherd's calendar“ erzählte.

In der Epistel zu Sir Philip Sidneys „Astrophel and Stella“ von 1591 sagt er (S. XI): and that the cockscombes of our days, like Æsop's cock, had rather haue a barley kernell wrapt up in a ballet; S. XLV erwähnt er wieder Æsop's glowworme.

In der „Anatomie of absurditie“ führt er auf S. 45: Æsop's cocke, which parted with a pearle for a barlie kurnell an, S. 49: except you haue recourse to those recorded fables of crowes and rauens. Daß Nash die Fabeln für sehr geeignet hält, um daraus zu lernen, sagt er S. 43: yet euen as the bee out of the litterest flowers, and sharpest thistles gathers honey, so out of the filthiest fables, may profitable knowledge be sucked and selected.

In „The death and buriall of Martin Mar-Prelate“ S. 186 lesen wir: They will praise you as the fox did the foolish crow; und auf derselben Seite wird auch eine Episode aus der Tiersage herangezogen: They will commend you to the skies, as the wolfe did the cornie, and the ramme; and say to you, o you are no ravenous beast; you content your selues with grasse usw., but at the last, he will eat you both (quoth Reinold the Foxe, who is mine author). Ferner äußert er sich hier ähnlich über die Fabeln wie in der „Anatomie of absurditie“, nämlich: To conclude, (for it is now no time to fiddle out fables, though it be the fittest learning for your capacities).

In „Martins mouths minde“ erzählt er die Geschichte vom Fuchs und Löwen. Vom Fuchs heißt es S. 150: first peering at him a farre of; then looking on him, but behinde a bush, till at the last, finding his roaring to be without biting,

he presumed to iest cheek by iole with him. Während in Spensers Februar-Ekloge ein Affe an die Stelle des Fuchses getreten war, folgt Nash wieder der Äsopischen Überlieferung.

Es genügt wohl, darauf hinzuweisen, daß sich auch in den „Harvey-Greene tractates“ (1593) und in „Lenten stufte“ Fabeln finden. In der letztgenannten Dichtung erwähnt er neben Äsop einen Alfonsus Poggius, womit wohl Petrus Alfonsus oder Poggius the Florentin gemeint ist, die er beide nicht mehr kennt und daher in einem Namen zusammenbringt. Eine sonderbare Vorstellung hat er übrigens von Äsop und dessen dichterischem Schaffen gehabt, wenn er, ähnlich wie einst John of Salisbury im „Polycraticus“, im „Pierce Pennilesse“ S. 93 schreibt: Not Roscius nor Æsope, those tragedians admyred before Christ was borne.

Seine Fabelkenntnis verwendet Nash im „Pierce Pennilesse“ an mehreren Stellen: I will not contradict it, but the dog may worry a sheepe in the dark (S. 47) oder: If he be a judge or a justice (as sometimes the lyon comes to giue sentence against the lamb) S. 53.

Während die Tiersage mit Raynard the Fox, der: may well beare up his taile in the lion's den (S. 35), nur flüchtig angedeutet wird, nehmen die Abenteuer des Bären einen breitem Raum ein. Der Bär ist chiefe burgomaster aller Tiere unter dem Löwen und hat dank seiner Stellung ganze Herden von Schafen, Ochsen, Ziegen und andern Tieren verzehren können; aber er ist ein Feinschmecker, der mehr Abwechslung verlangt. Besonders angetan hat es ihm horseflesh. Das Ziel seiner Wünsche ist bald gefunden, jedoch ist er zum offenen Angriff zu feige, weil es ein großes Tier war und well shod. So versucht er es denn mit einer List. Seine Absicht wird indes von der Stute durchschaut, und sie versetzt ihm einen fürchterlichen Schlag mit dem einen Hinterfuß. Andere Abenteuer des Bären reiñh sich an. Zunächst holt er sich beim Affen Rat über sein Mißgeschick. Obwohl ihn der Hunger plagt, wagt er sich doch nicht an eine Herde heran, da die Wächter in der Nähe

sind, und vergiftet nun den Bach, wo diese zu trinken pflegen. Vollkommen wiederhergestellt, richtet sich sein Sinn für einige Zeit auf Honig. Der Fuchs soll ihm den Honig verschaffen und für diesen Dienst für immer des Königs poulterer sein. Zu diesem Zweck verbindet sich der Fuchs mit einem alten Chamäleon, aber ihr Anschlag wird durch eine Fliege vereitelt, und sie werden gefangen gesetzt. Über ihr Schicksal kann uns der Dichter keine genaue Auskunft geben: Einige sagen, sie seien gehängt worden. Der Bär geht, nachdem alle seine Unternehmungen fehlgeschlagen sind — auch eine Hirschkuh ist ihm entwischt — melancholisch in die Wälder zurück und stirbt dort for pure anger.

Diese Erzählung — eine der wenigen selbständigen Schöpfungen auf dem Gebiete des Tierepos — ist im allgemeinen recht ansprechend, wenn auch das Ende des Helden etwas sonderbar anmutet. Für das Abenteuer des Bären mit der Stute war die bekannte Fabel Äsops von dem Wolf und der Stute die Quelle. Wie weit der Dichter bei den übrigen Schilderungen vom Reineke Fuchs, wie weit er von den Äsopischen Fabeln beeinflusst ist, oder wie weit es seine eigenen Erfindungen sind, läßt sich nicht feststellen.

Wie Anders in seinem wertvollen Buche über Shakespeares Belesenheit (Shakespeare's books, Berlin 1904, S. 2 und 17 ff.) nachgewiesen hat, konnte der große Dramatiker die Äsopischen Fabeln, die auch er wahrscheinlich noch als Schulbuch in lateinischer Sprache gelesen hat. Die häufige Verwendung in seinen Dichtungen läßt vermuten, daß Shakespeare keine geringe Meinung über ihre Nützlichkeit gehabt hat. Anders hat außer allgemeinen Anspielungen folgende sieben Fabeln angeführt: „Landmann und Schlange“; „Krähe mit fremden Federn“; „Esel in der Löwenhaut“; „Wolf in Schafshaut“; „Fuchs und Weintrauben“; „Jäger und Bär“; „Eiche und Riedgras“. Die beiden ersten und die letzte Fabel kommen an zwei und mehr Stellen vor. Zu diesen

ist die Fabel von der Ameise und Heuschrecke nachzutragen in *Lear* II 4, wo der Narr zu Kent sagt: *We'll set thee to school to an ant, to teach thee there's no labouring i'the winter.*

Von hervorragenden Schriftstellern der Zeit Shakespeares sind noch Thomas Lodge und Francis Bacon zu erwähnen. In Lodges „*Catharos, Diogenes in his singularity*“ (ed. im *Hunterian Club XXVIII*) werden eine ganze Reihe von Fabeln erzählt, einige mit Änderungen. Übereinstimmend mit der Überlieferung ist die Fabel vom hungrigen Fuchs, der die Krähe, die ein Stück Fleisch hat, zum Singen verleitet (S. 28), und die vom geizigen Bauer, der die Henne tötet, die ihm jeden Tag ein Ei legte, und dann in ihrem Innern nichts findet (S. 31). Ähnlich ist die Fabel von den Schäfern, die auf den Rat der Wölfe die Hunde abschaffen, damit bessere Beziehungen zwischen ihnen eintreten. Jetzt fressen die Wölfe ungehindert ihre Schafe auf (S. 17). Ferner die vom Hahn und Kapaun, die der Fuchs beide überlistet (S. 27). Die Beschreibung des Hahnes: *with a crimsom combe, the verie Chauntecleere of all the dunghill* ist Chaucer nachgebildet. Abweichend geschildert sind die Fabeln vom Wolf, der dem Esel Staub in die Augen wirft, um ihn zu töten, aber seine boshafte Tücke selbst mit dem Leben büßen muß (S. 19); von der Wachtel, die sich von den Habichten töten läßt, um ihre Jungen zu retten (S. 24); und vom Hasen, der sich dem Löwen als lawyer vorstellt und in drei Prüfungen seine Gelehrsamkeit und seinen Scharfsinn beweist (S. 20). Äsops Name begegnet in *Æsop's mouse* und *Æsop's crow*.

Francis Bacon führt in seinen englisch und lateinisch geschriebenen Werken (ed. Spedding, Ellis, and Heath, London 1859) oft Aussprüche aus den Fabeln Äsops an. In dem „*Advancement of learning*“ teilt er die Poesie in 1. Narrative, 2. Dramatic, 3. Parabolical. Hier hebt er unter 3. die Fabeln Äsops an erster Stelle hervor. Sonst macht Bacon keinen Unterschied zwischen erfundenen Geschichten und

Tierfabeln, die er beide als Fabeln bezeichnet in seiner Schrift „Of the wisdom of the Ancients“.

Auf die Fabel vom Hahn und Edelstein wird in dem „*Advancem. of learning*“ (III 319) und in den lateinisch geschriebenen „*De dignitate et augmentis scientiarum*“ (I 480) hingewiesen. Ausführlicher sind die Fabeln in den „*Colours of good and evil*“ geschildert. So die von den beiden Fröschen, deren längjähriger Wohnsitz — ein flacher Teich — während einer großen Dürre austrocknet, und die vermeiden, in einen tiefen Brunnen zu springen, da sie hier nicht wieder herauskommen würden, wenn nicht genügend Wasser vorhanden wäre (VII 81); die Fabel vom Fuchs, der sich eben rühmt, vor den Hunden sicher zu sein und gleich darauf von ihnen ergriffen wird, während sich die Katze durch ihre eine Kunst, durch Klettern, auf einen Baum rettet: *Multa novit vulpes, sed felis unum magnum* (VII 82), die ebenfalls in „*De dignitate et augmentis scientiarum*“ (I 687) steht; die Fabel vom alten Mann wird vorgetragen, der in der Tageshitze ermattet unter seiner Bürde zusammenbricht und den Tod herbeisehnt, aber bei dessen Erscheinen seinen voreiligen Wunsch bereut (VII 83). Als Bacon in den „*Essays civil and moral*“ über *vain-glory* (VI 503) handelt, führt er wieder Äsop an: *It was prettily devised of Æsop: The fly sat upon the axle-tree of the chariot-wheel, and said: What dust do I raise?* usw. In dem Abschnitt „*Of nature in men*“, wo er beweisen will, daß die angeborene Natur des Menschen bei jeder Gelegenheit oder Versuchung wieder durchbricht, beruft er sich auf Äsops Fabel von der Katze, die in eine Frau verwandelt worden war und die: *sat very demurely at the board's end, till a mouse ran before her* (VI 470).

In dieser Zeit ist mit dem Tierepos eine Wandlung vor sich gegangen. Der unbekannte Verfasser der „*Most delectable history of Raynard the Fox*“ von 1629 verbessert und reinigt zunächst Caxtons Sprache und verändert dabei gleichzeitig den Stoff, indem er unter Zusammenziehung der 43 Kapitel Caxtons in 25 einzelne Stellen ausläßt, andere neu

einschaltet. Aber er verkennet vollkommen den Zweck der Tiersage, wenn er Nutzenanwendungen hinzufügt: with sundry excellent morals and expositions upon seuerall chapter. Die Technik Odos und der Kleriker, Lydgates und Henrysones ist übernommen, denn wie sie einst in ihren Nutzenanwendungen zu den Fabeln, so erklärt hier der Verfasser ausdrücklich, wen man unter Fuchs, Wolf usw. zu verstehn habe. Durch diese moralisierende Tendenz wird auch die Tierepik allmählich zum bloßen Zweckmittel herabgedrückt. Ein Neudruck dieses Buches erfolgte 1640.

Im Auftrage von Francis Eglesfield brachte William Barret 1639 eine lange Biographie und 113 Fabeln Äsops in englische Verse. Die Fabeln, besonders aber die Nutzenanwendungen sind kurz und schlicht erzählt; inhaltlich stehn sie Bullokars Übersetzung nahe, doch wurden einige, wie die 16. Fabel „Fox and eagle“, die 25. Fabel „Hart and sheep u. a. neu aufgenommen.

1646 erschien für Andrew Hebb, der die beiden Neudrucke von Caxtons „Æsop“ von 1634 und 1647 veranstaltet hatte, eine Übersetzung von 45 Fabeln des Äsop und 31 des Phädrus wörtlich nach dem Lateinischen des Guilielmus Hermannus Goudanus, mit dem ausdrücklichen Hinweis, daß sie für den Gebrauch in grammar schools bestimmt seien. Die Äsopischen Fabeln stimmen mit Wynkyn de Worde 1535 und Bullokar, überein. Dem Namen des Phädrus, der seit 1596 durch ~~R. Pithon~~ wieder zu Ehren gebracht war, begegnen wir zum erstenmal auf unsrer Wanderung in England. Vollständig wurden seine Fabeln in London erst 1668 herausgegeben in lateinischer Sprache, wie es heißt, in der: editio apud Anglos prima. Von 1708 ab, fast am Ende unseres Abschnittes, folgen dann neue Ausgaben — zunächst alle noch lateinisch — in kurzen Abständen.

Thomas Browne (1605—1682) spricht in seiner „Pseudodoxia epidemica“ (ed. S. Wilkin, London 1880) oft von Fabeln: used for moral and religious illustrations (I 72). Er denkt dabei aber nicht an Tierfabeln, sondern erzählt Geschichten

von Orpheus, von Geryon und Cerberus, von Niobe usw. Dagegen zeigen Kenntnis der Äsopischen Fabeln Aussprüche wie: I wish men were not still content to plume themselves with other feathers, nach der Fabel von der Krähe mit den Pfauenfedern (I 359), oder: wheter a lion be also afraid of a cock (I 365), nach der Fabel vom Esel, Löwen und Hahn. Als wichtiges Zeugnis dafür, daß der Bieber sich selbst verstümmele, um seinen Verfolgern zu entgehn, wird auf Äsops Fabeln hingewiesen (I 240).

Der berühmte Kanzelredner Jeremy Taylor (1613 - 67) bezeugt uns, daß die Geistlichen noch im 17. Jahrhundert eine bereits seit dem 13. Jh. beobachtete Gewohnheit beibehalten hatten: ihre Predigten durch Tierfabeln zu erläutern und interessanter zu machen. Wie viele Zitate in Taylors Werken (ed. R. Heber, London 1828) dartun, benutzte er eine lateinische Ausgabe der Fabeln des Phädrus; daneben kannte er auch Avian (VI 560). Sehr ausführlich erzählt er die Fabel vom Affen, der Richter ist zwischen Fuchs und Wolf (XIV 309). Der Fuchs hat einen Diebstahl begangen und ist um die Beute vom Wolf geprellt worden. Beide klagen einander des Diebstahls an, werden aber vom Affen gebührend zurückgewiesen. Die Fabel von der eitlen Fliege (III 304) und die von dem Esel, der die Gerste verschmäht, die das Schwein übrig gelassen hat, da er dessen Schicksal vermeiden will (V 322), sind kürzer behandelt. Nicht als Fabel anzusehn ist die Geschichte von Abraham und dem idolatrous traveller (II 330).

Endlich sei noch Miltons gedacht, der in lateinischer Sprache — wahrscheinlich in seiner Jugend — eine Fabel geschrieben hat „Apologus de rustico et hero“ (ed. R. J. Todd, London 1826, VI 263), die aber erst 1673 veröffentlicht wurde. Ein Pächter bringt dem Besitzer seines Grundstückes in jedem Jahre einige sehr schöne Äpfel. Dieser läßt den Apfelbaum, da er alle Früchte haben wollte, umpflanzen. Nun geht der Baum ein, und so verliert er alles, da er alles haben wollte.

9. Die Fabelübersetzungen und -bearbeitungen in der zweiten Hälfte des 17. Jahrhunderts.

In der zweiten Hälfte des 17. Jahrhunderts erscheinen in unaufhörlicher Reihenfolge, fast Jahr für Jahr, neue Übersetzungen oder doch neue Ausgaben älterer Drucke. Die Fabeln müssen, nach der Zahl der Veröffentlichungen zu urteilen, einen der am meisten bevorzugten und begehrten Lesestoffe der damaligen Zeit gebildet haben. Gegen die Wende dieses und den Anfang des nächsten Jahrhunderts werden daneben einige selbständige Fabeldichtungen geschrieben, die aber weniger beachtet worden sind. Eine Änderung tritt erst mit dem Erscheinen des ersten Bandes von Gays Fabeln ein; denn jetzt treten die Äsopischen mehr zurück. Gay hat dann eine ganze Reihe mehr oder weniger bedeutende Nachfolger gefunden. Die meisten von ihnen wurden indessen bald wieder schnell vergessen, und nur seine Fabeln haben es vermocht, neben den gegen Ende des 18. und im ganzen 19. Jahrhundert von neuem stark hervortretenden Äsopischen ehrenvoll ihren Platz bis auf die heutige Zeit zu behaupten.

Eine in Versen geschriebene Übersetzung von 231 Fabeln des Äsop „The Phrygian fabulist“ gab Leon Willan 1650 heraus, mit einer Lebensbeschreibung nach Maximus Planudes, der auch für die übrigen die Hauptquelle blieb.

Von größerer Bedeutung ist John Ogilby (1600—1676), der sich schon vorher als Übersetzer Virgils und Homers einen Namen gemacht hatte, mit seinen 81 „Fables of Æsop“ paraphrased, in verse“, von 1651. Dieses Buch, von William D'Avenant und James Shirley empfohlen und mit einigen für Äsop und Ogilby äußerst schmeichelhaften Versen ausgeschmückt, wurde bereits zwei Jahre später neu gedruckt. Der dritten, vermehrten Ausgabe (132 Fab.) von 1665 wurde ein zweiter Teil „Æsopic's or a second collection of fables“ („Androcleus or the Roman slave“, 31 Fabeln — „The Ephesian matron or widows tears“, 17 Fabeln) beigegeben, der eigene Geschichten und Fabeln Ogilbys enthält.

Die Angaben des „Dictionary of national biography“ (ed. Sidney Lee, London 1895) Vol. LII 17: He is known to have written two heroic poems called „The Ephesian matron“, and „The Roman slave“, and . . . , but the first two were never published, etc. sind daher zu berichtigen. Der erste Teil wurde 1668 schon wieder neu herausgegeben und, zusammen mit den „Æsopic's“, 1675 zum fünftenmale, ein Jahr vor seinem Tode. Die meisten Fabeln sind in heroischen Reimpaaren geschrieben, daneben verwendet Ogilby aber auch andere, oft kunstvolle Strophen. } x

Aus dem Jahre 1651 besitzen wir noch eine andere Sammlung von 213 Fabeln des Äsop in Prosa und Versen, die bei F. Eglesfield in London erschien und sich noch größerer Beliebtheit erfreute als das Werk Ogilbys. Der Übersetzer benutzt eine griechische Vorlage. Er wendet sich, wie dies schon Ogilby getan hatte, mehr an die erwachsenen Leser: Let children look upon the pictures, look thou further (Vorrede). Die Fabeln seien zwar meist bekannt, aber er habe sie etwas geändert, vergrößert und vor allem verbessert. Der Erfolg hat dem Verfasser recht gegeben, denn 1698 war das Buch bereits zum 14., 1721 zum 18. male erschienen. Die 14. Ausgabe ist als school book bezeichnet, exactly corrected by W. D. oder W. Dugard, wie die auf die Fabeln folgende Abhandlung „The English rudiments of the Latin tongue“ zeigt. In dieser Gruppe ist die Vita Æsopi den Fabeln nachgestellt.

Die „Fabulae selectiores“ von James Shirley von 1656 bieten uns 40 Äsopische Fabeln in griechischer, lateinischer und englischer Sprache. Sie sind ebenso wie die vorhergehenden „Colloquia familiaria“ und die folgenden „Dialoge“ Lucians für den Schulgebrauch bestimmt.

Nur in lateinischem und englischem Text abgefaßt sind „Æsops fables“ von Charles Hoole (1610 1667) aus dem folgenden Jahre, die 1700 neu aufgelegt wurden. Das erste Buch enthält 233, das zweite 207 Fabeln. Hoole scheint dieselbe oder eine ähnliche Vorlage benutzt zu haben wie Bullokar,

denn bis zur 157. Fabel ist seine Reihenfolge festgehalten, von da ab sind vereinzelt neue Fabeln eingeschoben worden.

Ein zwischen 1665 und 1666 veröffentlichtes Werk von 110 Fabeln ist in englischer, französischer und lateinischer Sprache geschrieben. Die englische Fassung, von Aphara Behn, ist in Versen und zwar weit kürzer als die beiden anderen in Prosa. Das Leben Äsops, wieder nach M. Planudes, hat T. Philipott verfaßt. Neu erschienen ist diese Sammlung 1687 und 1703.

Der unbekannte Übersetzer von 350 Äsopischen Fabeln in Versen von 1673 hat sich Oglesby (= Ogilby) wegen seiner ausgezeichneten Sprache zum Muster genommen. Der Wert der Fabeln, nicht bloß für Kinder, sondern gerade für weise Leute, stehe außer Zweifel, da u. a. auch Bacon ihrer Nützlichkeit höchstes Lob spendet und sie häufig in seinen Essays und anderen Schriften anführt. 130 Fabeln habe er Ogilbys Sammlung entlehnt, während 150 von den übrigen bisher noch in keiner Übersetzung enthalten seien. Nur den Text der Nutzenanwendungen hat er etwas verändert.

Bisher waren im 17. Jahrhundert fast nur Fabelübersetzungen begegnet. Die weite Verbreitung der Fabeln und das starke Interesse für diese — denn nur so lassen sich die vielen Ausgaben erklären — haben zweifellos auch die Teilnahme für das nah verwandte Tierepos wieder lebhafter angeregt, das zuletzt im „Pierce Pennilesse“ des Thomas Nash und im „Raynard“ von 1629 vertreten war. Aus dem Jahre 1681 stammt die „Most delightful history of Reynard the Fox“ von John Shurley. Die Prosa von 1629 ist in heroische Verse gebracht; nur Kap. 14 fehlt, in dem berichtet wird, wie Isegrimm und seinem Weibe Arsewind die Schuhe abgezogen werden für Reynard, der nach Rom pilgern will. Die Nutzenanwendungen behält Shurley bei; er hebt sogar hervor, daß der „politische“ Staatsmann und der schmeichelnde Höfling hierin ihren Schatten erblicken mögen wie in einem kristallinen Spiegel.

Neben Reynard wird jetzt auch sein Sohn Reynardine

Mittelpunkt und Held zahlreicher Abenteuer. So bereits 1684 in der Geschichte von „Reynard the Fox, and Reynardine his son“. Die mit D. P. gezeichnete Vorrede scheint fast eine Wiederholung der von 1681 zu sein, obgleich nicht Shurley, sondern eine in Deutschland geschriebene Reineke-Fuchsdichtung die Quelle war. Der erste Teil besteht aus 8, der zweite aus 9 Kapiteln. Die Nutzenwendungen sind ebenfalls bewahrt.

Etwa 20 Jahre nach Ogilby versuchte sich der bedeutendste Dichter der zweiten Hälfte des 17. Jahrhunderts auf dem Gebiete der Fabeldichtung, ohne indessen Hervorragendes zu leisten. 1687 veröffentlichte Dryden sein Gedicht „The hind and the panther“, das unter dem Bilde der Hindin den Katholizismus gegen den Vertreter der englischen Kirche, den Panther, verteidigt (ed. Sir Walter Scott. Revised and corrected by G. Saintsbury, Edinburg 1884).

Dryden schwebte dabei, neben Äsops Fabeln und Chaucers „Erzählung des Nonnenpriesters“, vornehmlich Spensers „Mother Hubbard's tale“ vor, wie aus seinen eigenen Zeilen hervor geht. Um dem Vorwurfe zu begegnen, daß er Tiere eingeführt habe, die not natives of Britain seien, entschuldigt er sich im dritten Teil auf S. 195 mit den Worten:

Let Æsop answer, who has set to view
Such kinds as Greece and Phrygia never knew;
And mother Hubbard, in her homely dress,
Has sharply blamed a British lioness.

Aber ebenso wenig wie die letzte Geschichte kann Drydens Gedicht zum Tierepos gerechnet werden, da auch hier die Tiere nur die Einkleidung bilden, von einer Tierfabel natürlich gar nicht zu reden. Schon Sir Walter Scott hat richtig über die Form des Gedichtes geurteilt, indem er in der Vorrede dazu schreibt: Dryden gives us two examples of the more pure and correct species of fable. There, which he terms in the preface episodes, are the tale of the swallows reduced to defer their emigration, and that of the

pigeons, who choose a buzzard for their king. Selbst diese beiden Erzählungen sind so ausführlich und umständlich und mit so viel Schilderungen ausgestattet, daß man sie kaum als Fabeln bezeichnen kann; die Stoffe sind zwar der Tierfabel entnommen, diese tritt aber zu sehr zurück. Von beiden ist die „Tale of the swallow“ jedenfalls weit eher eine Fabel, als die „Tale of the pigeons and the buzzard“, in der der Dichter nach mehr denn 200 Versen endlich den Bussard einführt, nachdem er uns vorher den Charakter Jakobs II., das Taubenhaus und die Tauben beschrieben hat. Auf den Inhalt näher einzugehn kann ich mir ersparen.

Ein weiteres Zeugnis der Kenntnis Äsopischer Fabeln findet sich im zweiten Teil, wo es heißt: Methinks, an Æsop's fable you repeat; You know who took the shadow for the meat, mit einer Anspielung auf die bekannte Fabel vom Hund und Schatten.

Aus der Tiersage begegnen die Namen Reynard, mit dem Zusatz false, Isgrim und wiederholt Chanticleer.

Drydens „Hind and panther“ rief eine Gegenschrift hervor, betitelt „The hind and the panther transvers'd to the story of the country-mouse and the city-mouse“, verfaßt von Matthew Prior und Charles Montague, dem späteren Lord Halifax. Da auch hier nur die äußere Form unserer Dichtgattung entlehnt ist, kann ich auf nähere Angaben verzichten.

Beide Dichter haben aber zweifellos wie ihr Gegner die Fabeldichtungen gekannt, wie Stellen in Priors Werken (ed. London 1779) bezeugen. Zunächst hat er zwei eigene Fabeln „When the cat is away, the mice may play“, und „The widow and her cat“ die von einigen Swift zugeschrieben werden; indes mit Unrecht, denn, wie wir noch bei Gay sehn werden, hat Swift wohl versucht, Fabeln zu schreiben, aber keine vollendet. Eine dritte ist bezeichnet „A fable from Phædrus“, bestehend aus nur 6 Zeilen, 1710 geschrieben. Eine Anspielung findet sich noch in „Paulo Purganti and his wife“, Z. 83:

The lion's skin too short, you know
(as Plutarch's morals finely show),
Was lengthened by the fox's tail.

Anstelle von Äsop ist hier einmal Plutarch genannt, der, wie oben gezeigt ist, Äsops Fabeln in seinen Werken verwendet hat. Als Vertreter der Tiersage ist wieder Chanticleer zu begrüßen in „The widow and her cat“.

Als Fabelübersetzer in englische Prosa betätigte sich 1689 Philip Ayres mit „Three centuries of Æsopian fables“, von Äsop, Phädrus, Camerarius und anderen, die 1702 neu aufgelegt wurden. Die Vorrede enthält eine ganze Reihe von testimonia Æsopi, die meist griechischen und römischen Schriftstellern entnommen sind. Viele von den Fabeln sind kleine Geschichten verschiedenen anekdotenhaften Inhalts.

1691 schloß sich Robert Burton an mit seinen „Delightfull fables in prose and verse“, die 1712 neu erscheinen konnten als „Æsop's fables in prose and verse“.

Hieran reiht sich dann eine der erfolgreichsten Fabelübersetzungen in England, die des Sir Roger l'Estrange „Fables of Æsop and other eminent mythologists with morals and reflexions“ vom Jahre 1692. L'Estrange schreibt die Fabeln, um einem Übelstande abzuhelpen. Seiner Meinung nach lehre man in allen Schulen die Fabeln in einer durchaus unwürdigen Weise, die in Versen geschriebenen entfernten sich zu weit von der eigentlichen Erzählung, die in Prosa hätten eine ungenügende Moral. Um eine gute Grundlage für einen besseren Unterricht der Kinder zu gewinnen, wählt er von den verschiedensten Sammlungen die besten Beispiele aus; auch französische Autoren benutzt er darunter La Fontaine. Die Zahl der Fabeln erreicht 500; von diesen haben 180 über Deutschland nach Rußland Eingang gefunden. Die Fabeln und Nutzenanwendungen sind in gutem und ansprechendem Stil erzählt, aber überflüssigerweise ist zur Erläuterung der Nutzenanwendung immer noch eine reflexion hinzugefügt, die genau, oft an neuen Beispielen, das erläutert, was man aus der Fabel lernen soll und kann. Was

l'Estrange mit seinen reflexions erstrebte, ist ihm gründlich mißlungen. Es ergibt sich auf den ersten Blick, daß sie, obgleich oft sehr geistreich, für Kinder viel zu schwer und umfangreich sind. Als krassestes Beispiel führe ich Fabel 38 an, wo Fabel und Nutzenanwendung eine halbe Seite ausfüllen, die reflexion vier und eine halbe.

Geradezu unbrauchbar als Schullektüre sind sie durch das Hineinziehen politischer Zwecke, da er eifrig die Ziele und Bestrebungen der Jakobiten unterstützt. In den Neuauflagen ist dann mancherlei geändert und verbessert worden. So wurden schon in der zweiten von 1694 neue Fabeln aus Phädrus, Avianus und Camerarius, in der dritten von 1699 ein neuer zweiter Teil angefügt als „Fables and storyes moralized“, hier fehlen die reflexions; andere folgten noch 1704, 1708, 1714 und 1724.

Im ausgehenden 17. Jahrhundert hatte sich Äsop auch die englische Bühne erobert. Sir John Vanbrugh machte ihn zum Helden seines Stückes „Æsop“, das 1697 mit sehr annehmbarem Erfolge aufgeführt wurde (ed. W. C. Ward, London 1893). Durch die Erzählung von 8 Fabeln erzielt Äsop an den geeigneten Stellen großen Eindruck. Vanbrugh selbst bezeichnet seinen „Æsop“ als eine freie Übersetzung der französischen Komödie „Les fables d'Ésope“ von Boursault (1638—1701), die 1690 in Paris gespielt worden war. (Boursault hatte auch noch eine andere Komödie verfaßt „Ésope à la cour“; neben ihm ist ferner Lenoble zu nennen mit seinem „Ésope-Arlequin“). Vanbrugh schrieb, wahrscheinlich durch den Erfolg des ersten Teiles ermuntert, eine Fortsetzung des „Æsop“. Von dieser ganz selbständigen Schöpfung sind aber nur drei Szenen vollendet worden. Über die Unterschiede zur Quelle handelt kurz Ward, ausführlicher und zugleich den ganzen Aufbau berücksichtigend M. Dametz (John Vanbrughs Leben und Werke in den Wiener Beitr. z. Engl. Philologie, Bd. VII).

Das Jahr 1697 ist außerdem wichtig durch das Erscheinen von R. Bentleys berühmter Schrift „A dissertation

upon the epistles of Phalaris, the fables of Æsop“. Der hervorragende Kritiker tritt als erster in England den abenteuerreichen, entstellten und unmöglichen Berichten über Äsops Leben entgegen. Er schließt sich dabei den Anschauungen des Franzosen Meziriac an, der bereits 1646 in „Les fables d'Æsope, traduites . . . du Grec . . . par M. P. Millot. Ensemble la vie d'Æsope composée par Monsieur de Meziriac“ (Bourg en Bresse), die alten Lebensbeschreibungen als ungeheuerliche Phantasiegebilde verworfen und Äsop mehr als einen Philosophen geschildert hatte. Bentley hatte sich diese Auffassungen zu eigen gemacht, obgleich er Meziriacs Beschreibung nur vom Hörensagen kannte. Dafür mußte er sich dann bittere Vorwürfe gefallen lassen von Boyle, dem vierten Grafen von Orrey, in dessen mißglückter Widerlegungsschrift „Dr. Bentley's dissertations on the epistles of Phalaris, and the fables of Æsop examin'd“, 1698. Bentleys Ansicht trug den Sieg davon und war schon nach kurzer Zeit überall anerkannt.

Endlich brachte das Jahr 1697 einen „Æsop naturaliz'd, and expos'd to the publick view in his own shape and dress“, in Cambridge erschienen, in einer Auswahl von 100 Fabeln in Versen.

1698 veröffentlichte Dr. Walter Pope einen Band von 110 „Moral and political fables, ancient and modern“, in Prosa mit Reimen untermischt.

Drydens „Fables“, die 1700 herauskamen, haben, wie bereits in der Einleitung angedeutet wurde, nichts mit Tierfabeln zu tun. Nur die darin enthaltene Erzählung von Chaucers „Nun's priest's tale“ ist hier zu erwähnen.

Ferner nenne ich noch ein 1700 in Edinburg erschienenenes Buch, betitelt „Some observations on the fables of Æsop“. Fabeln sind darin nicht enthalten; der Verfasser hat jedoch die des l'Estrange gelesen und gibt zu etwa 133 Fabeln ausführliche Erklärungen, ähnlich den reflexions. Fabeln gleichen oder verwandten Inhalts betrachtet er dabei zusammen.

10. Von 1701—1725.

Im 18. Jahrhundert ist zunächst ein Denkmal der Tier-
sage zuverzeichnen „The most delectable history of Reynard
the Fox“ von 1701. Es ist ein genauer, nur sprachlich ver-
besserter Abdruck von 1629. Dahinter folgt dann ein zweiter
Teil des Reynard, während die Abenteuer und der Tod des
Reynardine den Schluß bilden.

Ein Jahr später veröffentlichte Thomas Yalden (1671
—1736) seinen „Æsop at court or state fables“, bestehend
aus einem Prologe und 16 Fabeln. Alte überlieferte Stoffe
aus den Äsopischen Fabeln sind vom Dichter frei be-
handelt worden, aber mit starkem politischen Einschlag:
Im Prolog „Æsop to the king“ kündigt er an, für wen er
schreibt; denn wenn er beginnt mit: Victorious prince!
Parties distract the state, so kann damit nur Wilhelm III.
gemeint sein. Dieser war hauptsächlich von den Whigs
herübergerufen worden, die ihn aber nur so lange unter-
stützten, als er sich ihrem Parteiinteresse gefügig zeigte.
Da die Tories genau so verfahren, wechselten sich beide
oft ab in den leitenden Stellen. Yalden ist ein Gegner der
Whigs. So sagt er von ihnen in der 4. Fabel: How senseless
are our modern Whiggish tools Beneath the dignity of Bri-
tish fools. Auf der anderen Seite lobt er natürlich die Führer
der Tories. Wegen der Hereinziehung politischer Zwecke
haben wir den Dichter in gewisser Weise als Vorläufer Gays
zu betrachten, nur mit dem Unterschiede, daß dieser nicht
mehr in der Partei steht, sondern mehr über den Parteien.
Die Fabeln sind kurz erzählt; immer aber geht den Reden,
die weit überwiegen, und den Handlungen eine vorbereitende
Einleitung voran. Auch die Nutzenanwendung zeichnet sich
durch Kürze aus; leider paßt die Anwendung meist nicht
zur vorher gegebenen Fabel. Die Rhetorik begnügt sich
wesentlich mit Ausruf und Frage, daneben sucht der Dichter
auch öfter durch Häufung von Synonymen die Wirkung zu
erhöhen. Yalden hat die Fabeln in den verschiedensten Vers-
maßen geschrieben; er nimmt sich sogar die Freiheit, die

Nutzanwendung in einem anderen Metrum zu geben als dem in der Fabel angewendeten. Die Tiersage vertritt wieder Reynard, in abgekürzter Form auch Ren. Die Gattung des Streitgedichtes, dem wir schon bei Lydgate und Henrysone begegnet waren, kommt in der 10. Fabel vor, wo sich Nachtigall und Kuckuck streiten, wer besser singen könne, und der Esel den Schiedsrichter spielt.

Eine eigentümliche Erscheinung der englischen Literatur glaube ich am besten im Zusammenhange mit Thomas Yalden zu behandeln, da er ihr hervorragendster Vertreter ist. Wie ich bereits zeigte, stehn wir in dieser Zeit inmitten der hartnäckigsten Parteikämpfe zwischen Whigs und Tories. Um peinliche Folgen zu vermeiden und gewiß auch um populär zu wirken, griffen manche Politiker — denn um solche handelt es sich vornehmlich — zu einem eben so gefahrlösen wie die Phantasie ansprechenden Mittel: sie schrieben anonym unter dem Namen Äsops und gebrauchten dabei seine Fabeleinkleidung. Wie die zahlreichen Bücher dieser Art zeigen, muß dieses Verfahren während der letzten Jahre des 17. und der ersten zwanzig des 18. Jahrhunderts geradezu eine Modesache gewesen sein, die allerdings schnell wieder erloschte. Mehrere solcher Schriften sind überdies verloren gegangen, wie aus Erwähnungen ihrer Titel hervorgeht. Alle ohne Ausnahme sind politisch gefärbt und voll von Anspielungen auf Staatsaktionen, mögen es nun — je nach der augenblicklichen Stellung des Verfassers zur herrschenden Partei — Anklage- oder Verteidigungsschriften sein. Gegen das Prinzip der Fabel sind individuelle Personen eingeführt, wenn auch ihre Namen gewöhnlich nur mit dem Anfangsbuchstaben angedeutet werden; spätere Leser haben sie oft mit Tinte ausgefüllt. Im allgemeinen sind 8 bis 15 Fabeln zu einem Bande vereinigt. Alle sind in Versen abgefaßt; betreffs Erfindung sind manche jedoch neuartig. Auffallend häufig werden in den Fabeln Namen aus der Tiersage gebraucht: Chanticleer, Reynard, Isgrim, Bruin und andere, und nach La Fontaines Beispiel werden den Tieren schon

hier, besonders in der Anrede, Titel verliehn. Die ältesten dieser Schriften, die für 6 d. oder 1 s. käuflich waren, da es den Verfassern auf möglichst große Verbreitung ankam, gehören dem Jahre 1698 an. *W. ... de ...*

Im „Æsop at Tunbridge“, geschrieben by no person of quality, werden mit scharfer Satire in 12 Fabeln die Tagesereignisse gegeißelt. Diese Schrift greift die Regierung der Whigs an und verteidigt, wie l'Estrange, die Anhänger der Stuarts; sie hatte in diesem Jahre sogar zwei Auflagen. Der Verfasser des „Æsop at Bathe“ nennt sich, im Gegensatz zu dem des „Æsop at Tunbridge“, a person of quality und wendet sich in 8 Fabeln heftig gegen die Jakobiten und zugleich gegen die Whigs. „Old Æsop at Whitehall“, by a person of what quality you please, gibt den jungen Æsops in Tunbridge und Bathe in 10 Fabeln gute Ratschläge und nimmt die Regierung gegen ihre Anschuldigungen in Schutz. Hier heißt es in der Vorrede: It is now the mode, it seems, for brutes to turn politicians. Ein ähnliches Ziel verfolgt der Verfasser des „Æsop at Epsom“ in 10 Fabeln, die Charles Montague, dem inimitable author of the country-mouse and city-mouse gewidmet sind. Mit den Anschauungen des „Old Æsop at Whitehall“ ist er nicht ganz einverstanden; er hält zu Wilhelm III., den er in der Nutzenanwendung der letzten Fabel zu trösten sucht, aber nicht zu den Whigs. Ebenfalls an den „Old Æsop at Whitehall“ schreibt „Æsop at Amsterdam“, wo der Verfasser in der Verbannung lebt. In 11 Fabeln setzt er auseinander, daß und warum er ein Gegner aller monarchischen Maxime ist; seine Ideale sind freedom, liberty und property. Zum Schluß preist er Amsterdam, das die Flüchtlinge schützt. Die im „Æsop at Tunbridge“ vertretene Ansicht wird fortgesetzt im „Æsop return'd from Tunbridge“, bestehend aus 12 Fabeln, und im „Life of Æsop at Tunbridge“, nur 3 Fabeln enthaltend. Endlich stammt aus dem Jahre 1698 noch eine Schrift „An answer to the dragon and grashopper“. In einem kurzen Dialoge zwischen einem old monkey und weazel wird im Sinne der Whigs energisch

Front gemacht gegen die bisher genannten Schriften und gegen einen „Æsop at London“, den ich nicht habe aufreiben können.

Aus dem nächsten Jahre besitzen wir nur den „Æsop from Islington“, der sich in 8 Fabeln fast ausschließlich mit der Habeas-Corpus-Akte beschäftigt.

1701 erschienen: „Æsop at Paris“, worin zu jeder der 9 Fabeln, die letzte ausgenommen, ein längerer Brief in Prosa hinzugefügt ist, und „Æsop in Spain“, eine Epistel und 8 Fabeln enthaltend, 1703 unverändert neu gedruckt als „Æsop's advice both to the princes and people of Europe“. Beide Schriften befassen sich mehr mit politischen Einzelheiten, ohne ein bestimmtes Parteiinteresse zu vertreten.

„Æsop the wanderer“ von 1704 richtet sich in einer Einleitung und 10 Fabeln gegen die Politik Ludwigs XIV., während Marlboroughs Siege gepriesen werden. Dabei werden auch die gesamten europäischen Verhältnisse besprochen.

Von späteren Schriften sind noch erhalten: „Æsop at Oxford“ von 1709, ausnahmsweise 27 Fabeln enthaltend, die von politischen Tagesanspielungen aller Art geradezu wimmeln; „Æsop at the Bell tavern in Westminster“ von 1711, dessen Verfasser ein Anhänger der Stuarts ist, der einige von den Fabeln des l'Estrange ausgewählt hat; „Æsop at Utrecht“ von 1711 oder 1712, aus nur 2 Fabeln bestehend, die beide im Sinne der Torsys die Königin von England preisen und den König von Frankreich verspotten; und endlich „Æsop in Masquerade“ von 1718, der in 15 Fabeln ungenannten Höflingen treffliche Lehren erteilt.

Die überlieferten englischen Denkmäler sind hiermit erschöpft, bis auf einen „Æsop in Downing-Street“ von 1831. Die Äsop-Mode blieb nicht auf England beschränkt, sie ergriff, wenn auch nicht in demselben Maße, Holland und Frankreich.

Wieder frei von politischen Anspielungen ist eine John Locke zugeschriebene Übersetzung von 203 Äsopischen Fabeln aus dem Jahre 1703, betitelt „Æsop's fables in English and

Latin“. Als Gewährsleute werden hauptsächlich Gulielmus Hermannus Goudanus und H. Barlandus angeführt. Eine neue Auflage erschien 1723.

Im folgenden Jahre übertrug John Toland die Fabeln Äsops mit den *moral reflections of Monsieur Baudoin* aus dem Französischen. Toland benutzte nicht den ersten Druck von Baudoins Übersetzung von 1660, der 118 Fabeln enthält, sondern einen der folgenden von 1669 oder 1680, die nur 117 Fabeln haben. Während nun Baudoin das Leben Äsops noch nach M. Planudes erzählte, folgt Toland — sicherlich durch Bentleys Schrift angeregt — als erster Übersetzer in England dem Franzosen Meziriac. Toland handelt auch über das Wesen der Fabel und unterscheidet fünf Arten: *reasonable* oder *rational*, *moral*, *mixed*, *proper* und *most proper fables*.

Ebenfalls ganz unter französischem Einfluß steht der im gleichen Jahre veröffentlichte „*Æsop dressed or a collection of fables writ in familiar verse*“ des Bernard Mandeville. Wie er in der Einleitung hervorhebt, ahmt er La Fontaine nach, und nur zwei von den 39 Fabeln hat er selbst erfunden; da es ohne Zweifel die schlechtesten sind, so verhehlt er uns ihren Namen. Unter dem *familiar verse* versteht er das Kurzreimpaar. Die Fabelsammlung ist enthalten in dem 1724 in zweiter Ausgabe erschienenen Buche „*The virgin unmask'd or female dialogues*“ etc.

Die letzte Reynard-Dichtung unseres Abschnittes fällt in das Jahr 1706. In vier Büchern wird berichtet vom „*Crafty courtier or the fable of Reynard the Fox*“, wie der Titel lautet. Pfingsten, das liebliche Fest, wird nicht genannt; hier heißt es nur: der Frühling war gekommen. Der unbekannte Verfasser übersetzt die lateinischen Jamben des Hartmannus Schopperus aus Frankfurt a. M. von 1567, Kaiser Maximilian II. gewidmet. Schopper folgt dem niederdeutschen „*Reynke Vosz de olde, nyge gedruket by Ludowich Dietz*“ in Rostock 1549. Dieses Werk war schon 1550 und 1562 in Frankfurt neu gedruckt worden (s. K. Goedeke, *Grundriß z. Geschichte d. deutsch. Dichtung*, Dresden 1884, I 482).

Schottland scheinen 2 Fabeln anzugehören, die sich in den „Petitions, tracs etc. relating to the union of the English and Scottish Parliaments“ von 1706 und 1707 finden, da sie zusammen mit dem „Generous and noble speech of William Wallace of Elderslie at the battle of Falkirk“ und einem Bericht über den tapferen Angriff des Bischofs von Dunkeld, William Sinclair, gegen überlegene englische Plünderer auf dem vorletzten Blatte stehn. Es ist die Fabel von der Stadtmaus und Landmaus, ohne Titel, und die Fabel vom Pferd und Hirsch. Beide sind im heroischen Reimpaar in bemerkenswerter Kürze abgefaßt.

1708 folgte Edmund Arwacker mit „Truth in fiction, or morality in masquerade, a collection of 225 select fables of Æsop and other authors“ in Versen. Zu den Nutz-anwendungen sind noch lateinische und griechische Zitate gefügt.

In demselben Jahre erschien ferner eine Übersetzung von J. Jackson, 216 Fabeln enthaltend. Er benutzte die Fabeln des l'Estrange, den er wegen seiner hervorragend guten und fließenden Übertragung ins Englische lobt. Nur die reflexions läßt er weg, da sie erstens ihren Zweck nicht erfüllten und dann zu offen erkennen ließen, daß sie gewissen Parteizwecken dienten. Als Ersatz dafür werden auch hier, ähnlich wie bei Arwacker, einige englische Verslein zu jeder Nutzanwendung gestellt. Interessant ist seine Einteilung in rational fables, wo nur Menschen, in moral fables, wo nur Tiere, und in mixt fables, wo beide gemeinsam vorkommen. Neu herausgegeben wurde das Buch 1715 und 1727.

Der Verfasser des Gedichtes „Eagle and robin“ des Jahres 1709, H. G. oder Horat. Gram., wie er ein andermal schreibt, ist stolz auf sein Werk, da weder Mr. Ogleby (= Ogilby) noch Sir Roger l'Estrange Äsops Adler kannten. Durch einen glücklichen Zufall habe er diese Fabel mit fünf anderen in seiner Bibliothek entdeckt und aus dem Griechischen in Kurzreimpaaren übersetzt. Indessen weicht diese Geschichte von eagle und robin insofern von der Form

einer Äsopischen Fabel ab, als nebensächliche Dinge zu ausführlich geschildert werden. Ähnlich verhält es sich in seiner selbständigen Schöpfung „Robin Read-breast with the beast“.

In bescheidenem Maße haben sich ferner Addison und Steele als Fabeldichter versucht. Addison äußert sich über den Wert der Fabeldichtung in sehr günstigem Sinne im *Tatler* No. 147 aus dem Jahre 1710: The virtue which we gather from a fable, or an allegory, is like the health we get by hunting; und im *Spectator* No. 183 von 1711: Fables were the first piece of wit that made their appearance in the world, and have been still highly valued not only in times of the greatest simplicity, but among the most polite ages of mankind. Er gibt dann im Anschluß hieran einige Beispiele von alten Fabeln und Allegorien und nennt einige Fabeldichter, darunter Boileau und La Fontaine, who by his way of writing, is come more into vogue than any other author of our time.

Als Steele von verschiedenen Seiten gefragt wurde, warum er sich den wiederholten Angriffen seiner Gegner gegenüber ruhig verhalte, antwortete er im *Tatler* No. 115: I shall act like my predecessor Æsop, and give him a fable instead of a reply; er erzählt darauf die Fabel „The mastiff and the curs“. Unter gleichen Umständen bedient sich Addison, wahrscheinlich nach Steeles Vorbild, im *Tatler* No. 229 der Fabel „The owls, the bats, and the sun“.

Die Fabel vom Zwiegespräch zwischen Mann und Löwe, auf die Chaucer im Prolog der Erzählung der Frau von Bath anspielt, schildert Steele in anschaulicher Weise im *Spectator* No. 11 von 1711, während sich auf die Fabel vom Esel, der sich mit der Löwenhaut bekleidet, der Ausspruch bezieht: an ass in a lion's skin, im *Tatler* No. 212.

Von einer 1711 in dritter Auflage erschienenen Sammlung von 180 Fabeln sind die beiden ersten Drucke unbekannt. Außer Äsopischen Fabeln sind auch solche von Locman, Pilpay und anderen übersetzt; alle haben sehr kurze

Nutzanwendungen. In der Ausgabe von 1711 sind am Schluß 50 neue Fabeln hinzugefügt worden.

Der letzte und zugleich hervorragendste Fabelübersetzer vor Gay ist Samuel Croxall, der 1722 mit 196 Fabeln von Äsop und anderen an die Öffentlichkeit trat. Wie er in der Vorrede betont, will er über die Persönlichkeit und das Leben Äsops noch nicht abschließend urteilen. Der neuen Richtung Meziriac-Bentley steht er zweifelnd gegenüber, wenn er auch viele Fehler in der Beschreibung des M. Planudes zugibt. Die Fabeln sind zumeist kurz und treffend in anschaulicher Prosa geschrieben; Naturschilderung fehlt, wie überhaupt jede Ausschmückung. Die Nutzenanwendungen ersetzt er durch applications, die im allgemeinen ausführlicher sind als die Fabeln. Er folgt hierin dem Beispiele von l'Estrange, der die Nutzenanwendungen noch um reflexions vermehrt hatte. Aber während dieser eifrig die Sache der abgesetzten Stuarts vertrat, ist Croxall ein Anhänger der Whigs und unterstützt das Haus Hannover. Seine applications, die das heranwachsende Geschlecht im Sinne der Wahrheit, Freiheit und Tugend erziehn sollen, richten sich ausdrücklich gegen Sir Roger l'Estrange, von dem er in der Vorrede sagt: In every political touch, he shews himself to be the tool and hireling of the popish faction. Leider tritt auch bei ihm das Parteiinteresse zu sehr in den Vordergrund. Townsend und Valentine, die 110 Fabeln Croxalls und 50 von l'Estrange in den „Chandos Classics“ 1866 neu herausgaben, haben daher mit Recht die applications und reflexions weggelassen; unklug handelten die beiden, eigene hinzuzudichten. Immerhin war Croxalls Fabeln ein großer Erfolg beschieden, denn bereits 1724 wurden sie zum zweitenmale und bis 1836 sogar 24 mal veröffentlicht.

Viel Aufsehn unter den Zeitgenossen erregte 1723 Bernard Mandevilles Dichtung „The fable of the bees“. Der Titel ist nicht ganz treffend gewählt; denn der Dichter selbst bemerkt in der Vorrede: to be a tale they want probability. and the whole is rather too long for a fable. Nur die Ein-

kleidung, soweit der grumbling hive in betracht kommt, ist unserer Dichtgattung entlehnt, während die Fabel von Anfang an nur ein äußerer Vorwand zu einer ätzenden Anklage sozialer Mängel ist.

11. Fabelanspielungen in Sprichwörtern.

Bevor ich zu Gay übergehe, will ich noch auf Fabelanspielungen in Sprichwörtern hinweisen. Ihr Vorkommen ist ein wichtiger Beweis, daß die Fabeln Gemeingut und allen Schichten des Volkes geläufig geworden waren. Thomas Wright sieht in der lateinischen Fabel „De pullo busardi“ (Percy Soc. VIII 228) den Ursprung des sehr alten und volkstümlichen Sprichworts: *It is a dirty bird that fouleth its own nest*, das bereits in dem frühme. Gedicht von der Eule und Nachtigall, V. 98—100, begegnet: *Thar-bi men segget a vorbisne Dahet habbe that ilke best That fuleth his owe nest* (ed. Percy Soc. XI 4). Wie die Sammlung „Adagia“ des Erasmus um 1500 zeigt, waren fabelartige Sprichwörter auch in lateinischem Text gebräuchlich: *Multa novit vulpes, sed echinus* (sonst meist *felis*) *unum mgnuam* (I 5). Bei einer Durchsicht von Hazlitts „English proverbs and proverbial phrases“ (London 1869) habe ich zahlreiche ähnliche Stellen gefunden wie die folgenden: *A barley-corn is better than a diamond to a cock* (S. 2); *Fie upon hens, quoth the fox, because he could not reach them* (S. 130); *Foxes, when they cannot reach the grapes, say they are not ripe* (S. 137); *The raven chides blackness* (S. 383), usw. Einmal wird sogar Äsop genannt: *Thou must learn of Æsop's dog to do as he did* (S. 402).



C. Die Fabeln John Gays.

1. Äussere Entstehungsgeschichte.

Gay hat zwei Bände Fabeln geschrieben. Der erste, den er auf Wunsch der Prinzessin von Wales verfaßte, besteht aus einem Dialog zwischen einem Hirten und einem Philosophen und fünfzig Fabeln und wurde 1726 vollendet, jedoch erst ein Jahr später gedruckt. Der zweite Band, den der Dichter kurz vor seinem Tode beendigte, enthält nur sechzehn Fabeln und wurde sechs Jahre später, 1738, veröffentlicht. Über die Quellen seiner Fabeln gibt der Dichter weder in diesen, noch in seinen übrigen Werken oder Briefen irgendwelche Andeutungen. Alle Stellen aus Briefen Gays und seiner Freunde, soweit sie sich überhaupt auf die Fabeln beziehen, lasse ich hier gesammelt folgen (s. Elwin, Works of Pope, London 1871, Vol. VII).

Den ersten Hinweis finden wir in einem Briefe Popes und Bolingbrokes an Swift vom 14. Dezember 1725; hier heißt es: Gay is writing tales for Prince William. Swift schreibt am 27. November 1726 an Pope und ist erstaunt, daß Gay nur so langsame Fortschritte mache; er sagt: How comes friend Gay to be so tedious? Another man can publish fifty thousand lines sooner than he can publish fifty fables. Gay erwidert darauf am 18. Februar 1727, die Fabeln seien bereits vollendet und er hoffe, daß sie bald veröffentlicht werden können. In einem Briefe an Pope — ohne Datum — der aber kurze Zeit nach dem Erscheinen der Fabeln geschrieben sein muß, bedauert Gay, daß er sie verfaßt habe, ohne den Rat des Freundes befolgt zu haben:

Why did I not take your advice before my writing fables for the Duke, not to write them; denn seine Hoffnungen auf eine gute Stelle bei Hofe waren nicht in Erfüllung gegangen.

Damit sind alle Hindeutungen auf die Fabeln des ersten Theiles erschöpft. Über die Quellen, die er benutzt haben mag, enthalten sie nichts, nur für die Zeit der Abfassung sind sie von Wert; zugleich zeigen sie uns den persönlichen Mißerfolg, der ihn sehr verstimmt.

In einem Schreiben vom 1. Dezember 1731 teilt er Swift mit, daß er damit beschäftigt sei, einen zweiten Band Fabeln zu schreiben. Im folgenden Jahre berichtet er ihm, er hoffe sie bald zu beendigen, und schließt mit den Worten: I find it the most difficult task I ever undertook, but have determined to go through with it; and after this, I believe I shall never have courage enough to think any more in this way. Noch mehr sagen uns die beiden folgenden Briefe. Der erste, vom 16. Mai 1732, ist an Swift, der zweite, aus demselben Jahre, von diesem an Gay und die Herzogin von Queensberry gerichtet. Unser Dichter glaubt, Swift billige es nicht, daß er wieder Fabeln schreiben wolle; er habe aber schon fünfzehn oder sechzehn vollendet, und zwar seien sie in der Nutzanwendung mehr politischer Art. Dann fährt er fort: Though this is a kind of writing that appears very easy, I find it the most difficult of any that I ever undertook. After I have invented one fable and finished it, I despair of finding out another; but I have a moral or two more, which I wish to write upon. Swift erwiderte darauf, Gay habe ihn ganz mißverstanden: For there is no writing I esteem more than fables, nor anything so difficult to succeed in, which however you have done excellently well, and I have often admired your happiness in such a kind of performance, which I have frequently endeavoured in vain. I remember, I acted as you seem to hint; I found a moral first and "then" studied for a fable, but could do nothing that pleased, and so left off that scheme for ever.

Diese wichtige Stelle zeigt außerdem deutlich, daß die Fabeln von Prior „When the cat is away, the mice may play“ und „The widow and her cat“ mit Unrecht Swift zugeschrieben wurden.

Diese Briefe sind deshalb wertvoll, weil sie angeben, wie Gay beim Dichten seiner Fabeln verfuhr. Quellen zu den Fabeln werden auch hier nicht genannt, diese vielmehr als *invented* bezeichnet, was durch die Widmung an den Prinzen von Cumberland bestätigt wird, wo es heißt: *these new fables, invented for his amusement*. Gays Aussprüche deuten klar an, daß wir von vornherein darauf verzichten müssen, bei *invented fables* genaue Übereinstimmungen mit alten Fabeln zu finden. Soweit sich indes mit einiger Sicherheit Ähnlichkeit des Stoffes, sei es betreffs der handelnden Tiere oder der Handlungen oder der Umgebung findet, habe ich natürlich solche Fabeln mit herangezogen. Dagegen sind die Fabeln mit umso größerem Nachdruck auf stilistische Beeinflussungen hin zu untersuchen.

2. Allgemeines Verhältnis La Fontaines zu England.

Als der Dichter von der Fürstin seinen Auftrag erhielt, standen ihm Vorbilder in überreichem Maße zur Verfügung.

Die alten heimischen Erzeugnisse waren allerdings vergessen, aber die Fabelmode der letzten Jahrzehnte im allgemeinen und die Fabeln von Croxall im besonderen blieben nicht ohne Einfluß auf ihn. Croxall folgte, gleich seinem formalen Meister l'Estrange, der Nützlichkeitsrichtung, gab die Erzählung möglichst knapp und trocken und betonte mit aller Kraft die Nutzenanwendung. Einige Spuren wenigstens verraten, daß ihn Gay benutzt hat.

Abweichend von diesem vorherrschenden Schema hatten La Fontaine und seine Nachahmer die Fabeln behandelt, und selbst ein oberflächlicher Kenner der Fabeln Gays wird sofort durch die Ähnlichkeit seiner Technik auf La Fontaine hingewiesen. Eine Übereinstimmung zwischen beiden haben

die Kritiker auch längst behauptet, ohne sie jedoch näher zu begründen.

Schon in Charakter, Temperament und Lebensgewohnheiten erinnert Gay an La Fontaine. Auch er ist ein begabter und geistvoller Kopf, dem es an Ehrgeiz mangelt, außer dem eines Hofmannes. Jeder Zwang ist ihm ebenso zuwider; seiner ausgeprägten Sinnlichkeit genügt es, das Leben in ungebundener Weise und in behaglicher Untätigkeit zu genießen. Gleich ihm versteht er es nicht, mit seinem Gelde auszukommen, und bedarf stets der Gönner, um auf deren Kosten zu leben und zu reisen.

Beachtenswert ist demnächst, daß Gay die Fabeln nicht aus eigenem dichterischen Antriebe oder literarischen Interesse schrieb. Daß die Prinzessin Karoline gerade unsern Dichter aufforderte, der sich auf dem Gebiete der Fabeldichtung weder versucht noch bewährt hatte, erklärt sich allein aus den Beziehungen Gays zum Hofe; denn von seinen Schöpfungen hatte nur „*Trivia, or the art of walking the streets of London*“ von 1716 einen größeren Erfolg erzielt. Da in dieser Zeit die Erziehung an den Fürstenhöfen Europas wesentlich nach französischem Muster geschah, so liegt es nahe anzunehmen, daß die Prinzessin Karoline unsern Dichter auf La Fontaine als Vorbild hingewiesen hat, der seine Fabeln, 1668 zuerst veröffentlicht, dem Dauphin gewidmet und darin hervorgehoben hatte, daß sie Wahrheiten enthalten: *qui servent de leçons*, während er das 12. Buch von 1694 dem Enkel Ludwigs XIV. zugeeignet hatte.

Ferner unterstützten die beiden Reisen Gays nach dem Festlande, wo er sich hauptsächlich in Frankreich aufhielt, die Möglichkeit französischer Beeinflussung. Die französische Kultur und Literatur, die damals allen als erstrebenswertes Ideal vorschwebten — denn Frankreich stand zu jener Zeit auf dem Gipfel geistiger Macht —, konnte er so im eigenen Lande kennen lernen. Gay hat zwar keinen der großen Vertreter der französischen Literatur mehr gesehen,

aber der Ruhm und Einfluß ihrer Werke bestanden noch unvermindert, da es von der späteren Regierungszeit Ludwigs XIV. an bis zum Auftreten Voltaires keinen wirklich hervorragenden Autor mehr hervorgebracht hatte. Daß unser Dichter die französischen Klassiker — ohne allerdings La Fontaine zu nennen — kannte und schätzte, zeigt seine „Epistle to the Right Honourable William Pulteney, Esq.“ Dieser hatte ihn im Sommer 1717 zur Wiederherstellung seiner geschwächten Gesundheit nach Frankreich mitgenommen. Längere Zeit weilten sie auch in Paris. Die zweite Reise nach Frankreich, von der wir nur wenig wissen, machte der Dichter im Jahre 1719.

Bereits lange vor dieser Zeit hatte La Fontaines Name in London einen hervorragenden Klang. Während der Regierung Karls II., an dessen Hofe sich eine kleine Kolonie freiwilliger und verbannter französischer Flüchtlinge gebildet hatte, wurde La Fontaine in der englischen Hauptstadt mehr gefeiert als in Paris. Bei der Vorliebe der katholischen Stuarts für französische Sitten und Gebräuche ist es erklärlich, daß die Franzosen, — unter ihnen waren Träger der höchsten Namen — bald einen großen Einfluß auf den König und dessen Umgebung gewannen. In der Politik und in literarischer Hinsicht spielten sie bald die führende und tonangebende Rolle. Am Londoner Hofe ging es fast so zu wie am Pariser, darnach wurden auch in den vornehmen Kreisen Londons ganz nach Muster der Pariser Salons feingeistige Gespräche über Dichter und Philosophen, Religion und Theater geführt. Die Herzogin von Mazarin war die Führerin dieser Gesellschaft und St.Évremond ihr literarisches Haupt. Beide waren bestrebt, einen der großen Dichter Frankreichs nach England herüber zu rufen. Ausschlaggebend war das Urteil St. Évremonds, der La Fontaine als seinen Lieblingsschriftsteller empfahl; daß dieser auf das glänzende Angebot eingehn würde, durfte man umso eher voraussetzen, als er sich meist in Geldnot befand. Die Verhandlungen zogen sich mehrere Jahre hin. La Fontaine war nicht abgeneigt, der Einladung zu

folgen (vgl. M. Saint-Marc Girardin, *La Fontaine et les Fabulistes*, Paris 1876; Ch. Marty-Laveaux, *Œuvres complètes de La Fontaine*, Paris 1863, Bd. III). Der Schwester des englischen Gesandten in Paris, die ihren Bruder im Jahre 1683 besuchte und La Fontaine mit nach England nehmen wollte, widmete er die Fabel „Le renard Anglais“. In der Widmung à madame Harvey — lobt er diese, England und die Engländer. La Fontaine kam nicht nach London, da er inzwischen neue Gönner in Paris gefunden hatte. Jedenfalls werden diese Bestrebungen, infolge deren der französische Dichter auch die Fabel „Un animal dans la Lune“ geschrieben hat, seinen Namen und seine Werke in London berühmt gemacht haben.

Unmittelbare Zeugen für das Bekanntsein La Fontaines in England nach der Revolution von 1688 waren zunächst die Fabeln von l'Estrange 1692. Stofflich ganz abhängig von La Fontaine war Mandevilles „Æsop“ von 1704, während Addison im Spectator No. 183 aus dem Jahre 1711 besonders die künstlerische Vollendung seiner Fabeln betonte. Zu diesen gesellt sich ferner Prior, der La Fontaine in seinem „Hans Carvel“, nachahmte und in dem Gedicht „The turtle and the sparrow“ Z. 330 ff. zitiert:

And what La Fontaine laughing says,
Is serious truth in such a case:
“Who slights the evil, finds it least;
, And who does nothing, does the best”.

3. Übereinstimmungen zwischen La Fontaine und Gay.

Die folgenden Beispiele dürften zeigen, daß Gay durch den französischen Dichter in stofflicher Hinsicht angeregt wurde. Da La Fontaine keine Fabel erfunden, sondern alle der Überlieferung entnommen hat, so war diese bei der Vergleichung mit zu berücksichtigen. Als typische Vertreter der Tradition habe ich dabei die Fabeln von l'Estrange und

Croxall zu grunde gelegt. Ferner mußte noch das Verhältnis der französischen Nachahmer La Fontaines zu Gay untersucht werden. In erster Linie habe ich solche Fabeln beider Dichter angeführt, die in ihren übereinstimmenden Zügen mehr oder weniger von der Überlieferung abweichen. Besonderes Gewicht ist dabei auf Übereinstimmungen in der Nutzanwendung gelegt; denn, wie aus den mitgeteilten Briefstellen hervorgeht, war diese für Gay am wichtigsten; erst zu dieser dichtete er die passende Fabel. Daher kommen Ähnlichkeiten der auf tretenden Tiere, ihrer Handlungen und Reden, sowie ihrer Umgebung erst in zweiter Reihe in Betracht. Entsprechen sich Nutzenanwendung und Fabel, dann hat sicher eine Entlehnung stattgefunden. Manchmal hat Gay aus mehreren Fabeln Züge geborgt, die wesentlich auf gleicher Nutzenanwendung aufgebaut, wenn auch verschieden in der Ausführung waren.

Am deutlichsten ist Gays „The spaniel and the chameleon“ (I Fab. 2) von La Fontaines „Philomèle et Progné“ (III Fab. 15) geborgt. Zwar fehlt es nicht an Verschiedenheit der redenden Tiere und der Nutzenanwendung — der englische Dichter zeigt die Schäden der Höfe, der französische die schlechten Seiten der Menschen überhaupt. Dagegen stimmen beide Dichtungen darin vorzüglich überein, daß sie zwei in gleicher Lage und Umgebung befindliche Tiere vorführen, deren Handlungen und Reden gleichen Beweggründen entspringen und dasselbe Ziel verfolgen. Progné findet eines Tages zufällig Philomèle, die schon seit langer Zeit ein zurückgezogenes Leben in der Einsamkeit führt; sie macht ihr den Vorschlag, das bisherige stille Dasein aufzugeben. Sie möge ihre Talente verwerten, und eine glänzende Zukunft sei ihr sicher: *Le désert est-il fait pour des talents si beaux? Venez faire aux cités éclater leurs merveilles.* Aber Philomèle kennt die Schlechtigkeit der Menschen nur zu gut, sie hat zu trübe Erfahrungen gemacht und weiß genau, wie es hinter der glänzenden äußeren Hülle aussieht, und welches Schicksal ihr schließlich doch bestimmt wäre. Sie lehnt daher

die Einladung ab und sagt: En voyant les hommes, hélas!
Il m'en souvient bien d'avantage.

Die Rolle der Progné hat bei Gay der Wachtelhund, übernommen, der auch ganz zufällig das in der Einsamkeit lebende Chamäleon findet, dessen Dasein durchaus dem der Philomèle entspricht. Es folgt nun fast der gleiche Dialog zwischen beiden; also zuerst die Einladung des Hundes:

Dear emblem of the flatt'ring host,
What, live with clowns! a genius lost!
To cities and the court repair;
A fortune cannot fail thee there;
Preferment shall thy talents crown.
Believe me, friend, I know the town.

Dann die Ablehnung von seiten des Chamäleons; nur ist die Entgegnung — es sollte an den Hof kommen —, besonders gegen die Höflinge gerichtet, nicht allgemein gegen die Menschen überhaupt. Daß das Chamäleon einst am Hofe gelebt und dort eine hervorragende Rolle gespielt hatte, aber für verschiedene Missetaten von Jupiter in seine jetzige Gestalt verwandelt worden war, ist eine Zutat des englischen Dichters.

Ein zweites gutes Beispiel sind „Le loup et le renard“ (XII Fab. 9) und „The fox at the point of death“ (I Fab. 29), in denen sich die Nutzenwendungen und teilweise auch die Tiere entsprechen. Betrachten wir zunächst die französische Fabel. Ein Fuchs, unzufrieden mit seiner Beute — oft nur ein alter Hahn oder magere Küchlein — begibt sich in die Lehre zu einem Wolf. Bald hat er auch dessen Handwerk erlernt und sucht sich nun, bekleidet mit einem Wolfsfell, neue Nahrung. Das Glück ist ihm hold, er findet bald ein Schaf; eben schickt er sich an, das erwählte Beutestück zu packen; da kräht plötzlich ein Hahn in der Nähe. Vergessen sind alle guten Lehren, er eilt davon, den Hahn zu suchen. Der Dichter schließt:

Que sert-il qu'on se contrefasse?
Prétendre ainsi changer, est une illusion:
L'on reprend sa première trace
À la première occasion.

Der englische Dichter schildert einen Fuchs, der sein letztes Stündlein herannah sieht. Seine Sippen sind um ihn versammelt, und er rät ihnen, ihr sündhaftes Leben aufzugeben und ein ehrenhaftes zu beginnen. Ein anderer Fuchs entgegnet darauf, ein guter Name, einmal verloren, sei nicht wieder zurück zu gewinnen. Der erste schickt sich gerade an zu antworten, da ereignet sich ein unvorgesehener Zwischenfall, der ihn alle guten Vorsätze vergessen läßt. Es heißt bei Gay:

Nay then, replies the feeble fox,
(But hark! I hear a hen that clocks)
Go, but be moderate in your food;
A chicken too might do me good.

In den vorliegenden Beispielen habe ich Übereinstimmungen und zugleich Abweichungen ausführlicher hervorgehoben, um dadurch die freie Art anzugeben, mit der Gay seine Vorlage benutzte; in den folgenden Fabeln will ich hauptsächlich nur ähnliche Züge berücksichtigen, denn die Verschiedenheiten sind hier meist noch größer.

Die Quelle zu „The shepherd's dog and the wolf“ (I Fab. 17) seh ich in „Le loup et les bergers“ (X Fab. 8). In der französischen Fabel denkt der Wolf darüber nach, woher es wohl kommen möge, daß er sich so allgemeinen Haß zugezogen habe; daß er hin und wieder ein Schaf verzehre, um seinen Hunger zu stillen, sei alles, was er getan habe; aber in Zukunft wolle er auch dies vermeiden und sich nur noch von Gras ernähren oder lieber vor Hunger sterben. Da erblickt er plötzlich mehrere Hirten mit ihren Hunden, die sich gerade ein gebratenes Schaf schmecken lassen, und alle seine guten Vorsätze sind dahin. Die Menschen sind ja weit schlimmer, sie ernähren sich von den Tieren, die sie bewachen sollten, und da sollte er auf Beute verzichten, wo sein Verbrechen weit geringer ist! Bergers, bergers, le loup n'a tort, schließt der Dichter.

Gay hat an die Stelle der schmausenden Hirten einen Schäferhund gesetzt, zu dem der Wolf spricht. Die Gedanken

und Begründungen seiner Rede sind durchaus dieselben, ebenso das Schlußwort des Wolfes, daß die Menschen weit gefräßiger und schlimmer seien als Wölfe: *A wolf eats sheep but now and then — Ten thousands are devour'd by men.*

Dieblers Annahme, daß diese Fabel nach Henrysones elfter vom Wolf and Widder verfaßt sei, ist bereits widerlegt worden (s. o. S. XLVI). Dagegen hat Croxalls fünfzehnte Fabel „*The wolf in sheep's clothing*“ eine leise Ähnlichkeit mit der elften von Henrysone; nur verkleidet sich hier der Wolf als Schaf und gewinnt so Gelegenheit, in aller Ruhe viele Schafe zu verzehren, bis ihn endlich doch sein Schicksal ereilt und er gehängt wird. Näher jedoch steht sie La Fontaines „*Le loup devenu berger*“ (III Fab. 3).

Daß der Mensch schlechter und verwerflicher handle als die Tiere, finden wir ferner bestätigt in „*La perdrix et les coqs*“ (X Fab. 8), wo es heißt: *C'est de l'homme qu'il faut se plaindre seulement*: und in „*L'homme et la couleuvre*“ (X Fab. 2), wo die Schlange mit anderen Worten dasselbe ausdrückt. In zwei Fabeln Gays, die in der Ausführung allerdings sehr abweichen, ist die gleiche Nutzenanwendung ausgesprochen: in „*The philosopher and the pheasants*“ (I Fab. 15), wo der Dichter einen Fasan sagen läßt: *Man then avoid, detest his ways*, und ähnlich in „*Pythagoras and the countryman*“ (I Fab. 36).

In „*Le paon se plaignant à Junon*“ (II Fab. 17) erwidert die Göttin auf die Klagen und Wünsche des Vogels, er möge damit aufhören, denn Fehler hätten alle; er möge vielmehr das Gute schätzen lernen, das ihn vor anderen auszeichne. In „*The peacock, the turkey, and the goose*“ (I Fab. 11) beklagt sich nicht der Pfau, sondern die beiden anderen Vögel. Er entgegnet darauf, wie Juno in der französischen Fabel: Neid verführe sie, nur seine Fehler zu sehn und seine Vorzüge dabei zu vergessen, die sie lieber anerkennen sollten. Croxalls „*The peacock's complaint*“ (Fab. 97) ist ähnlich, paßt aber, abgesehen von kleinen Abweichungen, besser zu der französischen Fabel.

Der Bär in „La cour du lion“ (VII^e Fab. 7) ist zu aufrichtig: er läßt sich den schlechten Geruch anmerken, der sich in der Höhle des Löwen unangenehm fühlbar macht, und wird dafür vom Löwen bestraft. Das gleiche widerfährt dem Affen, der in zu dummer Weise schmeichelt, während sich der Fuchs — um schlaue Ausflüchte nie verlegen — aus der gefährvollen Lage rettet. Der Maler in „The painter who pleased nobody and everybody“ (I Fab. 18) verfährt anfänglich wie der Bär (*parleur trop sincère*): er malt zu natürlich, ohne zu schmeicheln. Daher ist sein Atelier bald verödet. Er verfällt dann aber nicht in die törichte Handlungsweise des Affen (*fade adulateur*), sondern handelt schlau wie der Fuchs, indem er sich eine Venus- und eine Apollobüste kauft und bald von der einen, bald von der anderen bei seinen Bildern Züge verwendet. Nun verbreitet sich sein Ruhm schnell, und er ist gerettet.

Dies ist übrigens die einzige Fabel, bei der ich Übereinstimmungen mit einer solchen von Lamotte finden konnte, der 1719 fünf Bände Fabeln (ed. Paris) veröffentlicht hatte. In „Le portrait“ (S. 220) hat ein Maler ein Bild vollendet und zeigt es dem Auftraggeber; dessen Freunde üben eine ungünstige Kritik, die auch bei einem zweiten Versuche nicht besser ausfällt. Um nun dem Besteller zu zeigen, wie nichtig und falsch das Urteil seiner Freunde ist, wendet der Maler eine List an, durch die sie sich wirklich täuschen lassen. Einige Züge in der Erzählung zeigen eine gewisse Ähnlichkeit mit Gays Fabel, die Nutzenanwendung ist dagegen verschieden.

In „Le renard, le singe et les animaux“ (VI Fab. 6) ist der Löwe gestorben. Die Tiere versammeln sich, um einen neuen König zu wählen. Die Wahl fällt auf den Affen. Der Fuchs, darüber erbittert — seinen Groll läßt er aber niemand merken —, stellt dem Affen eine Falle. Dieser fällt darauf hinein und wird abgesetzt. Nur wenige sind geeignet, eine Krone zu tragen. Dieser Fabel entspricht Gays „The lion, the fox and the geese“ (I Fab. 7). Der Löwe

ist nicht tot, aber regierungsmüde: er beruft infolgedessen eine Versammlung der Tiere, in der ein Fuchs zum Vizekönig ernannt wird. Ein anderer Fuchs preist schon im voraus dessen weise und gerechte Regierung, während die Gans für ihr Geschlecht traurige Zeiten kommen sieht. Die Fabel klingt wieder damit aus, daß nur wenige würdig sind, eine Krone zu tragen. Die Übereinstimmung in der Wahl der Tiere, der Umgebung — in beiden eine Tierversammlung — und in der Nutzanwendung lassen deutlich die Abhängigkeit von der Vorlage erkennen.

Ferner sind zu nennen „L'ours et l'amateur des jardins“ (VIII Fab. 10) und „The gardener and the hog“ (I Fab. 48), die neben einzelnen Parallelzügen der Ausführung vollständige Ähnlichkeit der Nutzanwendung zeigen. In der einen Fabel heißt es: Rien n'est si dangereux qu'un ignorant ami, und in der anderen: Who cherishes a brutal mate Shall mourn the folly soon or late. Dadurch, daß Gay an die Stelle des Bären ein Schwein setzte, sah er sich natürlich zu manchen Abweichungen veranlaßt.

Nach „Les souhaits“ (VII Fab. 6) wird der englische Dichter wahrscheinlich seine Fabel von „The father and Jupiter“ (I Fab. 39) geschrieben haben. Trotz mancher Änderungen bleibt der Kern der Fabeln gleich. In beiden wird nachgewiesen, daß jene höchst töricht sind, die perdent en chimères le temps. Gut paßt es ferner, daß es sich in beiden um drei Wünsche handelt. La Fontaine empfiehlt sagesse zu suchen, Gay virtue.

Auf gemeinsamen Grundgedanken aufgebaut sind „L'oiseau blessé d'une flèche“ (II Fab. 6) und „The wild boar and the ram“ (I Fab. 5). Bitter beklagt sich der von einem Pfeile getroffene Vogel über die Grausamkeit der Menschen; die Vögel lieferten ihnen das Material zu den Pfeilen, um dann durch diese den Tod zu finden. Einen Trost findet er wenigstens noch darin, daß den Menschen oft das gleiche Schicksal bestimmt ist: Des enfants de Japet toujours une moitié Fournira des armes à l'autre. Ganz ähnlich erwidert

der Widder dem Eber, wenn er ausführt, daß er und seine Gefährten sich in ihr Los ergeben hätten und daß den Menschen ihre Übeltaten keinen Segen brächten: For in these massacres they find The two chief plagues that waste mankind.

Hiermit ist die Reihe der Fabeln erschöpft, in denen neben mehreren gemeinsamen Zügen die Nutzenanwendung übereinstimmt. Die übrigen Beispiele schließen eine Zufälligkeit in der Behandlung des Stoffes nicht aus und können ebensogut der englischen Überlieferung entlehnt sein. Einzelne Ähnlichkeiten sind noch nachweisbar zwischen Gays „The old hen and the cock“ (I Fab. 20), in der der junge Hahn, da er auf die Warnungen seiner Mutter nicht achtet und diesen zuwider handelt, in einen Brunnen fällt, und La Fontaines „L'astrologue qui se laisse tomber dans un puits“ (II Fab. 13). Diese Fabel begegnet bei Croxall als „The astrologer and the traveller“ (Fab. 24), aber in sehr abweichender Form von Gay.

In La Fontaines „Le mal marié“ (VII Fab. 2) wird darüber geklagt, daß so viele Ehescheidungen stattfänden; dies hänge damit zusammen, daß sich so viele vereinigen, ohne sich näher zu kennen und zu prüfen. Wegen geringfügiger Dinge entstünden dann Streitigkeiten, und als einfachstes Mittel greife man zur Scheidung und bringe die Ehe dadurch in schlechten Ruf. In ähnlicher Weise spricht sich Gay aus in „Cupid, Hymen, and Plutus“ (I Fab. 12); nur richtet er seine Vorwürfe gegen Männer und Frauen, während in der französischen Fabel die Schuld den Frauen allein zugeschrieben wird.

Die Quelle zu Gays „The Persian, the sun, and the cloud“ (I Fab. 28) war wahrscheinlich La Fontaines „Phébus et Borée“ (VI Fab. 3). Dem Perser entspricht der Reisende (Borée et le soleil virent un voyageur), der Sonne Phébus, während an die Stelle von Borée die Wolke tritt. Wie Phébus über Borée den Sieg davon trägt, so erweist sich die Sonne stärker als die Wolke. Auch Croxall hat die Fabel in nur wenig veränderter Gestalt als „The wind and the sun“ (Fab. 55).

Vielleicht hat Gay mehrre Fabeln La Fontaines benutzt in „The eagle and the assembly of animals“ (I Fab. 4), wo Jupiter seinen Adler zu den Tieren schickt, unter denen große Unzufriedenheit herrscht, und diesen sagen läßt:

Be happy then and learn content;
Nor imitate the restless mind
And proud ambition of mankind.

Die Person des Gottes und die Versammlung der Tiere — diese allerdings erst auf Jupiters Befehl — lagen vor in „La besace“ (I Fab. 7), die Unzufriedenheit der Tiere in „Les grenouilles qui demandent un roi“ (III Fab. 4); auch in „L'âne et ses maîtres“ (VI Fab. 11), wo es heißt: Notre condition jamais ne nous contente — La pire est toujours la présente. Die gleichen Grundgedanken können freilich auch Croxalls „Jupiter and the camel“ (Fab. 96) und „The fox und the hare appeal to Jupiter“ (Fab. 59) entlehnt sein.

Die anmaßende und prahlende Fliege in „The man, the cat, the dog, and the fly“ (II Fab. 8) wird in gleicher Weise gebührend zurückgewiesen in La Fontaines „La mouche et la fourmi“ (IV Fab. 3) und in Croxalls „The ant and the fly“ (Fab. 73).

Ebenso hatte Gay für das eitle und dummstolze Lastpferd in „The pack-horse and the carrier“ (II Fab. 11) zwei Vorbilder zur Verfügung: La Fontaines „Le mulet se vantant de sa généalogie“ (VI Fab. 7) und Croxalls „The boasting mule“ (Fab. 145). Hier zeigt sich größere Übereinstimmung Gays mit der englischen Fassung.

Noch geringer sind die gemeinsamen Züge in „The dog and the fox“ (II Fab. 1) und „Le loup et le chien“ (I Fab. 5), wo in dem gemeinsamen Spaziergang und den angeknüpften Unterhaltungen eine gewisse Ähnlichkeit vorliegt; in „The cur, the horse, and the shepherd's dog“ (I Fab. 46) einerseits und „Le cheval et le loup“ (V Fab. 8) und „Le renard, le loup et le cheval“ (XII Fab. 17) andererseits, in denen die Angreifer durch den Huf des Pferdes die gebührende Strafe erhalten. „L'homme et la puce“ (VIII Fab. 5)

und „The man and the flea“ (I Fab. 49) sind die einzigen Fabeln, die bei beiden Dichtern denselben Titel haben.

Gays „The counsel of horses“ (I Fab. 43) ist nach dem Vorbilde von Croxalls „The wanton calf“ (Fab. 77) geschrieben, während La Fontaine keine entsprechende Fabel hat.

4. Gays Streben nach Originalität.

Auffällig bleibt es immerhin, daß sich bei Gay so wenig unmittelbare Übereinstimmungen gerade der beliebtesten Fabelstoffe zeigen. Schon seine Zeitgenossen, dann auch alle späteren Forscher bis auf Underhill bestätigen und erkennen seine Originalität besonders rühmend an. Daß Gay so sehr nach Originalität strebte, erklärt sich zum Teil aus den hohen Erwartungen, die er an seinen Auftrag knüpfte. Um seinen Anspruch auf eine gute Stellung am Hofe, die ihm in Aussicht gestellt war, zu rechtfertigen, wollte er nicht als bloßer Nachahmer oder Übersetzer erscheinen, sondern seine Fabeln sollten möglichst selbständige Schöpfungen sein. Wie aus Briefen an Swift und andere Freunde hervorgeht, wurde er durch seine Ernennung zum gentleman-usher der kleinen Prinzessin Luise bitter gekränkt und enttäuscht, und trotz des glänzenden Erfolges der „Beggars opera“ hat er die Entfremdung vom Hofe nie verwinden können.

Außerdem führe ich dieses Streben Gays in gewissem Grade auf eine Anregung von Lamotte zurück, der sich in seinem „Discours sur la fable“ rühmt, seine Fabeln erfunden zu haben, denn er will zugleich Äsop und La Fontaine sein. Er stellt dabei folgenden Grundsatz auf: Il faut d'abord chercher la vérité morale qu'on peut trouver. Cela fait, on cherche l'allégorie qui doit déguiser l'instruction, puis l'action dans l'allégorie, puis l'expression. Sein Beispiel ahmten die meisten Fabeldichter des 18. Jahrhunderts in Frankreich und England nach. Daß sich auch Gay diese Vorschriften Lamottes beim Dichten seiner Fabeln zum Muster genommen hatte, zeigte sehr deutlich sein oben (S. XC.) mitgeteilter Briefwechsel mit Swift aus dem Jahre 1732.

Im allgemeinen hat dieses Bemühen nach Selbständigkeit den Fabeln unsers Dichters im hohem Maße geschadet. Denn gerade die erfundenen Fabeln sind oft nur geistreiche Erdichtungen, deren Handlungen kalt lassen; die Reden der Personen interessieren nicht oder wir können ihnen nicht glauben, weil die rhetorische Absicht zu sichtbar ist. Eine Ausnahme bilden etwa „The hare with many friends“ (I Fab. 50) oder „The ravens, the sexton, and the earth-worm“ (II Fab. 16).

5. Stil von Gays Fabeln.

Wahl der Personen.

Die Auswahl der Gestalten ist von großer Mannigfaltigkeit. Etwa die Hälfte der Fabeln besteht aus reinen Tiergeschichten. Der Dichter verwendet darin einheimische und exotische Tiere, jedoch so, daß die ersteren bei weitem überwiegen. Hier sind es wieder vornehmlich Haustiere, die er gerne auftreten läßt, und von den wild lebenden vor allem solche, die fast jedermann kennt und gesehn hat, wie Fuchs, Wolf, Bär, Hirsch, Rabe, Eule, Adler, Geier, Rebhuhn und andere. Auch von den exotischen Tieren hat er nur die bekanntesten ausgewählt: Löwe, Tiger, Leopard, Elefant, Affe, Papagei, Pfau. Eine Ausnahme bilden das Chamäleon, das sich aber häufig in der englischen Fabeldichtung findet, und der Schakal, der selten vorkommt. Gay hat die Tiere nicht in Klassen eingeteilt, sondern er führt sie alle durcheinander vor, ohne Rücksicht auf ihr Zusammensein in der Wirklichkeit.

Von den Tieren sind die Vierfüßler in der Mehrheit, doch stellen auch die Vögel ein verhältnismäßig starkes Aufgebot. Von den Insekten erscheinen Ameise, Biene, Wespe, Schmetterling, Fliege und Spinne, von den niederen Tierstufen Schnecke und Regenwurm. Diese beiden Tiere sind insofern von Beachtung, als sie mit den Menschen weniger in Berührung kommen, besonders der Regenwurm, der meist in der Erde lebt. Für die Fische ist bei Gay

überhaupt kein Raum, während die Pflanzenwelt nur einen handelnden Vertreter stellt: die Rose.

Der Dichter hat eine Vorliebe, den Tieren, vor allem den Haustieren, neben allgemein gebräuchlichen Bezeichnungen häufig in der Anrede auch solche Namen und Titel zu verleihn, die uns ihre Eigenschaften und Fähigkeiten im voraus ankündigen. Er ahmt hierin La Fontaine nach. Der junge Löwe wird als puppy, die Katze als puss oder poor puss bezeichnet; denselben Namen hat der Hase und selbst der Affe, der sonst pug oder poor pug heißt. Das Pferd nennt er einmal blind ball, dann dun, pad oder roan. Bei den Hunden begnügt sich Gay nicht mit dem einfachen dog oder hound, sondern er unterscheidet verschiedene Arten, so den spaniel, greyhound, mastiff, cur, shepherd's dog, setting dog. Der cur heißt außerdem yap und puppy, der shepherd's dog auch lightfoot; daneben kommt noch ringwood vor. Die Tiersage lebt weiter in dem unverwüsthchen Reynard. Der Adler, als Bote Jupiters, ist der royal bird, die Eule der Athenian bird oder meistens blockhead, der Papagei poll.

Gay hat sich aber nicht auf die Tierwelt beschränkt, auch Menschen- und Göttergestalten sind zahlreich in den Fabeln verwendet worden. Die verschiedensten menschlichen Berufe stellen ihre Vertreter, vom Hirten, Totengräber, Fuhrmann, Koch, Gärtner, Jäger und Landmann geht es aufwärts bis zum Künstler, Dichter, Philosophen, adligen Höfling und König, von der Hexe, Bäuerin, Köchin und Amme bis zur feinen Hofdame. Das Interesse des Dichters haftet mehr an den vornehmen und hervorragenden Persönlichkeiten, den minderen gönnt er keine so eingehende Betrachtung, sie haben selten individuelle Bedeutung.

Von den Hauptgöttern des Altertums kommen nur Jupiter und Plutus vor, von den untergeordneten und Halbgöttern Cupid, Hymen, Pan, Proteus und Fortune, die das Amt des unparteiischen Richters übernommen haben oder sich als Beschützer der schwächeren Partei betätigen. Aus der keltisch-

romanischen Mythologie stammt die Gestalt der fairy, eines munteren Kobolds, der allerlei lustigen Spuk und Scherz mit den Menschen treibt, aus der christlichen Religion die des helfenden Engels.

Während Menschen und Tiere, sowie Menschen und Götter ohne jeden Zwang miteinander verkehren, bedürfen Götter und Tiere eines Vermittlers. In „The eagle and the assembly of animals“ (I Fab. 4) bedient sich Jupiter des Adlers als Boten, der in seinem Namen zu den Tieren spricht, sie warnt und mit ihnen verhandelt. Es ist dies übrigens der einzige Fall dieser Art bei unserm Dichter; zu seiner Erklärung gehört noch, daß nach der überlieferten Vorstellung Jupiter ohne den Adler kaum zu denken ist.

An letzter Stelle sind noch Allegorien oder Dinge mit allegorischer Bedeutung zu erwähnen, wie Death, Care, Fever, Gout, Consumption, Vice, Time, sowie Pin, Needle, Sun, Cloud, Barlow-Mow, Dunghill, die in ihrem Treiben und ihren Beschäftigungen nur mit den Menschen in Berührung kommen.

Bei dieser Wahl der Gestalten ist kein erheblicher Unterschied von den früheren Fabeldichtern festzustellen; nur sind nach dem Muster von Lamotte allegorische und mythische Züge etwas bevorzugt. Der wesentliche Kern der Personen, wenigstens in den Tierfabeln, mußte bewahrt bleiben, da man von Anfang an auf die Naturbeobachtung angewiesen war. So bleibt auch bei unserm Dichter, um nur ein Beispiel zu geben, der Bär der alte Tölpel und eingebildete Geck, der er in der Fabeldichtung von jeher war.

Wahl der Begebenheiten.

Gay hat verhältnismäßig wenig Geschehnisse; den breitesten Raum nehmen Reden ein, die besonders im zweiten Teil überwiegen. Es ist natürlich nicht möglich, alle Handlungen und Vorgänge einzeln aufzuzählen. Der Dichter folgt auch hierin wesentlich der Überlieferung, indem er — in mehr oder weniger abweichender Form — Kämpfe, Versammlungen, Besuche und andere Szenen aus dem Tierleben

schildert. So kämpfen Löwe und Tiger miteinander um die Herrschaft des Waldes; grausam zerfleischen sie sich, und den Tatzenhieben des Löwen unterliegt der Tiger, das buntgefleckte Fell mit Blut bespritzt (I Fab. 1). Lange Zeit übersieht der Stier großmütig die Schikanen und Belästigungen des mürrischen Hundes, schließlich wehrt er sich gegen die wiederholten Angriffe und spießt ihn auf seine Hörner (I Fab. 9). Da von den Hunden keiner dem anderen die erbeuteten Knochen gönnt, fallen sie sich grimmig an; während ihres erbitterten Streites werden ihnen diese entwendet (I Fab. 34). Oder die Tiere versammeln sich, um Jupiter ihre Unzufriedenheit mit den bestehenden Verhältnissen und mit den ihnen verliehenen, aber für sie nicht ausreichenden Fähigkeiten auszusprechen (I Fab. 4). Von seinem zahlreichen Geschlecht wird der Fuchs für einige Zeit als geeignetster Vertreter des amtsmüden Königs Löwe gepriesen und gewählt, sehr zum Leidwesen der schutzbedürftigen und schwachen Untertanen, die eine schwere Zukunft nahn sehen (I Fab. 7). Der sterbende Fuchs (I Fab. 29), der seine Sippschaft zu sich berufen hat, um ihnen vor seinem Tode ins Gewissen zu reden, ein tugendhaftes Leben zu beginnen, erliegt selbst der ersten Versuchung. Im Rate der Pferde (I Fab. 43) werden die anmaßenden und zum Ungehorsam gegen die scheinbaren Wohltäter aufreizenden Reden des unerfahrenen Füllens gebührend getadelt und verurteilt. In der Not klopft der Hase (I Fab. 50) vergeblich an die Türen seiner vermeintlichen Freunde und wird überall unter nichtigen Vorwänden zurückgewiesen. Oft begnügt sich der Dichter mit Spaziergängen (I Fab. 2) und zufälligem Zusammentreffen (I Fab. 17, II Fab. 1), an die sich die moralisierenden Reden anschließen.

Am häufigsten werden Begebenheiten in den reinen Tierfabeln vorgeführt, während sie da, wo Menschen und Götter mitwirken oder allegorische Dinge hereinspielen, noch mehr zu gunsten der Reden zurücktreten. In einigen Fabeln fehlen eigentliche Handlungen, sie werden aber doch ange-

deutet oder als geschehn hingestellt, oft sogar ohne mit den Hauptpersonen in unmittelbare Berührung zu kommen. In anderen sind selbst diese Hinweise unterdrückt; wir haben eine ganze Reihe von Fabeln, die nur aus Reden bestehn.

Daß bei Gay, an La Fontaine gemessen, die Geschehnisse den Reden gegenüber zurücktreten, hat besonders darin seine Ursache, daß er nicht wie La Fontaine belehren und gleichzeitig — darauf legt Gay Gewicht — unterhalten und ergötzen will. Ihm liegt mehr die Lehre am Herzen, daher hat er meist nur so viel Handlung, wie zur Erläuterung des beabsichtigten Zweckes erforderlich ist. Hierin läßt sich ein Nachwirken der englischen Fabeldichtung spüren, wie sie schon von Odo und den Klerikern, von Lydgate und Henrysone bis zu Gay gepflegt werden war, mit der so stark ausgeprägten lehrhaften Tendenz, die auch bei unserm Dichter eine gewisse Eintönigkeit hervorruft.

Wichtig ist es dabei, ob die Handlungen und die Beweggründe, aus denen sie erwachsen, der Wirklichkeit entsprechen, wie dies bei La Fontaine so wunderbar der Fall ist, der die Tiere so vorführt, wie es auf der Bühne mit Personen geschieht: sie handeln und reden immer so, wie sie in ihrer Lage handeln und sprechen müssen. In England wurde gerade vor Gay, besonders in den selbständigen Erzeugnissen der Fabeldichtung, oft hiergegen verstoßen. Auch er ist vielfach auf dem Wege zu seinem Vorbilde stecken geblieben, ohne dessen Vollendung ganz zu erreichen. So sind die Abenteuer des Bären in „The bear in a boat“ (II Fab. 5) zu unwahrscheinlich und die Begebenheiten lassen sich nicht aus der individuellen Eigenart des Tieres ableiten. Ebenso wenig glaubhaft und willkürlich angenommen sind die Handlungen der Tiere in „Two owls and the sparrow“ (I Fab. 32), „The vulture, the sparrow, and other birds“ (II Fab. 2), „The ant in office“ (II Fab. 4) und anderen. Aber in einigen Beispielen überragt er alle seine englischen Vorläufer, und mehrere Fabeln sind vorhanden, die sich denen des französischen Dichters in dieser Hinsicht ebenbürtig an

die Seite stellen (I Fab. 29, Fab. 50 und andere), indem die Begebenheiten und ihre Triebfedern aus der eigensten Natur der Tiere entspringen.

Wahl der Umgebung.

Da Gay hauptsächlich zur Belehrung eines Prinzen schrieb, so ist es natürlich, daß die vornehme Gesellschaft, besonders die Hofkreise und ihre Lebensgewohnheiten den Haupthintergrund abgeben. Die Fabeln sind insofern von umso größerem Wert; als Gay durch seine Beziehungen zum Hofe aus eigener Anschauung schreiben konnte.

Das ganze Streben der Höflinge, die alle einflußreichen Stellen zum Schaden des Landes innehaben, geht dahin, den König zu isolieren und allein ihrem Einflusse geneigt zu machen, um dadurch ihre eigenen selbststüchtigen und staatsgefährlichen Absichten besser zu verbergen. Durch gefügte und bestechliche Abgeordnete und gefälschte Berichte beherrschen sie auch das Parlament. Gay schildert in lebhaften Farben erregte Parlamentssitzungen (II Fab. 4) und enthüllt dabei die verwerfliche Kampfweise der Minister, die selbst vor verbrecherischen Mitteln nicht zurückschrecken. Auch sonst erfahren wir von der vornehmen Welt nur Schäden, Auswüchse und Laster.

Ähnlich sieht es in den übrigen Ständen aus, die in den verschiedensten Abstufungen der menschlichen Gesellschaft vorgeführt werden. Bürgerliche Tätigkeiten meidet Gay nicht, ebenso ist von Verrichtungen im Haushalt und in der Wirtschaft die Rede; doch deutet der Dichter die Handlungen meist nur flüchtig an; bei der Arbeit in Haus, Küche und Feld läßt er im allgemeinen die Personen nicht sehn. Ebenso wenig verweilt er eingehend bei Familienszenen. Am ehesten macht es ihm Spaß, die Verrichtungen bei der Zurechtstutzung des Modegecken im Barbierladen in den kleinsten Einzelheiten zu schildern (I Fab. 22). Wenig erfahren wir von damaligen Sitten und Gebräuchen der ärmeren Bevölkerung; u. a. hören wir, daß man zu Weihnachten

seinen Truthahn zu essen pflegte, oder daß die verschiedenen Handwerke ihren Stand durch besondere Zeichen kenntlich machten.

Mehrmals werden Straßen und Stadtteile Londons als Schauplatz der Begebenheiten genannt. Von Temple-Bar und Aldgate-Street heißt es: *How many saucy airs me meet From Temple-Bar to Aldgate-Street* (I Fab. 35). Ferner führt er Hockley-Hole und Mary-Bone an, die *the combats of my dog have known*. Wie Underhill (II Fab. 372) zu dieser Stelle bemerkt, befanden sich zu Gays Zeiten dort Bären-gärten, wo die Hunde aus den benachbarten Gegenden zusammenkamen. Von Gebäuden Londons ist Gresham Hall erwähnt, von Orten außerhalb Londons Newmarket, wo damals bereits berühmte Pferdewettrennen abgehalten wurden. Lustig ging es besonders auf den Jahrmärkten in Southwark zu. Die größte Anziehungskraft übte das Possentheater aus, zu dem sich alle Welt drängte, *to catch Jack-Pudding's jokes*; der Dichter läßt sich die Gelegenheit nicht entgehn, eine solche Vorstellung in drastischer Weise zu beschreiben (I Fab. 40).

Auf Tagesfragen spielt der Dichter an, wenn er von dem *south-sea prey* spricht, wobei er sein ganzes Vermögen verloren hatte. Von Zeitgenossen Gays begegnen nur seine Freunde Swift, dem er die Fabel „*The degenerate bees*“ (II Fab. 10) gewidmet hat, und Pope; beide Dichter hatten ihrer Wahrheitsliebe und Offenheit wegen viele Angriffe zu erdulden; ferner nennt er den Buchhändler Curll, der durch seine zahlreichen Streitigkeiten mit Pope bekannt war. Weit mehr liebt es Gay, auf das klassische Altertum zurückzugreifen. Sokrates, Plato, Cicero, Plinius und andere berühmte griechische und römische Philosophen und Dichter werden zitiert; daneben auch auf hervorragende Zeugen der Renaissancezeit hingewiesen, auf Raphael, Titian und andere.

Wenig Raum nimmt bei Gay die Naturschilderung ein. Wie bei den Begebenheiten hat auch hier das allzu starke Vorherrschen der lehrhaften Tendenz hemmend eingewirkt.

Im Gegensatz zur zahlreichen Fauna ist die Flora bei Gay nicht üppig entwickelt; er begnügt sich im wesentlichen mit einigen kurzen Andeutungen der Landschaft, ohne dabei charakteristische Züge hervorzuheben. Gay ist kein so großer Naturfreund wie La Fontaine, der die Natur als Künstler liebte; ihm dient sie nur als unentbehrlicher Hintergrund. Er schildert und besingt wohl manchmal die Reize und den zarten Zauber der umgebenden Natur, aber er genießt nicht selbst die Einsamkeit des rauschenden Waldes oder die Annehmlichkeiten des Landlebens.

Von Bäumen nennt er die Ulme, die Eiche, die mit reverend, und die Eibe, die mit venerable bezeichnet wird; sonst heißt es immer nur, wenn er einen Wald beschreibt: the wood, the forest, höchstens einmal: the deep forest. Es ist landläufige Naturumgebung, die sich auf jeden Ort anwenden läßt. Etwas reichlicher vorhanden sind Baum- und Gartenfrüchte, sowie Blumen. An drei Stellen, in den Fabeln 24, 48 und 49 des ersten Teiles, war der Dichter durch den Stoff gezwungen, hierauf etwas näher einzugehen. Aber selbst da erwähnt er nur die bekanntesten Vertreter; von Baumfrüchten: Birne, Pflaume, Nuß, Pfirsich und Feige; von Gartenfrüchten: Bohne, Erbse, Kartoffel, Mohrrübe und Weintraube; von Blumen: Rose, Tulpe Nelke. Sonst sagt er kurz: the flowery plain oder the fragrant ground.

Tageszeiteinschilderung, wie wir sie bei Henrysone fanden, wenn er die mond- und sternenhelle Nacht beschreibt, hat Gay nicht. Hier zeichnet er sich durch vorteilhafte Kürze aus; so heißt es bei ihm vom Morgen einfach: The wind was south, the morning fair. Die schönste Jahreszeit ist dem Dichter der heitere Frühling, besonders der Wonnemonat Mai; von ihm singt er: A poet sought the sweets of May. In „The Persian, the sun, and the cloud“ (I Fab. 28) liegen zwei Naturkräfte miteinander im Kampf; aber diese Schilderung steht zurück hinter der ebenso kurzen und dabei doch viel zutreffenderen von La Fontaine in „Phébus et Borée“ (VI Fab. 3).

Auffassung.

Um Gays besondere Art, Menschen und Dinge aufzufassen, in den Fabeln richtig zu beurteilen, scheint es mir geboten, beide Teile getrennt zu betrachten, da sich zwischen ihnen ein wichtiger Unterschied zeigt. Beiden gemeinsam und für unsern Dichter stets charakteristisch ist seine verstandesmäßige, nüchterne, stark moralisierende und streng sittliche Auffassung. Während aber im ersten Band die Nutzanwendung in der Mehrzahl eine allgemeine, philosophische Geltung hat, nur mit gelegentlichem Eindringen einer politischen Tendenz, ist der zweite Band wesentlich politisch. Äußere Umstände und persönliche Erfahrungen Gays haben dabei eine ausschlaggebende Rolle gespielt. Den ersten Teil verfaßte er auf Bestellung; die Fabeln waren für die Erziehung eines jungen Prinzen bestimmt, dem sie gute Ratschläge und zugleich Warnungen sein sollten. Da Gay sich damals in Hofkreisen bewegte, so mußte er auf diese Rücksicht nehmen. Seine eigene Auffassung tritt hier zurück, diese hören wir besser aus dem zweiten Teil kennen lernen. Rühmlich ist es dabei, daß Gay schon im ersten Band die Tätigkeit der Höflinge und Minister so scharf kritisierte. Seine Aufgabe barg für den Dichter ein deutliches Dilemma. Einerseits mußte er den Prinzen auf die schädlichen Einflüsse des Hoflebens aufmerksam machen; auf der anderen Seite lag es auf der Hand, daß die angegriffene und an den Pranger gestellte Hofgesellschaft dies nicht ruhig hinnehmen sondern den lästigen Mahner anfeinden würde. Tatsächlich scheint es so gekommen zu sein, denn Gay und seine Freunde erblickten in der geringen Belohnung und der folgenden Entfremdung vom Hofe die Rache der erbitterten Hofkreise, wie es Swift im *Intelligencer* No. 3 bestätigt: Even in his fables . . . dedicated to the Duke of Cumberland, for which he was promised a reward, he has been thought somewhat too bold upon courtiers.

Im autonomen England wurden die Fabeln sehr früh tendenziös und nahmen in hervorragendem Grade das Gepräge

ihrer Zeit an. Den Anfang damit hatte Odo von Cheriton gemacht, der die Übelstände bekämpfte, die im Klerus überhand zu nehmen drohten. Seinem Beispiel waren die Kleriker, die daneben Anklagen gegen den Adel erhoben und sich zugleich der Armen annahmen, und Jean of Sheppey gefolgt. Ganz nach diesem Muster schrieb Lydgate mit sehr starker Hervorhebung des religiösen Elementes, wesentlich so auch Henrysone, der ebenfalls Zuflucht zum Glauben empfahl, aber auch die anderen Mißstände seiner Zeit geißelte. Spenser warnte besonders vor Mißwirtschaft in Staat und Kirche und übte an den Strebern unter den Höflingen, denen er Sir Philip Sidney als Beispiel vorhielt, eine derbe und vernichtende Kritik. Während es sich bei Dryden nur um religiöse Dinge handelte, spielten in einigen Fabelübersetzungen bereits politische Anlässe herein. L'Estrange fügte zu den Nutzenwendungen noch applications hinzu, um die Sache der Stuarts zu fördern, Yalden unterstützte die Tories, Croxall die Whigs.

La Fontaines Fabeln dagegen sind fast ganz philosophisch. Wenige richten sich gegen den Hof und die Höflinge, wie etwa „La cour du lion“ (VII Fab. 7), „Le lion, le loup, et le renard“ (VIII Fab. 3), „Les obsèques de la lionne“ (VIII Fab. 14) und einige andere. Sonst schildert er nur — oft in humorvoller Weise — unsere Fehler und Laster. Er kämpft nicht gegen die bestehende Gesellschaft und ihre Gesetze und Einrichtungen, wie es bei den Schriftstellern Frankreichs im 18. Jahrhundert Sitte wurde und wie es auch Lamotte in seinen Fabeln tut. Während die Engländer, besonders Pope und Swift, die Regierung angreifen, suchen die Franzosen die gesellschaftliche Ordnung zu stürzen; ein Parlaments- oder Ministeriumswechsel bringt ihnen nicht die ersehnte Veränderung, dazu bedurfte es der Revolution. In England jedoch, das seine Revolution schon 1688 hatte, ziehn die Schriftsteller nicht gegen die Gesellschaft zu Felde — denn zu dieser gehören auch sie —, sondern gegen die Minister als Minister, d. h. also gegen Personen und Dinge,

die wechseln können. In diesem Sinne kämpft auch Gay, besonders im zweiten Teil, gegen die Minister und Höflinge, die er für die Urheber der meisten Übelstände in England ansieht.

In kurzen Zügen entwickelt der Dichter sein Programm in der Widmung an den Prinzen von Cumberland, indem er schreibt (I Fab. 1 Z. 7—12):

Learn to condemn all praise betimes;
For flattery's the nurse of crimes:
Friendship by sweet reproof is shown,
(A virtue never near a throne);
In courts such freedom must offend,
There none presumes to be a friend.

Der Dichter ist sich also der Gefahr bewußt, der er sich aussetzt; und wenn er es trotzdem weit von sich weist zu schmeicheln, so offenbart sich darin seine hohe sittliche Auffassung. Der Kampf gegen die Schmeichelei ist denn in der Tat vorherrschend im ersten Teil; am meisten werden natürlich davon die Höflinge betroffen. Aber diese verderbliche Untugend ist eben überall zu Hause, und die Menschheit ist leider zu sehr geneigt, gerade Schmeichlern ihr Ohr zu leihen, während sie wahre und wirklich wohlmeinende Freundestreue sehr oft verkennt und mit Undank belohnt. Jedoch wird, wie Gay zuversichtlich glaubt, die gerechte Strafe für Schmeichler wie für ihre Gönner nicht ausbleiben.

Daß Gay auch sonst mit den Hofleuten schon im ersten Teil scharf verfährt, mögen zwei Beispiele zeigen. In Fabel 30 läßt er eine der auftretenden Gestalten sagen: You came from court, you say. Adieu (Z. 37); womit er alles, was mit dem Hofe in Verbindung steht, abweist. Und in Fabel 33 spricht der Höfling, der sich verschlagener erweist als Proteus, den er überwindet, selbst aus: All courtiers are of reptil race (Z. 26).

Sonst sind es vornehmlich die herkömmlichen Schwächen der Menschen, die verurteilt werden, wie Geiz, Stolz — be-

sonders der von Emporkömmlingen und Dummköpfen —, Neid, Undankbarkeit, Tücke, Grausamkeit und andere. Empfohlen werden Tugendhaftigkeit und Zufriedenheit, Nachsicht und Gerechtigkeit, Streben nach wirklichem Ruhm. Schließlich tragen doch Tugend und Verdienst den Sieg davon: *Thus envy breaks, thus merit shines*. Demgegenüber steht die Unverbesserlichkeit des einmal angeborenen und vererbten Characters, wie es der eine Fuchs in Fabel 29 behauptet, wenn er sagt: *A lost good name is ne'er retriev'd* (Z. 46), und der andere so vorzüglich bestätigt, als er eine Henne glucksen hört und tatsächlich alle guten Vorsätze über Bord wirft. Leider habe das Laster die größte Macht auf der Erde; das schlimmste sei die Unmäßigkeit, die für die Menschen eine böserte Plage bedeute als die gefährlichsten Krankheiten. Der Mensch müsse ein ehrbares Leben führen, denn Sorge und Krankheit verfolgen den Müßiggänger, um ihn schließlich elend zu grunde zu richten.

Von den dem Frauengeschlechte eigentümlichen Untugenden werden Eitelkeit, Geschwätzigkeit und besonders Aberglaube geißelt. So ist es in Fabel 37 für die Bäuerin von schlechter Vorbedeutung; daß Salz verschüttet worden ist und Messer und Gabel übereinander gelegt wurden, noch dazu an einem Freitage; in der Nacht hat sie dann einen Sarg vom Feuer springen sehn, alles Dinge, die sie in Furcht und Schrecken versetzen. Auch das Krächzen eines Raben am frühen Morgen faßt sie als Unheil verkündendes Zeichen auf. Gay macht sich über diesen sinnlosen Aberglauben lustig, ebenso wie er die in den damaligen vornehmen Kreisen herrschende Unsitte, sich in lächerlich übertriebener Weise zu kleiden und auszuputzen, verspottet (Fab. 14 u. Fab. 22).

Im allgemeinen behandelt Gay unsere Schwächen in ernster und nachdenklicher Weise, im Gegensatz von La Fontaine, der nicht allein strenger Sittenrichter ist, sondern meist einen heiteren und humorvollen Ton anschlägt; er lacht, aber er haßt nicht, wie man von ihm sagt. La Fontaine

beobachtet darum nicht weniger scharf, aber seine launige und unbefangene Darstellung verdeckt oft die beißende Satire und überläßt es dem Leser, sich selbst die sittliche Lehre zu suchen. Bei Gay tritt die sittliche Entrüstung über die vorhandenen Übelstände offener hervor, umso mehr, als wir unsern Fehlern und Lastern gegenüber häufig machtlos sind. Aber der Humor fehlt nicht ganz im ersten Teil. Humoristische Schilderungen blitzen hin und wieder durch als wirksames Gegenbild und zeigen, wie in Fabel 8, 14, 29, 37 und einigen anderen, daß auch Gay in anmutigem und reizvollem Vortrage und mit harmloser Miene die Vorgänge zu malen und aufzufassen versteht.

Sofort in die Augen springend ist ferner ein Unterschied zwischen Gay und der englischen Fabeldichtung vor ihm: das gänzliche Fehlen jeder religiösen Tendenz. Während Lydgate, Henrysone und Dryden für den wahren Glauben eintraten und kämpften, nimmt Gay in keinem Falle seine Zuflucht zu Gott und zur Religion. Daß er diese Bestrebungen nicht übernommen hat, ist erklärlich, denn nach dem Sturz der Stuarts waren die religiösen Fragen mehr und mehr zurückgetreten gegenüber den politischen. Im zweiten Teil begegnet der Name Gottes einige Male, aber in so allgemeinen Wendungen, daß es unmöglich ist, daraus irgend einen Schluß zu ziehn.

Im zweiten Teil der Fabeln tritt die politische Auffassung in besonders gesteigerter Form entgegen; sie bildet den wesentlichen Inhalt, und alle übrigen Fragen sind im Vergleich dazu von untergeordneter Bedeutung. Dies war bereits von dem ersten Herausgeber von 1738 bemerkt worden, denn im vorangestellten advertisement heißt es: We hope they will please equally with his former fables, though mostly on subjects of a graver and more political turn: wie es Gay auch schon selbst ausgesprochen hatte in dem oben mitgeteilten Briefe vom 16. Mai 1732 an Swift und die Herzogin von Queensberry. Wenn Dobson später in der Vorrede zu seiner Ausgabe von Gays Fabeln (London 1882

S. 39) sagt: that these little pieces are often wearisome, almost unmanly, in their querulous insistence on the vices of servility and the hollowness of courts, so ist es sicher im Hinblick auf den zweiten Teil gemeint. Gay schreibt jetzt aus innerer Überzeugung ohne Rücksicht auf eine Gönnerin und deren Umgebung. Bestimmenden Einfluß übten dabei persönliche Kränkungen und Mißerfolge. Zu Gays Feinden gehörte auch Robert Walpole. Gegen den allmächtigen Minister war eine Schmähschrift erschienen, als deren Verfasser man ihm unsern Dichter genannt hatte; und obgleich Walpole geäußert hatte, er sei überzeugt, daß sie nicht von Gay herrühre: yet he never would pardon him, but did him a hundred ill offices to the princess, wie es bei Swift heißt (Suffolk Letters II 47). Hinzu kam noch, daß Ende 1728 die Aufführung von „Polly“, der Fortsetzung der „Beggars Opera“, auf Betreiben der Hofkreise untersagt wurde, wodurch sich Gay von neuem beleidigt fühlen mußte. Aus dieser Stimmung der Erbitterung und Enttäuschung, in dem Gefühle schnöden Undanks und unverdienter Zurücksetzung — denn die Wunde war noch nicht vernarbt, die die Kaltstellung durch den Hof geschlagen hatte — schrieb er den zweiten Teil. Mit der Hofgesellschaft hält er scharfe Abrechnung, und ausgeprägter Haß gegen diese führt seine Feder. Gay ist dabei über das richtige und erlaubte Ziel weit hinausgegangen, selbst wenn wir zugestehn, daß damals schlimme und unhaltbare Zustände am Hofe geherrscht haben. Er übertreibt in maßloser Weise, denn an Höflingen und Ministern läßt er kein gutes Haar, er hält sie jeden Betrugers und aller Schandtaten für fähig. Eine Gestalt wie die des Sir Philip Sidney ist für unsern Dichter undenkbar. Besser kommt der König bei ihm weg, der das Wohl seines Volkes will; daß er nicht die richtigen Wege einschlägt, daran sind eben wieder nur seine Ratgeber schuld. Als der einzig Unverdorbene steht ihnen der Landmann (II Fab. 6) gegenüber, der des Königs Augen öffnen könnte. Als er es tut, werden die Höflinge, mit Schande bedeckt, verjagt. Ob Gay noch

immer hoffte, die königliche Gunst wieder zurück zu gewinnen? Vielleicht haben wir in dem Landmann ein Weiterleben der Figur des Piers Plowman zu erblicken.

Mit der ersten Fabel ist eine Einleitung verknüpft, worin sich der Dichter als strengen Sittenrichter vorstellt, der das Laster da angreift, wo er es findet und sei es in den höchsten Stellen: *Shall not my fable censure vice, Because a knave is over-nice?* (Z. 45/46).

Von besonderem Interesse und großer Wichtigkeit für Gays Charakter und seine Auffassung über den Beruf des Dichters ist die 4. Fabel, die wahrscheinlich gegen Robert Walpole gerichtet war. Ein Freund hatte ihm geraten, nicht in so scharfer Weise gegen die Höflinge zu schreiben, da die Dichter von der Gunst und der Unterstützung der Adligen abhängig seien; ja, um vorwärts zu kommen, müßten sie selbst den Lastern ihrer Gönner schmeicheln. Gay weist ein solches Anerbieten mit Entrüstung und Verachtung von sich: *If I must prostitute the muse, The base conditions I refuse* (Z. 15/16). Er wird nicht aufhören, Laster und Verderbtheit aufzudecken und zu geißeln, wenn er sich auch dadurch viele Feinde zuziehn sollte: *Be virtue mine, be theirs the bribe* (Z. 22). Aus diesen Worten spricht unzweifelhaft eine große Achtung und sittliche Tiefe des Dichterberufs, wie sie bestätigt wird in der 10. Fabel, die eine hohe Ehrung seiner Freunde Swift und Pope enthält. Er lobt beide, daß sie so unentwegt und vorurteillos für Gerechtigkeit und Ehrenhaftigkeit kämpften, obgleich sie dadurch sehr unter der Verfolgung und Schmähung ihrer vielen Feinde zu leiden hätten.

Eine große Wandlung ist mit Gay vor sich gegangen, wenn er jetzt schreibt, daß er nur eine *private station* haben wolle: *Title and profit I resign* (II Fab. 2 Z. 71). Vor 1727, vor seinem Bruche mit dem Hofe, hätte er wohl schwerlich so gesagt.

Gay ist auch ein guter Patriot, der nur das Beste seines Landes will, dem er in großer Liebe zugetan ist. Es bereitet

ihm unendlichen Schmerz, zu sehn, wie England durch die Mißwirtschaft der Minister immer mehr in Schulden kommt und wie diese so wenig Achtung zeigen vor dem public good, daß sie sich auf betrügerische Weise aneignen und für ihre Zwecke benutzen. In der 8. Fabel, die der Dichter seinem native country gewidmet hat, entwickelt er sein politisches Programm. Die Wohlfahrt und die Machtstellung Englands beruhen darnach allein auf dem Handel; vor allem müsse es sich hüten, sich in irgend einer Weise in die Streitigkeiten anderer Staaten einzumischen. Jeder habe die heilige Pflicht, in seinem Wirkungskreise und nach seiner Kraft zum Gedeihn des Vaterlandes nach Möglichkeit beizutragen, denn nur durch eine gemeinsame Betätigung aller Stände sei dies möglich. Dabei wird eine ganze Reihe von verschiedenen Berufen jener Zeit aufgezählt. Der herrschende Gedanke ist auch hier, daß alle, voran der König und die Minister, dem public weal dienen müssen.

Von der 11. Fabel an läßt sich ein Zurücktreten dieser politischen Tendenz feststellen, ganz verschwindet sie nirgends; denn wo es nur anging, ergelbt sich der Dichter immer wieder in heftigen Ausfällen gegen die Hofkreise, aber daneben treten doch andere Gesichtspunkte mehr hervor. Den Geburtsadel schätzt Gay gering, der sich nur auf seine großen Vorfahren beruft, selbst aber auf keine Leistungen hinweisen kann. Er fordert die Adligen auf, ihren Ahnen an Tüchtigkeit nachzustreben. Junge Erben warnt er vor dem Spielteufel und dem Müßiggang. Vornehme Mütter mögen ihre Kinder nur zu dem Berufe erziehen, zu dem sie geeignete Fähigkeiten besitzen, dabei immer Seitenhiebe auf die Minister austeilend, die selbst ihren unfähigsten Freunden Stellen verschafften.

Während sich die Fabeldichtung in England vor Gay sehr lebhaft mit der traurigen Lage der Armen beschäftigte, behandelt er im ersten Band diese Frage überhaupt nicht, im zweiten kommt er nur einmal, in der 15. Fabel „To a poor man“, darauf zu sprechen. Mitleid mit den Armen

kennt er nicht, und das Streben nach Verbesserung ihrer sozialen Lage spricht er ihnen ab als scheinbar ungerechtfertigt; denn als seine letzte Weisheit ruft er ihnen schließlich zu: Let envy and learn content (Z. 105/106), und — merkwürdig genug für Gay — er vertröstet sie auf Gott, indem er sagt: God is just. Ein Eintreten für die Kirche und ihre Diener findet sich nirgends. Aus einer Andeutung geht das gerade Gegenteil hervor, daß nämlich die Hofkaplane auch zu den Schmeichlern gehören und genau so schlecht seien wie die übrigen Höflinge.

Den Humor vermissen wir hier ganz; dagegen macht sich eine Neigung zu recht bitterem und scharfem Sarkasmus geltend, wie denn der Dichter überhaupt in einem derberen Ton redet. Auch der Ausblick, daß die Strafe für die Übeltaten nicht ausbleibe, fehlt nicht, und zwar so, daß der, der sich von Habgier und Betrug leiten läßt, von einer schlechten Handlung zur anderen getrieben wird, bis ihn schließlich sein hartes, aber wohlverdientes Schicksal ereilt, während auf der anderen Seite die Belohnung nicht ausbleiben wird. Dieser letzte Punkt war im ersten Teil noch nicht so stark betont worden.

Eine andere Auffassung hat Gay gewonnen in bezug auf den Wert des Unterrichts und der Erziehung. Im ersten Band urteilt er darüber ziemlich geringschätzig: I ne'er the paths of learning tried (Prol. Z. 26). Er empfiehlt vielmehr Naturbeobachtung, die — auch ohne Schulbildung — genüge, den Menschen gut und weise zu machen. In der 10. Fabel macht er sich geradezu lustig über die angeblichen Gelehrten, die sich, wenn sie nur etwas gelernt hätten, anheischig machten, über alle möglichen Dinge zu schreiben, wie es gerade Mode wäre. Anders im zweiten Teil, hier heißt es: If you the paths of learning slight, You're but a dunce in stronger light (II Fab. 11 Z. 27/28) oder: Learning by study must be won (Z. 41). Größeren Einfluß auf den Menschen räumt er jetzt der Erziehung ein, wenn er sagt: Just education forms the man (II Fab. 14 Z. 10).

Hinweisen will ich noch auf einen Widerspruch Gays, der zeigt, wie wenig Gewicht oft auf Äußerungen von Dichtern zu legen ist. In der 2. Fabel verwahrt er sich gegen die Annahme, daß er sich, wenn er frei mit den Höfen verfare, dabei den englischen zum Vorbild nehme und daß er sich in keine Staatsaktionen einlasse, wie denn überhaupt seine: *cautious rhymes Always except the present times* (Z. 75). In der 4. Fabel gesteht er dann zu, daß diese *bears allusion to state affairs* (Z. 74).

Komposition.

In der Komposition der Fabeln zeigt sich am deutlichsten der Einfluß La Fontaines, den Gay im Gegensatz zur eingebürgerten Überlieferung nachahmt. Denn gerade im Aufbau und in der Behandlung der Fabeln unterscheidet sich La Fontaine am meisten von seinen Vorgängern. Äsop und seine Nachahmer, besonders die in Prosa schreibenden, geben in den Fabeln nur Tatsachen an, aber nicht die Ursachen, aus denen sie entspringen. Wir erhalten nur einen ganz kurzen Bericht der Geschehnisse, ohne etwas vom Leben der Tiere zu erfahren. Äsop braucht dies nicht, denn er will bloß eine moralische Regel aufstellen und diese durch seine Erzählung erläutern. Daher hat er wenig Umgebung und keine Einzelheiten. Die Tiere sprechen nicht zu uns, sondern der Dichter redet für sie. Äsop wendet sich nur an den Verstand; Tiere und Pflanzen sind allein dazu da, um an ihnen Laster und Tugenden zu zeigen. Äsop ist nur Moralist, aber eigentlich nicht Dichter; denn daß wir Interesse gewinnen an den Tieren und ihren Handlungen, liegt nicht in seiner Absicht. Er muß dies sogar zu verhindern suchen, sonst könnten wir über dem Vergnügen an den Tieren die Nutzenanwendung vergessen, oder ihre Wirkung könnte doch abgeschwächt werden.

So wurde die Fabel wesentlich im Mittelalter und später behandelt. Auch Lessing will sie ausnahmslos so aufgefaßt

wissen. In seinen Fabeln hat er nur das, was durchaus nötig ist: gemessenste Kürze des Berichts ohne jeden Schmuck. La Fontaine tadelt er, weil er dieses Schema nicht beibehalten hatte. Beim französischen Dichter tritt die lehrhafte Absicht mehr zurück, sie ist nicht das einzige Ziel. Bei ihm haben die Tiere wirkliches Leben. Die allgemeinen Züge bleiben; dazu kommen neue, persönliche, aber keine überflüssigen. Der Dichter spricht nicht mehr für die Tiere, er läßt sie unmittelbar handeln und reden. La Fontaine erklärt nicht mehr, er zeigt uns die Tiere in ihren Handlungen. Er schafft Charaktere, die unser Interesse gerade wecken sollten. Den Tieren gibt er daher Namen und Titel, die uns ihre Fähigkeiten und Würden kundtun. Tiere und Pflanzen sind nicht mehr bloß dazu da, um Tugenden und Laster an ihnen zu erläutern, unter ihrem Bilde schildert er uns seine Zeitgenossen und deren Sitten. La Fontaine ist zugleich Moralist und Dichter.

In England schreiben noch l'Estrange und Croxall die Fabeln nach dem Vorbilde Äsops. Direkte Reden fehlen fast ganz, sie geben nur einen kurzen Bericht, die Fabel ist ihnen bloße Fiktion. Da sie nicht genügt, fügen beide eine Ergänzung hinzu, die reflexion und application. Etwas war allerdings schon Lydgate von diesem Schema abgewichen und mehr noch Henryson. Aber ein Hauptfehler ihrer Dichtungen lag darin, daß sie nicht verstanden, ein richtiges Verhältnis in der Komposition obwalten zu lassen. Infolge der ausführlichen Breite der Erzählung nahmen nebensächliche Züge zu viel Raum ein, und die beabsichtigte Wirkung war daher gering. Welches Mißverhältnis zwischen Fabel und Nutzenanwendung bei ihnen vorherrscht, ist an den betreffenden Stellen nachgewiesen worden. Dabei verstanden sie es nicht — dies ist ein sehr wesentlicher Punkt —, eine kurze und passende Nutzenanwendung von allgemeiner Geltung zu geben, die sich anwenden läßt auf die verschiedenen Lebensalter, die zutrifft für alle Gesellschaftsklassen, wie es La Fontaine mit wenigen charakteristischen

Zügen geglückt ist, die um so anziehender und reizvoller wirkt, je versteckter und unvorhergesehener sie ist (s. Gay I Fab. 29).

Vor Gay läßt sich bereits bei Yalden und Mandeville ein Einfluß La Fontaines in dieser Hinsicht spüren. Aber erst unserm Dichter ist es gelungen, La Fontaine die Kunst abzulauschen in der glücklichen Verbindung von kleinen Dingen und großen allgemeinen Wahrheiten, die Fabel als eine Handlung darzustellen, die sich entwickelt, Zwischenhandlungen und Katastrophen hat, ein Ziel besitzt. Auch bei Gay haben die Tiere Leben, er führt sie handelnd und redend vor und gibt ihnen — im Unterschied zur Überlieferung und sicher nach dem Vorbilde des französischen Dichters — Namen und Titel, kurz: Er hat sich die Technik La Fontaines angeeignet, ohne indes in allen Fabeln die Harmonie und die Vollendung seines Meisters zu erreichen. In einem Punkte aber unterscheidet sich Gay stark von La Fontaine. Dieser deutet dem Leser die Nutzenanwendung oft nur an; wenn er will, kann er sie sich nehmen. Dem Engländer kommt es dagegen mehr auf Nützlichkeit an, die lehrhafte Absicht wird daher stärker betont. Hierin folgt er also wieder der Überlieferung.

Es lassen sich drei Arten des Anfanges unterscheiden, wenigstens im ersten Band. In mehr als der Hälfte der Fabeln führt uns Gay sofort mitten in die Handlung; in den anderen stellt er eine Einleitung voran. Auch hier läßt sich wieder ein Unterschied wahrnehmen. In einigen — es sind sieben — besteht diese Einleitung, die gewissermaßen als Motto vorangeht, aus zwei bis höchstens sechs Zeilen. Man kann sie als eine Art Sprichwörter ansehen, da sie allgemein gültige Wahrheiten enthalten, wie etwa folgende Stelle: *In beauty faults conspicuous grow; The smallest speck is seen on snow* (I Fab. 11) oder als vorangestellte Nutzenanwendungen bezeichnen, da sie gut zu dem Inhalt passen. Die übrigen Fabeln haben einen längeren Eingang von moralisierender Beschaffenheit, der aber nicht störend wirkt,

da er immer mit der Fabel übereinstimmt und nicht zu ausgedehnt ist. Diese Technik hat er dann allein im zweiten Teil verwendet, hier aber sehr zum Nachteil der Fabeln, denn die Einleitung ist meist so lang wie die Fabel selbst, oft noch länger. Gefadezu, überflüssig und schädlich ist sie aber dadurch, daß sie einerseits Dinge vorwegnimmt, die die Fabel erst erläutern sollte, andererseits solche erörtert, die zu dieser in keiner Beziehung stehn. Auf die Einleitung legt der Dichter bedeutend mehr Gewicht als auf die Fabel: Gestalten aus dieser werden aber nicht genannt.

Zur Einführung der Gestalten boten sich dem Dichter mehrere Möglichkeiten dar. In den meisten Fällen macht er uns unmittelbar mit den Hauptpersonen selbst bekannt; und zwar verfährt er dabei so, daß er eine der beiden Parteien, die aus einem oder mehreren Vertretern bestehn können, vorführt, die dann zufällig die andere trifft oder sie erst durch ihr Verhalten herbeiruft. Oder aber beide Parteien treten zugleich auf, bereits mitten in der Handlung stehend oder diese erst beginnend. Daneben werden auch manchmal in vorbereitender Weise die früheren Taten und Erlebnisse einer Person erzählt, nicht der Schilderung wegen, sondern mit der bestimmten Absicht, uns ihre späteren Reden dadurch verständlich zu machen. Selten werden Nebenpersonen dazu benutzt, durch ihr Benehmen die Hauptpersonen herbeizurufen, um dann wieder zu verschwinden.

Hatte der Dichter auf eine der angedeuteten Arten die Hauptakteure vorgestellt, so reiht sich daran meist die Handlung, und dann, wie es natürlich ist, entspringen daraus die moralisierenden Reden. Doch auch der umgekehrte Fall ist häufig, daß die Reden erst gehalten werden und dann aus ihnen die Handlung erwächst. Gewöhnlich geht es dabei ohne die Beteiligung von Nebenpersonen ab. Schon bei den Begebenheiten wurde darauf hingewiesen, daß diese der stark lehrhaften Tendenz wegen sehr zurücktreten und die Reden für Gay wichtiger sind. So kommen denn in der Tat Fabeln vor, in denen die Hauptpersonen nicht oder doch

nur mittelbar an der Handlung beteiligt sind; sie haben die Rolle von Zuschauern übernommen; aber das, was sie sehn, gibt ihnen die erwünschte Gelegenheit, mit moralisierenden Betrachtungen aufzuwarten. Hier mußte der Dichter Nebenpersonen einführen. Nicht oft indessen kommen diese mit den Hauptpersonen unmittelbar in Berührung, reden oder handeln mit ihnen; meistens wird ihre Tätigkeit, obgleich sie doch ausschlaggebend ist, nur vom Dichter angedeutet oder als gegeben hingestellt. Niemals werden sie dazu verwendet, etwas über die Hauptgestalten auszusagen oder deren Tätigkeit zu erklären. Selten holen diese selbst frühere Erlebnisse ihres Lebens nach; geschieht es einmal, so ist damit ein ganz bestimmter Zweck beabsichtigt, eine Warnung z. B., wenn das Chamäleon (I Fab. 2) dem Hund seine Verwandlung erzählt, die zur Strafe für seine Übeltaten erfolgt sei.

Am wichtigsten ist für Gay die Nutzanwendung, die im allgemeinen in passendem Verhältnis zur Fabel steht. Wie aus den angeführten Briefstellen hervorging, sah der Dichter selbst die Nutzanwendung als das wesentlichste der Fabel an. In weitaus den meisten Fällen stellt er sie — in wenigen Versen — an das Ende der Fabeln; nur in einigen geht sie diesen voran (von den längeren moralisierenden Einleitungen seh ich dabei ab). Regel — aber nicht ausnahmslos — ist nun, daß eine der beteiligten Hauptpersonen die Nutzanwendung ausspricht. Daneben kommt es aber auch vor, daß der Dichter eigens eine neue Gestalt einführt, die nur Zuschauer oder Zuhörer war, und ihr die Moral in den Mund legt; endlich haben wir solche Fälle, in denen er selbst sie gibt. Anerkennen müssen wir, daß es Gay verstanden hat, den springenden Punkt in wenigen Zeilen — oft in einem einzigen Satz — zu liefern, manchmal so vortrefflich, wie es La Fontaine nicht besser hätte tun können. Seltener begegnet es, daß Nutzanwendung und Fabel nicht gut zueinander passen.

Verskunst.

Als Versmaß wählte Gay viertaktige jambische Verse mit fortlaufenden Reimpaaren. Nur einmal ist dieses Schema durchbrochen in der Fabel vom Dichter und von der Rose (I Fab. 45), wo zwei Septenarpaare mit Binnenreim, beide durch ein Reimpaar getrennt, eingestreut sind (Z. 19—28):

Go, rose, my Chloe's bosom grace;
 How happy should I prove,
 Might I supply that envied place
 With never-fading love!
 There, Phoenix-like, beneath her eye,
 Involved in fragrance, burn and die!
 Know, hapless flower, that thou shalt find
 More fragrant roses there;
 I see thy with'ring head reclined
 With envy and despair!

Dies war eine Abschwenkung zum Vers des volkstümlichen Heldengedichts in jener Zeit; so begegnet das Septenarpaar mit Binnenreim auch in Robin Hood-Balladen des 16. Jahrhunderts, z. B. in „Robin Hood and the beggar“ (ed. Fr. J. Child, *The English and Scottish popular ballads*, London 1888, III 158); immer Binnenreim haben „Robin Hood and Queen Katherine“ (Child III 202) und „A trule tale of Robin Hood“ (Child III 227).

Das Kurzreimpaar mit regelmäßigem Wechsel von Hebung und Senkung, wie es Gay sonst immer gebraucht, hat eine andere Tradition. Gay hat es nicht von La Fontaine entlehnt, der den vers libre verwendet, sondern er folgte heimischer Gepflogenheit. In England reicht das Versmaß zurück bis in die frühe Normannenzeit, in der es bereits als ein Lieblingskleid der höfischen Epik erscheint (Eule und Nachtigall) — im Gegensatz zum Kurzreimpaar nationaler Richtung, mit unregelmäßiger Senkung, das volkstümlichen Charakter hatte und daher in der Volksballade blieb. In der ersteren, der höfischen Form, ist es noch bei Chaucer gebraucht (Buch von der Herzogin, Haus der Fama), tritt dann allerdings aus der Epik zurück in die Lyrik, in der

es bei Wyatt und Surrey, in Drameneinlagen der Shakespeare-Zeit, bei Milton (*Allegro, Penseroso* und *Stellen im Comus*) und Denham (*On Mr. Abraham Cowley*) beliebt ist. Aber mit Butlers „*Hudibras*“ eröffnet sich ihm wieder die Epik und zwar die humoristische. Fortan ist es das Lieblingsversmaß der Zeit für leichte Erzählungstoffe: bei William King 1663—1712 (*Orpheus and Eurydice, The eagle and the robin, Robin red-breast with the beasts*), John Hughes 1677—1720 (*Hudibras imitated, The hue and cry*), Matthew Prior 1664—1721 (*The laddle, Hans Carvel, Paulo Purganti and his wife, Protogenes and Apelles, An English ballad, Alma or the progress of the mind, ein Lehrgedicht in Koserietorm*), William Congreve 1670—1728 (*An impossible thing, The peasant in search of his heifer*), Elijah Fenton 1683—1730 (*The fair nun, The widow's wile, A letter to the knight of the sable shield*), Jonathan Swift 1667—1745 (*Baucis and Philemon, The fable of Midas u. a. m.*). Bezeichnenderweise wird dies Kurzreimpaar auch benutzt, um Episteln des Horaz zu übersetzen, so von Pope (Buch I Ep. 7).

In der Lyrik blieb es nach wie vor beliebt für Gelegenheitsgedichte: Richard Duke 1659?—1711 (*Epithalamium*); für Oden: John Hughes (*Anacreon, Beauty*), Ambrose Philips 1671—1749 (*On his lute, On women, On love*); für Nachahmungen und Übersetzungen horatischer Oden: John Dryden (Buch I Ode 3 und 9), John Hughes (Buch I Ode 22, Buch II Ode 20), Pope (Buch IV Ode 9); für Hymnen: Thomas Parnell 1679—1717 (*Hymn to contentment, Hymn for morning*), Ambrose Philips (*A hymn to Venus*), und in sonstigen kleinen lyrischen Gedichten von Addison, Prior, Sheffield und anderen.

Es war daher durchaus normal und natürlich, daß auch Gay für seine behaglichen Fabeln dieses Versmaß wählte: umso mehr, als bereits Thomas Yalden in Teilen seines „*Æsop at court*“ von 1702 und Bernard Mandeville im „*Æsop dressed*“ von 1704 das Kurzreimpaar in die Fabeldichtung eingeführt hatten. Gay selbst hatte es vor 1726 auch im Prolog der „*Shepherd's week*“ 1714 gebraucht, sowie in den

Episteln IX „Bounce to Fop“, XII „To a young lady with some lampreys“ und XIII „To a lady on her passion for old china“, die 1720 veröffentlicht wurden.

In bezug auf seine Behandlung des Versmaßes haben die englischen Kritiker immer seine Glätte und Korrektheit anerkannt. Was zunächst die Senkungen betrifft, so hat er stets einsilbige. Um sich gelegentlich einer überzähligen Silbe zu entledigen, bedient er sich natürlich der überlieferten metrischen Freiheiten, also: der Verschleifung auf der Hebung (*heaven, ever*), wie sie bereits im ags. üblich war; der in me. Zeit auftauchenden Verschleifung in der Senkung (*th'oration, th'other, th'interpreter*); und der Synkope von Zwischen-silbe in dreisilbigem Wort (*favourite, avarice*), doch beides nur selten. Auch liebt er in der Art der Umgangssprache die Apokope eines anlautenden Partikelvokals (*'tis, 'twas, she's, he's, you'll, you'd, you're, who'd, let's, envy's (= is)* usw.

Was den Auftakt angeht, so gehört Gay zu der strengeren der zwei Dichterklassen, in die Schipper (Neuenglische Metrik, Bonn 1888, II 293 ff.) die damaligen Verwender des Kurzreimpaars zerlegt. Viele ließen nämlich den Auftakt bald stehn, bald fehlen. Der freien Richtung gehörten die Madrigaldichter an, namentlich in den sangbaren Einlagen, die sie für Dramen herstellten, auch Milton und später Duke, King, Parnell, Sheffield, Philips und John Dyer. Ihnen standen als strenge Richtung einige Lyriker gegenüber (Denham), besonders aber fast alle Epiker, so Butler, Hughes, Prior, Congreve, Fenton und Swift. Hiermit war die Behandlung des Auftaktes unserm Dichter schon durch den ererbten Zeitgeschmack vorgeschrieben.

Was das Verhältnis von Hebung und Senkung betrifft, verlegt Gay nach Sitte seiner Zeit oft eine schwerere Silbe oder eine ebenso schwere in die Senkung, als in einer anstoßenden Hebung steht, z. B.: *And the vast sense of Plato weigh'd* (Prol. Z. 18) oder: *The bird, obedient, from heav'n's height* (I Fab. 4 Z. 9). Dahin gehören auch die Fälle, wo

Bildungssuffixe die Hebung tragen und wo sie sogar im Reim stehn — nach älterer englischer Art etwas ganz Normales. Beispiele hierfür kommen allerdings nur selten vor; ein deutliches aus dem Versinnern ist: *The bookseller, who heard him speak* (I Fab. 10 Z. 57); das auffälligste im Reim ist: *“A needle”, says th’interpreter — dear Sir* (I Fab. 16 Z. 26). Taktumstellung am Anfang — von Dryden bekanntlich gemieden — ist dagegen beliebt, z. B.: *Cowards are cruel, but the brave* (I Fab. 1 Z. 33) oder: *Brother, I grant, you reason well* (I Fab. 22 Z. 52); im ganzen über hundert Fälle.

Die Reinheit der Reime ist manchmal nur in der Schreibung vorhanden. Solche Augenreime sind: *regards-rewards, arm-warm, charms-swarms* (17 Fälle); *wan-began, wand-hand* (7); *hand-command, command-land* (5); *wood-blood, blood-stood* (9); *brood-blood* (2); *found-wound* (subst.) (4); *grove-love* (4); *more-poor* (4); *fork-work; hour-pour; state-sate; control-growl; praise-says*; von klingenden Reimen: *evil-devil*. Das war bereits zu Shakespeares Zeit eine nationale Freiheit und findet sich ebenfalls bei Dryden, Addison, Prior, Swift und Pope. Außerdem hat Gay viele Reime, die weder nach Aussprache noch nach Schreibung rein sind, wie sie selbst Pope in seiner Übersetzung des Homer zuläßt (*pest-priest, bear-war, day-sea, fair-war, given-heaven*). Am häufigsten begegnen so: *air-sincere, airs-ears, appear-there* (33 Fälle); ferner: *great-conceit* (11); *prayers-mutineers* (3); *train-unclean; seen-skin; lust-first; weight-light; stared-beard; debarr’d-heard; mourn’d-turn’d; eye-pageantry*; auch die klingenden Reime *merit-spirit* (8); *doing-ruin* (5); *picking-chicken* (2); *creature-nature* (2); *river-ever; ermine-charming; nature-satire; given-heaven*. Unter den 4622 Versen, aus denen die Fabeln bestehn, sind 133 nicht korrekte. Endlich sind noch Reime anzuführen, in denen ein Bestandteil oder auch beide aus zwei Wörtern bestehn: *slight-by’t; Siam-I am; honour-upon her; trick’d him-victim; about him-without him; flout us-without us; attend’em-recommend’em; attend him-defend him; take it-make it; doubt*

him-about him; mind me-find me. Gay macht es sich hierin wohl mit Absicht behaglich, entsprechend der humoristischen Art seiner Erzählungen, um sie dem losen Konversationston (colloquial speech) anzunähern.

Zusammenfall von Versschluß und Satzschluß ist für Gay wie für Pope und seine dichterischen Zeitgenossen die Regel — sehr abweichend von Chaucer und Milton. Selten erlaubt er sich Reimbrechung, wobei er zwar nicht attribut. Adj. von seinem Nomen trennt, doch wenigstens Subjekt vom Verb oder Verb vom direkten Objekt, z. B.: You quarter'd sires, your bleeding dams, The dying bleat of harmless lambs Call for revenge (I Fab. 5 Z. 11—13) oder: The lion thus bespoke his guest: What hardy beast shall dare contest My matchless strength? (I Fab. 1 Z. 47—49). Im Gebrauch solcher Reimbrechung hatte er Bundesgenossen besonders an dem prosagewandten Addison, z. B.: By him the childless goddess rose, Minerva, studious to compose Her twisted threads (To Sir Godfrey Kneller Z. 47—49), und an dem Balladenfreunde Prior, z. B.: What sort of charms does she possess? Absolve me, fair one, I'll confess With pleasure, I reply'd (Her right name Z. 5—7).

Zäsur tritt am häufigsten nach der zweiten Hebung ein, dabei oft mit dem enjambement zusammenfallend. In diesem Falle beginnt gerne eine neue Handlung oder Rede, z. B.: You reason well. Yet tell me, friend (I Fab. 1 Z. 79), Perch'd on her lip, and sipt the dew (I Fab. 8 Z. 26), And roar'd aloud: "Suspend the fight" (I Fab. 9 Z. 13). Öfters ist die Zäsur nach der zweiten Hebung auch gesetzt, um Gegensatz oder Gleichzeitigkeit hervorzuheben, z. B.: The peasant slept, the monarch thought (II Fab. 6 Z. 66), Some shape the bow, or fit the string (I Fab. 12 Z. 3), Before him rose, and thus began (I Fab. 31 Z. 10). Gewöhnlich wird der hinter dieser Zäsur einsetzende Satz dann bis zum Schluß des Reimpaars geleitet, z. B.: Some praise his sleeve; and others gloat Upon his rich embroider'd coat (I Fab. 14 Z. 27/28), He spoke and bow'd. With mutt'ring jaws The wond'ring

circle grinn'd applause (I Fab. 14 Z. 55/56). — Zäsur nach der ersten Senkung ist nicht nur erlaubt, wenn sie ein proklytisches Wörtchen enthält, ein Or, And, Thus, What, For, Where, Now, sondern, wie bei dem hochpathetischen Milton, auch wenn die erste Senkung ein schweres Begriffswort trägt, also Lord, Speak, Thought, Friend, True. Am öftesten steht hinter einer solchen Senkung ein schweres Begriffswort, wenn es sich um eine Aufzählung handelt, wodurch der Eindruck besonderer Fülle erweckt wird, z. B.: Weak, sick, and faint, expiring lay (I Fab. 29 Z. 2), Play, twist, and turn in airy ring (I Fab. 40 Z. 44).

Als Schmuck verwendet Gay Binnenreim, z. B.: Where'er he went, the grunting friend (I Fab. 48 Z. 9) oder Let me, says she (I Fab. 50 Z. 25), und Alliteration, die ja bei englischen Dichtern mit frischer natürlicher Rede stets beliebt war. Gay setzt sie manchmal sogar auf drei Hebungssilben, z. B.: He fed his flock and penn'd the fold (Prol. Z. 6), und, bei zwei Stäben, auch auf alle vier Hebungen, z. B.: In peace to pass his latter life (I Fab. 7 Z. 4). Weit häufiger hat er formelhafte Stabreimpaare, wie: Like you, a courtier born and bred (I Fab. 2 Z. 35) und Nor ends it till the setting sun (I Fab. 4 Z. 24). Gewöhnlich ist es ein leiser Nachdruck, den er durch sie wie spielend über eine Gruppe von wichtigeren Versen lose verteilt.

Der metrische Gesamteindruck ist auf der einen Seite Korrektheit in der Behandlung von Hebung und Senkung, wie es der formalen Richtung der Pope-Zeit entsprach; auf der anderen Seite eine Neigung zu halbreinen Reimen, zur Sprechweise der Konversation und zu volkstümlichem Schmuck, um die dürre Regelmäßigkeit zu durchbrechen und mit Behagen zu mischen. Letzteres wies bereits auf eine freiere Zukunft voraus, zu der seine Fabeldichtungen auch inhaltlich eine Vorstufe bedeuteten.

Sprachkunst.

Für die Fabel ist vor allem Deutlichkeit und Klarheit erforderlich; ihre Rhetorik ist daher im allgemeinen einfach

und gleichartig. Die englischen Vorgänger Gays hatten sich sogar in der Regel mit Prosa begnügt, und die wenigen Verserzählungen — Ogilby 1651, Yalden 1702 und Mandeville 1704 — entwickelten keinen charakteristischen Stil. Weit mehr tat dies Gay, und zwar teilweise übereinstimmend, teilweise abweichend von seinem berühmten französischen Vorgänger La Fontaine.

Um die Aufmerksamkeit zu wecken, gebraucht er vor allem zahlreiche Ausrufe. Die ganze Wucht des Satzes drängt sich oft in ein paar Einzelworte zusammen, unter Sprengung der Satzform, z. B.: *What, live with clowns! a genius lost!* (I Fab. 2 Z. 18). *O bane of good! seducing cheat!* (I Fab. 6 Z. 17). *Heigh-day! what's here? without a beard!* (I Fab. 22 Z. 39). Eine besondere Vorliebe zeigt Gay für den Ausruf *Good gods* (I Fab. 6 Z. 15, Fab. 8 Z. 27, Fab. 19 Z. 24, Fab. 25 Z. 9, Fab. 43 Z. 11; II Fab. 7 Z. 61 und 105, Fab. 10 Z. 23, Fab. 11 Z. 59, Fab. 13 Z. 16). Häufig wird ein Ausruf benutzt, um eine Fabel zu eröffnen (I Fab. 8, 19, 35, 49) oder einen neuen Absatz zu markieren, um eine Anrede zu beleben oder eine Beschwörung zu verstärken: *Ah, sons!* (I Fab. 29 Z. 9). *O gluttons!* (Z. 21). *See, see, the murdered geese appear!* (Z. 11). *Parent of light! all-seeing sun!* (I Fab. 28 Z. 14). Von Partikeln sind hierbei *what* und *how* in einer fast stereotypen Weise beliebt. *What praise! what mighty commendation!* (I Fab. 7 Z. 21). *What clemency his temper sways!* (Z. 21). *What havoc now shall thin our race!* (Z. 39). *Lord! madam, what a squinting leer!* (I Fab. 3 Z. 21). *How pretty were his fawning ways!* (I Fab. 2 Z. 10). *How different is thy case and mine!* (Z. 39). — La Fontaine hat beträchtlich weniger Ausrufe und gebraucht speziell das dem englischen *what* entsprechende *que*: *Que vous êtes joli! que vous me semblez beau!* (I Fab. 2 Z. 6). *Qu'il est hideux! que sa rencontre Me cause d'horreur et d'effroi!* (I Fab. 15 Z. 8/9). Gay ist offenbar mehr auf Leben, La Fontaine mehr auf höfische Feinheit bedacht.

Gleichem Zwecke dienen zahlreiche Fragen, bald am Anfang einer Fabel (I Fab. 9, 7, 28, 37; II Fab. 7, 15), bald zu Beginn eines neuen Abschnittes, um einen Fortschritt der Erzählung einzuleiten. Wirkliche Erkundigungsfragen gelangen dem Dichter am besten: Yet tell me friend, Did ever you in courts attend? (I Fab. 1 Z. 79/80). Ungrateful creatures, whence arise These murmurs which offend the skies? Why this disorder? say the cause (I Fab. 4 Z. 13—15). Whence is this vile ungrateful rant? (I Fab. 6 Z. 31). How can that strong intrepid mind Attack a weak defenceless kind (I Fab. 17 Z. 15/16). Fragen zum Ausdruck seelischer Empfindungen, die Verzweiflung, Schmerz, Ungewißheit, Reue ausdrücken sollen, geraten ihm schon etwas künstlicher: Am I then slighted, scorn'd, disdain'd? Can such offence your anger wake? (I Fab. 8 Z. 32/33). Or did she doubt my heart was brave, And there this injunction gave? (I Fab. 20 Z. 31/32). Why are those bleeding turkeys there? Why all around this cackling train, Who haunt my ears for chicken slain? (I Fab. 29 Z. 12—14). Vollends an das Salbungsvolle streifen ihm die vielen rhetorischen Fragen, die nur eine Reflexion urgieren: Can man, weak man, thy power defeat? (I Fab. 6 Z. 18). But who can drive the num'rous breed? (I Fab. 8 Z. 9). But is not man to man a prey? (I Fab. 10 Z. 55). Does not her wing all science aid? (I Fab. 15 Z. 38). — La Fontaine, obwohl sonst ein großer Freund der Frage, sowohl der antwortheischenden, wie der rhetorischen, ist mit ihrer Verwendung zu Lehrzwecken zurückhaltender und entgeht dadurch einem Stich ins Predigtmäßige. — Gelegentliche Verwendung von Ausruf und Frage, aber ohne charakteristische Häufigkeit, ist auch den älteren englischen Versfabeln eigen, so denen des Yalden und Mandeville. Ihnen gegenüber hebt sich Gay auf den ersten Blick als stärkerer Stilist ab.

Ein weiteres Mittel der Erregung ist die Inversion. Am häufigsten hat Gay adv. Bestimmungen vorangestellt, z. B.: In courts such freedom must offend (I Fab. 1 Z. 11); seltener

ein Objekt, z. B.: The prostate game a lion spies (Z. 37), To me your clemency has shown (Z. 71); noch seltener ein Adjektiv, z. B.: Mean are abitious heroes' boasts (Z. 67). — Hierin unterscheidet er sich am meisten von La Fontaine, der in seinem Streben nach höfischer Ruhe und Glätte die normale Wortordnung weitaus vorzieht, auch durch keine feste Reimordnung beschränkt war.

Endlich wirkte Gay bei jeder Gelegenheit durch direkte Rede auf die Aufmerksamkeit. Er ist hierin völlig eins mit seinem französischen Vorgänger La Fontaine. Dagegen haben die englischen Fabeldichter, die ihm vorangingen, sich in der Regel mit der stumpfen indirekten Rede begnügt, wie sie auch die übrigen Mittel der Aufmerksamkeitserregung nur dürftig zu gebrauchen wußten.

Unter den Mitteln, mit denen Gay die erregte Aufmerksamkeit zu befriedigen trachtet, nehmen die der Anschauung den größten Raum ein.

Er schwelgt in ausmalenden Adjektiven. a) Für menschliche Begriffe: man-weak, sik, free-born, grateful, haughty, cursed; woman-prattling, honest, true, good, social; son-helpless, slumbering; boy-hopeful, favourite; lad-dull; girl-fine; maid-faded; lady-tender; farmer-careful; sword-passive, bloody; knife-reeking, barbarous; spur-sharp; needle-vulgar; looking-glass-magic. — b) Für tierische Begriffe: beast-hardy, generous, noble, ignoble, vulgar; brood-fleecy, cackling, listening, numerous, prescient, savage, tyrant; hound-joyful, slow, sure; dog-sour, cursed, surly, ranging, staunch, true; cur-yelping, sneaking, noisy, snappish, skulking, astonished; mastiff-surly, cursed; spaniel-creeping; cat-envious, captive, keen, lean, week, half-famished; steed-neighing, trotting; bull-stately; cow-favourite; calf-trotting; sheep-harmless; lambs-harmless; ram-ancient; hog-young, base; boar-savage; monkey-flippant, chattering, spruce, smart; fox-hungry, feeble, convert; bear-prodigious; wolf-mercenary; jackal-proud; ass-stupid; owl-solemn, formal; cock-hireling; hen-old; chicken-giddy; turkey-bleeding;

sparrow-pert; kite-manlike; insect-hovering, hideous, plundering, fluttering, vile; ant-careful; pismire-honest; flea-important; wasp-giddy, impertinent; snake-hissing; serpent-subtle; wing-pious, certain, rapid, strong, light; jaws-muttering, mumbling, insatiate, noble; claw-filthy; leg-hideous; tail-bushy. — c) Für Begriffe, die gemeinsam Menschen und Fabeltieren zuerteilt werden: soul-guilty, sordid, vulgar; mind-virtuous, restless, rapacious, envious, strong, intrepid, generous, rustic, sordid, discontented; spirit-base, reviling; mood-angry; voice-surly, feeble, solemn; tone-howling, hollow, solemn; speech-stuttering, reproachful; face-shaggy, observing, noseless, double, celestial; air-important, forbidding, assuming, self-important, smart, sour; sight-horrid, hateful; eye-doting, all-seeing, curious, discerning, envious, common, searching, half-shut, impartial, eager, inviting, thoughtful, winking, heavy; ear-ill-judging, dapper, ever-girlish; nose-bloody, foolish; teeth-black, rotten, grinding, wasteful; tongue-vixen, flippant, grateful, honest, malicious, forward, noisy, harsh grating, teasing, never-ceasing; throat-horrid, squalling, warbling, treble, babbling; breath-fragrant, gasping; heart-poor, simple, open, mercenary, sick; hand-rigid, wringing, partial, purple, virtuous, patting, envious, zealous, clapping; step-weary, cautious, slow; tread-ever-wary, stumbling; pace-grave, solemn, eager, painful, hardy, limping; creature-crawling, shocking, awkward, civil, polite, ungrateful, servile, envied; race-sprightly, human, pilfering, vulgar, reptil, feathered, bully, snappish, stupid, superficial, royal; train-radiant, slow, venal, noisome, infant, ghastly, starry, bestial, hungry, menial, servile; friend-worthy, obliging, real, dear, good, hungry, treacherous, grunting, prentended, now-forgotten, disputing; host-flattering, slaughtered; foe-spotted, sprawling, open, real, generous, meddling, clamorous; heroe-generous, ambitious, human; lord-shaggy, sovereign, mighty; rogue-fawning, proud, petty; fool-affected, rash, formal, vain-glorious, noisy; care-wakeful, pleasing, important, maternal, fleecy, common, thought-

ful, anxious; skill-industrious, matchless, inferior, universal. — d) Für Landschaft und Pflanzen: earth-deep, coarse; land-wasted; ground-soft, fragrant; region-distant; scene-sylvan; plain-flowery, native, pathless; hill-neighbouring; field-flowery; turf-dewy; sand-treacherous; stone-filthy; river-rolling; sea-unknown; forest-boundless, deep; wood-native; oak-reverend; yew-venerable; beech-neighbouring; flower-hapless, fair; rose-fragrant, angry; pink-bordering; turnip-tempting; fig-hue; weed-choking. — e) Für Himmelserscheinungen: sun-setting, rising, all-seeing; beam-prolific; orb-glorious; sky-over-arching, inclement, arched; world-watery; air-chilly; gale-passing; snow-fleecy; frost-hoary; day-prosperous, early, solemn. — Gay folgt in dieser Anwendung des ausmalenden Adjektivs ganz den Spuren seiner Vorgänger, sowohl des La Fontaine wie der Engländer, sowohl der in Prosa schreibenden, z. B. des Croxall, als der Verserzähler.

Gleichen Zweck verfolgt der malende Genitiv, z. B.: the bird of heaven, the heroes of eternal name, a nymph of brightest charm and mien, a lion-cub of sordid mind, the flatterers of my reign. La Fontaine mied dieses Darstellungsmittel fast ganz, ebenso die englische Fabeldichtung vor Gay. — Ferner die malende Apposition: My dog, the trustiest of his kind (Prol. Z. 41), Athens, the seat of learned fame (I Fab. 32 Z. 9), When thou, perhaps, carniv'ous sinner (I Fab. 36 Z. 29), On Dun, the old sure-footed mare (I Fab. 37 Z. 42), And you, good woman (Z. 46), Ringwood, a dog of little fame (I Fab. 44 Z. 13). Doch macht Gay von solchen Appositionen nur selten Gebrauch, während La Fontaine sie liebte, z. B.: Avec un fier lion, seigneur du voisinage (I Fab. 6 Z. 2), Un corbeau, témoin de l'affaire (II Fab. 16 Z. 2), C'est moi qui suis Guillot, berger de ce troupeau (III Fab. 3 Z. 10), Rodilard, l'Alexander des chats, L'Attila, le fleau des rats (III Fab. 18 Z. 2/3).

Veranschaulichende Vergleiche, meist mit as oder like eingeleitet, sind in verschwenderischer Fülle eingestreut.

a) Kurze Vergleiche: Princes, like beautis (I Fab. 1 Z. 5), But shall a monarch, brave like you (Z. 63), The mother's eyes as black as sloes (I Fab. 3 Z. 16), Just as she spoke, a pigmy sprite Pops through the key-hole, swift as light (Z. 23/24), It blesses, like the dews of heav'n (I Fab. 6 Z. 46), Strike him not, Jenny, Doris cries, Nor murder wasps like vulgar flies (I Fab. 8 Z. 39/40).

b) Ausführliche Vergleiche: Or, like the wise Ulysses thrown By various fates on realms unknown (Prol. Z. 21/22), Like heroes of eternal name, Whom poets sing, I fight for fame (I Fab. 9 Z. 23/24), Such is the country maiden's fright, When first a red-coat is in sight (I Fab. 13 Z. 27/28), Like Orpheus, burn'd with public zeal (I Fab. 14 Z. 21), Good gods! 'tis like a rolling river, That murm'ring flows, and flows for ever (I Fab. 25 Z. 9/10), I gain, like Fabius, by delay (I Fab. 47 Z. 34). — Die englische Fabeldichtung vor Gay hat den Vergleich nicht gepflegt, während La Fontaine sich des kurzen wie des längeren Vergleichs in gleich ausgedehntem Maße bediente. Elle, qui n'était pas grosse en tout comme un œuf (I Fab. 3 Z. 3), Cependant que mon front, au Caucase pareil (I Fab. 22 Z. 7), Les osillons, las de l'entendre, Se mirent à jaser aussi confusément Que faisaient les Troyens quand la pauvre Cassandre Ouvrait la bouche seulement (I Fab. 9 Z. 53—56), Il lui fallut à jeun retourner au logis, Honteux comme un renard qu'une poule aurait pris (I Fab. 18 Z. 25/26).

Die Anschauung wird endlich bei Gay noch gefördert durch Personifikation und Metapher, z. B.: the voice of truth (I Fab. 1 Z. 6), the nurse of crimes (Z. 8), correction's rigid hand (I Fab. 2 Z. 3), the morning's pleasing care (I Fab. 3 Z. 5), The morning sees my chase begun (I Fab. 4 Z. 23), Virtue resides on earth no more (I Fab. 6 Z. 26), Gold taught the murd'rer's sword to kill (Z. 22), His eyeballs shot indignant fire (I Fab. 9 Z. 10); die Ameisen werden als the busy Negro race bezeichnet, die Stute wird als the Nestor of the plain tituliert; But envy, calumny, and

spite Bear stronger venom in their bite (Prol. Z. 67/68), the fair dawning of your mind (I Fab. 1 Z. 23), die Affen erscheinen als hairy sylvans, und zahlreiche weitere Beispiele. — La Fontaine, in Übereinstimmung mit den englischen Vorgängern, hatte im Gegensatz zu Gay Metaphern gemieden, die zu wenig einer natürlichen Redeweise angemessen sind. Gay steht hier vielmehr unter dem Einfluß des klassizistischen Kunststiles.

Schwächer ausgebildet sind die Mittel des Nachdrucks.

1. Wiederholung. a) Der Wurzel, ziemlich selten: The wind was high, the window shakes (I Fab. 6 Z. 1), But flatt'ry never seems absurd; The flatter'd always takes your word (I Fab. 18 Z. 7/8), Her pasties, fenced with thickest paste (I Fab. 21 Z. 5). — b) Des Wortes, ungewöhnlich häufig: For who talks much, must talk in vain (Prol. 58), Who knows a fool, must know his brother (I Fab. 8 Z. 11), But is not man to man a prey (I Fab. 10 Z. 54), Leave man on man to criticise (Z. 69), Sails unknown seas to unknown soils (Z. 2), From tongue to tongue the caught abuse (I Fab. 11 Z. 23), A fortune asks, and asks no more (I Fab. 12 Z. 46); ferner Fab. 13 Z. 35, 16 Z. 38, 19 Z. 11 und 36, 21 Z. 12, 46, 47, 49, 27 Z. 44 und 46, 30 Z. 28, 39 Z. 27 usw. Um den Begriff zu verstärken, wird verschiedentlich dasselbe Wort innerhalb des ersten Halbverses oder innerhalb eines Verses, verteilt auf beide Hälften oder durch mehrere aufeinanderfolgende Zeilen wiederholt; so I Fab. 6: God banish'd honour . . . (Z. 19); Gold sow'd the word . . . (Z. 21); Gold taught the murd'rer's sword . . . (Z. 22); 'Twas gold instructed cowards hearts (Z. 23); ähnlich: Why wake you to the morning's care? Why with new arts correct the year? Why glows the peach with crimson hue? And why the plums inviting blue? (I Fab. 24 Z. 17—20), 'Tis self-defence in each profession, Sure self-defence is no transgression (I Fab. 27 Z. 11/12), Am I the patroness of vice? Is't I who cog or palm the dice? Did I the shuffling art reveal? (II Fab 12 Z. 101/103). — c) Ganzer Satzpartien: Learn'd Sir, if you'd employ your pen Against the senseless

sons of men (I Fab. 10 Z. 60/61) und For that yout ne'er can want a pen Among the senseless sons of men (Z. 70/71), He stretch'd his neck; and from below With stretching neck advanced a foe. With wrath his ruffled plumes he rears, The foe with ruffled plumes appears (I Fab. 20 Z. 39—42). — Wiederholungen von Wurzel und Wort hatte schon La Fontaine in sehr ausgiebiger Weise gebraucht, um eine poetische Vorstellung zu verstärken, z. B.: Et faisait sonner la sonnette (I Fab. 4 Z. 6); b) Enfin mainte et mainte machine (I Fab. 8 Z. 17). Bei den in Prosa schreibenden englischen Vorläufern Gays bilden sie eine Ausnahme; bei Yalden und Mandeville sind sie etwas häufiger.

2. Aufzählung, ungemein oft, z. B.: In summer's heat and winters cold (Prol. 24), Whose wings were rapid, strong, and light (I Fab. 4 Z. 34), Must I be censured, cursed, accused (I Fab. 6 Z. 36), As gentle, plentiful, and wise (I Fab. 7 Z. 36), She now was pensive. now was gay (I Fab. 8 Z. 17), He now advances, now retires (Z. 21), Am I then slighted, scorn'd, disdain'd (Z. 32), Now, warm with malice, envy, spite (I Fab. 14 Z. 57), He drinks, games, dresses, whores, and swears (Z. 64), He caught their manners, looks, and airs (I Fab. 19 Z. 19), Bawd, hussy, drunkard, slattern, whore (I Fab. 25 Z. 24), If I by writ, or bond, or deed (I Fab. 27 Z. 19), Your life, your soul, your heav'n was gain (Z. 44), She frets, she rails, she raves, she pines (I Fab. 28 Z. 4), Nor turkey, goose, nor hen is here (I Fab. 29 Z. 18), Honest in thought, in word, in deed (Z. 42), And raves, and prays, and swears by fits (I Fab. 31 Z. 8), Nor love, nor honour, wealth, nor power (Z. 13), Or rich, or great, or poor, or small (II Fab. 5 Z. 21), She sweats, she stamps, she puffs, she raves (II Fab. II Z. 48) usw. — Auch La Fontaine übernimmt sich fast mit Aufzählungen, sucht aber Monotonie zu vermeiden: Envieuse, s'étend, et s'enfle, et se travaille (I Fab. III Z. 4), Imitez le canard, la grue, et la becasse (I Fab. 8 Z. 45), Elle frappe à sa porte, elle entre, elle se montre (I Fab. 15 Z. 6), Ces deux veuves, en badinant,

En riant, en lui faisant fête (I Fab. 17 Z. 14/15), Tout baillard, tout censeur, tout pédant (I Fab. 19 Z. 20), Il la trouvait mignonne, et belle, et délicate (II Fab. 18 Z. 2). Dies ist eine der hervorstechendsten Stilübereinstimmungen zwischen den beiden Fabeldichtern. Die ältere englische Fabeldichtung steht hierin abermals zurück.

3. Das urgierende Adjektiv ist verhältnismäßig spärlich: greedy vulture, ghastly phantom, ever-noisy race, all-sufficient merit, all-seeing eye. Ebenso bei La Fontaine und Gays englischen Vorgängern.

Zugleich hat Gay die Eigentümlichkeit, Erregung zu vermeiden und abzuschwächen. Er erreicht dies

1. Durch die Parenthese. Diese bricht einen Gedanken, um etwas anderes nachzuholen, wie man es in der Alltagsrede oft beobachten kann. Besonders im zweiten Teil wird sie häufig zu ironischen und sarkastischen Ausfällen benutzt. For though he's free (to do him right), I Fab. 8 Z. 41, The king (as all our neighbours say), Might he (God bless him!) have his way, II Fab. 6 Z. 49/50, You say your brother wants a place ('Tis many a younger brother's case), II Fab. 2 Z. 17/18, So pug began to turn his brain (Like other folks in place) on gain, II Fab. 3 Z. 91/92, If then, in any future reign (For ministers may thirst for gain) Corrupted hands defraud the nation, II Fab. 4 Z. 77—79. — Gay ist hierin ganz unabhängig von La Fontaine. Von den Engländern kommt ihm hierin Yalden am nächsten.

2. Durch Beifügung eines Moments in einem Partizip, das als gekürzter parenthetischer Satz erscheint: And, sentenced to retain my nature, Transformed me to this crawling creature (I Fab. 2 Z. 33/34), While I, condemn'd to thinnest fare, Like those I flatter'd, feed on air (Z. 41/42), A lion, tired with state affairs (I Fab. 7 Z. 1), As near a barn, by hunger led (I Fab. 11 Z. 3), The sage, awaked at early day (I Fab. 15 Z. 1), A rake, by ev'ry passion ruled (I Fab. 31 Z. 1), A turkey, tired of common food (I Fab. 38 Z. 5), She, sprawling in the yellow road, Rail'd . . . (I Fab. 37 Z. 33),

A tiger, roaming for his prey (I Fab. 1 Z. 35). — Im Gebrauch dieses Mittels unterscheidet sich Gay weder von La Fontaine noch von seinen englischen Vorgängern.

3. Durch Voranstellung eines adverbialen Nebensatzes, der ebenfalls eine ruhige Verstandestätigkeit fordert: As Jupiter's all-seeing eye Survey'd the world beneath the sky ... (I Fab. 4 Z. 1/2), When (says the greyhound) I pursue ... (Z. 25), As Doris, at her toilet's duty, Sat meditating on her beauty ... (I Fab. 8 Z. 15/16), As thus in indolence she lies ... (Z. 19), As on a time, in peaceful reign, A bull enjoy'd the flowery plain ... (I Fab. 9 Z. 7/8), As one of these, in days of yore, Rummaged a shop of learning o'er ... (I Fab. 9 Z. 23/24), As Cupid in Cythera's grove Employ'd the lesser powers of love ... (I Fab. 12 Z. 1/2) und dergl. — Solche Anfänge mit unterordnenden Konjunktionen begegnen bei La Fontaine nur selten, etwas öfter bei den englischen Vorläufern; im wesentlichen sind sie charakteristisch für Gay.

6. Schlussbetrachtung.

Fassen wir die Vergleichung von Gay und La Fontaine zusammen, so ergeben sich einerseits beachtenswerte Übereinstimmungen. Gay hat bei der Wahl der Personen, Begebenheiten und Umgebung verschiedene von La Fontaines Fabeln benützt, auch in Zügen, die von der gemeinsamen Quelle mehr oder weniger abweichen (s. o. S. XCIV ff.), allerdings nicht etwa in sklavischer Weise. Betreffs Einleidung gibt er den Tieren Namen und Titel, die für ihre Fähigkeiten charakteristisch sind wie La Fontaine (s. o. S. CV), während seine anderen Vorgänger dies nur selten taten. Gay begnügt sich auch nicht mit bloßer Schilderung der Tiere, sondern führt sie redend und handelnd ein, ganz in der Art des La Fontaine und abweichend von der undramatischen Darstellungsweise der anderen Fabeldichter (s. o. S. CXXI ff.). In der Rhetorik stimmt Gay zu La Fontaine besonders in der häufigen Anwendung von Vergleich,

Wiederholung und Aufzählung. Hiermit dürften die Grenzen seiner Abhängigkeit vom französischen Meister ziemlich umrissen sein. Lamotte, der sonst völlig von La Fontaine abhängig ist, hat höchstens mit seinen Bestrebungen, zugleich Äsop und La Fontaine zu sein, auf Gay eingewirkt (s. o. S. CIII). Zu den englischen Vorgängern stimmt Gay in der stärkeren Betonung der Nützlichkeit und lehrhaften Tendenz, was keineswegs auf Abhängigkeit zu schließen erlaubt. In stofflicher Hinsicht dankt er ihnen höchstens einige geringe Entlehnungen (s. o. S. XCIVff.). Er hat die Gattung auf englischem Boden erst auf künstlerische Höhe gebracht, unterstützt von französischen Einflüssen, aber doch mit jener englischen Eigenart, wie sie das Inselvolk selbst in der Zeit der stärksten Abhängigkeit von Paris sich stets bewahrte.



Nachträge.

Zu S. LXXV. Aus dem Jahre 1682 liegt eine Sammlung von 84 lateinischen und 86 englischen Versfabeln vor, die mir früher entgangen war, weil sie auf dem Brit. Museum und der Bodleiana fehlt. Inzwischen hat das englische Seminar zu Berlin ein Exemplar erworben. Es ist betitelt „Æsop explained and rendred both in English and Latine verse“ etc., London 1682. Die lateinische Fassung jeder Fabel steht immer auf der linken Seite, während rechts die englische Übersetzung in anschaulicher und sehr knapper Schilderung im rhyme royal gegeben wird, begleitet von Nutzenanwedungen; von Fab. 85 und 86 fehlt der lateinische Text. Der unbekannte Verfasser hatte das Werk zuerst nur für privaten Gebrauch bestimmt; später gab er es doch heraus, um vor Verrat und Betrug zu warnen — vielleicht unter dem Einfluß politischer Vorgänge. Bei-

gegeben ist eine Sammlung von Sprichwörtern und grammatischen Regeln, offenbar für Schulzwecke.

Zu S. XCIV. Unter den Nachahmern La Fontaines ist neben Prior noch William Congreve (1670–1728) zu nennen mit seinen Gedichten „An impossible thing“ und „The peasant in search of his heifer“; s. A. Chalmers, English poets, London 1810, Bd. X S. 304 und 306.



Einleitung zu den Neudrucken.

Beschreibung von Bullokar's Originalausgaben.

Über William Bullokar (vgl. o. S. LVIIff.) berichtete zuerst Thomas Warton in seiner „History of English poetry“ (London 1871 IV 250), eingehender J. Humphreys (DNB VII 257); endlich mit einigen Nachträgen hierzu E. Hauck im Jahresbericht der Oberrealschule zu Marburg a. d. L. 1904/05. Was wir über ihn wissen, stammt ausschließlich aus Andeutungen in seinen eigenen Schriften, vornehmlich in den Vorreden. Die interessantesten Einzelheiten über seine literarischen Arbeiten nach der Veröffentlichung des „Booke at large“ 1580, auf die Hauck nicht näher eingeht, enthält das Vorwort zu den Äsopischen Fabeln.

Als Fabelübersetzer ist Bullokar nur von untergeordneter Bedeutung; dagegen ist er ein wichtiger Zeuge für die englische Aussprache um die Mitte des 16. Jahrhunderts, Ellis, OEP, hat ihn daher gerühmt (I 37) und vielfach ausgebeutet. Auch Sweet führt in seiner „History of English sounds“ oft Beispiele aus Bullokar an. Sein eigenartiger Wert besteht darin, daß er nicht bloß die Aussprache beschreibt, sondern zu Transkriptionen greift. Die Fabeln waren ihm wesentlich nur ein Mittel, um diese phonetisch gedachte Schreibweise in die Schulen zu bringen. Außer in den FA(bles) verwendete er sie in den phonetischen Erklärungsschriften B(ooke) at L(arge), B(ref) G(rammar for English) und P(amphlet for) G(rammar). Seine übrigen Schriften ließ er in gewöhnlicher Orthographie drucken.

Es war sicherlich nicht billig, die zahlreichen für seine Schreibweise erforderlichen Typen herzusellen, und noch schwieriger ist ihre Lektüre. Er hatte wenig Erfolg damit, und nur wenige Exemplare dieser seltsamen Drucke sind uns überliefert. Für ein Exemplar seiner FA wurde schon 1821 £ 10.10.0 bezahlt (Hazlitt, Collections and notes, London 1876, S. 5). Das vollständigste Exemplar der FA in der Originalausgabe von 1585 besitzt das Brit. Museum (Sign. C 58 c 23). Es ist ein schmuckloser Ledereinband in kleinem Oktavformat, stellenweise etwas schadhaft, so S. 11 und 12 und der Rand von S. 81–87. Die Innenseiten der Deckel und die ersten beiden leeren Blätter sind mit verschiedenen Namen von einstigen Eigentümern des Buches beschrieben oder sonst bekritzelt; darunter von einem gewissen James Dodson 1690, der schreibt: James Dodson is my name and with my pen I write the same and write the same, if my pen had beene a litle beter I would mend every letter. Die ersten 64 Seiten haben ebenso wie S. 320–329, das Inhaltsverzeichnis enthaltend, keine Paginierung. Hinter S. 330 folgen ein Prolog Bullokars für sein Kind und die Sentenzen des weisen Cato, zusammen 31 Seiten. Da die Fabeln der Anordnung entbehrten, hat ein späterer Besitzer ihre Nummerierung mit Tinte hinzugefügt.

Weniger vollständig, sonst aber besser erhalten sind zwei andere Exemplare, die sich auf der Bodleiana befinden; dem einen (Malone 366) fehlt das Titelblatt und die vorhergehenden leeren Seiten, dem anderen (Douce A 51) außerdem S. 1–22, die letzte Seite des Inhaltsverzeichnisses, sowie das Titelblatt und S. 7 und 8 der Sentenzen des weisen Cato. Auch hier sind S. 1–64 und S. 320–329 nicht paginiert. Die Fabeln selbst unnummeriert; in meinem Neudruck habe ich die Zählung mit Tinte nach dem Exemplar des Brit. Museums beibehalten, um das Zitieren zu erleichtern.

BL ist in vier vollständigen Exemplaren zugänglich. Zwei liegen im Brit. Museum (C 40 e 4 und C 12 e 23); das dritte eröffnet den Sammelband „Grammatic tracts“ der

Bodleiana (Douce G 516); das vierte gehört der Edinburger Universitätsbibliothek (De 3. 113). Das Ex. C 12 e 23 des Brit. Museums war, wie handschriftliche Vermerke zeigen, Eigentum von Bullokar selbst. Auf dem Titelblatt steht: bullocar geschrieben, auf der drittletzten Seite William Bullokar, darunter: Thæz letterz G, g: ár mif-plác'ed in al the wrýtn hand? betwe'n: G': g' and I: i, for G', g', I, i be' payerz. In den Alphabeten (Neudruck S. 330 a und b) sind G g überall mit Tinte eingeklammert. Der photographische Abzug ließ diese Verbesserungen sehr deutlich erkennen; hingegen sind sie auf den Vervielfältigungen der Photographie nicht mehr sichtbar, da die Tinte schon zu sehr verblaßt war. Im Ex. C 40 e 4 des Brit. Museums folgen hinter S. 5 wieder S. 2—5, so daß S. 2, 3, 4, 5 doppelt gedruckt sind. Die ersten 11 Seiten des BL enthalten eine Vorrede „Bullokar to his country“ und einen Prolog in Versen; dann entwickelt er auf 54 Seiten sein System, und zwar S. 46—47 und 52—54 wieder in Versen. Den Schluß machen eine genaue Angabe des Inhalts, eine Tabelle von Bullokars Alphabet und Abdrucke seiner Zeichen in Romain-, Italian-, chancery- und secretary handes, die photographiert worden sind.

BG und PG sind nur in je einem Exemplar erhalten (vereinigt in dem Bande Tanner 67 der Bodleiana). Das Titelblatt der Grammatik fehlt. Die Einleitung in Versen „William Bullokar to the reader“ umfaßt acht Seiten, daran reiht sich der Hauptteil von S. 1—68; S. 56—62 und S. 64—68 wieder in Versen. Wie handschriftliche Anmerkungen dartun, gehörte auch dieses Buch Bullokar selbst. Die äußerst zahlreichen Vermerke erwecken den Anschein, als ob Bullokar einen Neudruck vorbereitete. Wie im BL erleichtern ebenfalls kurze Zusammenfassungen am Rande die Übersicht. Besonders gegen den Schluß hin sind die Ränder zu weit weggeschnitten, so daß die Randbemerkungen oft aus dem Zusammenhang ergänzt werden mußten. Die BG stellt scheinbar nur einen Auszug aus der „Grammar at large“

dar; diese ist entweder nicht erhalten oder, was wahrscheinlicher ist, nie gedruckt worden. Auf der letzten Seite hat Bullokar eigenhändig mit Tinte hinzugefügt: *This is the first grammar for English that ever was printed, except my Grammar at large.* Auf S. 66 ist der Text der Grammatik — wahrscheinlich durch ein Versehen beim Einbinden — plötzlich unterbrochen, und das PG setzt ganz unvermittelt ein und füllt die drei nächsten nicht nummerierten Seiten.

So originell Bullokar sein System ausgebildet hat, war er doch nicht ohne Vorgänger. Um die Mitte des 16. Jahrhunderts hatte es bereits John Cheke unternommen, eine Übersetzung des Matthäus Evangeliums in phonetischer Schreibung abzufassen (s. DNB X 179), sowie einen Brief an Sir William Cecil 1555, neugedruckt bei John Strype (*The life of the learned Sir John Cheke*, Oxford 1821, S. 99 Anm.). Aus dem Abdruck geht indessen nicht hervor, worin Chekes Reformvorschläge bestanden. Von größerer Bedeutung war ein zweiter Humanist, der 1568 eine phonetische Orthographie für das Englische einzuführen suchte, Sir Thomas Smith. In seiner Schrift „*De recta et emendata linguae anglicae scriptione*“ (London 1568) handelt er in lateinischer Sprache über den Lautwert der einzelnen Vokale und Konsonanten. Da nach seiner Meinung die gebräuchlichen Typen nicht genügten, um alle Laute der englischen Sprache dadurch klar zu bezeichnen, so führte er einige neue Buchstaben ein, die er aus dem Griechischen und Angelsächsischen entlehnte. Zum Schluß seines Buches gibt er in einer Tabelle, dem sogenannten *Alphabetum Anglicum*, eine Übersicht seiner sämtlichen Zeichen, zusammen 34. Lange Vokale unterscheidet er von den kurzen durch Diäresis, z. B.: ä, ö usw. Noch ein dritter hatte ein phonetisches System aufgestellt, John Hart oder Maister Chester, wie ihn Bullokar nennt, in der Schrift „*An orthographie, conteyning the due order and reason howe to write or painte thimage of mannes voice, most like to the life or nature.* Composed by J. H. Chester, Heralt“. London 1569. Auch Chester wollte neue

Typen aufbringen und zwar für sh, dzh, tsh, dh, th, 'l (s. Ellis, OEP, I 35); ferner setzte er als Zeichen für die Länge eines Vokals einen Punkt darunter.

Bullokar kannte nur die Werke von Smith und Chester (BL S. 3), mit denen er die Überzeugung teilte, eine Reform der englischen Rechtschreibung sei notwendig. Eingehender hatte er sich besonders mit der Schrift von Smith beschäftigt und auch manche Anregung daraus entnommen, allerdings erst nachdem er selbständig sein System vollendet hatte (BL S. 3). Um den Unterschied beider Reformbestrebungen zu veranschaulichen, hielt ich es daher für angebracht, das Alphabetum Anglicum mit abzdrukken (s. Neudruck S. 389/390). Bereits 1820 hatte es John Strype veröffentlicht (The life of the learned Sir Thomas Smith, Oxford 1820, S. 183), aber ziemlich ungenau und willkürlich verändert wiedergegeben. In seiner Methode ist Bullokar nicht wesentlich von ihm beeinflusst worden. Wie man sieht, lagen derartige Versuche damals in der Luft. Die Phonetik war bereits so ausgebildet, daß ihre Vertreter zu Transkriptionen vorschritten.

Hervorgegangen ist Bullokars neues System der englischen Orthographie aus seiner jahrelangen Tätigkeit als praktischer Lehrer. Welche Schwierigkeiten die verschiedene Aussprache und Schreibung der englischen Laute nicht allein den Fremden, auf die er immer große Rücksicht nimmt, sondern auch den Landeskindern verursachte, hatte er durch seinen Beruf sattsam erfahren. Mit Liebe und mit großer Mühe hat er Jahre hindurch an dem Ausbau seiner Methode gearbeitet; überall begegnete er Gleichgültigkeit und Teilnahmslosigkeit, sogar Übelwollen und Mißtrauen (FA, Vorrede S. 7). Besonders schwer war es, für alle verschiedenen Laute passende Buchstaben zu finden. Den größten Fehler der Reformversuche der englischen Schreibung von Sir Thomas Smith und Maister Chester erblickte er in der Einführung neuer, völlig fremder Typenformen (BL, Vorrede S. 3). Durch einen Sieg dieser Zeichen wären alle alten, oft kostbaren

Drucke wertlos geworden; sie neu zu drucken hätte zu große Kosten erfordert. Sein Bestreben war daher in erster Linie darauf gerichtet, ungebräuchliche Buchstaben — einige hat indes auch er — zu vermeiden und seine Schrift der der alten Drucke möglichst anzupassen. Da er aber jedem Laut ein besonderes Zeichen geben wollte und die vorhandenen hierzu nicht genügten, half er sich mit Punkten, Apostrophen, Häkchen, Akzenten und dergl. Auf solche Weise glaubt er zuversichtlich, könne man die alten Bücher zunächst noch beibehalten und allmählich leicht nach seinem System umändern, das den Ruhm der Vollständigkeit nach allen Seiten hin beanspruchen dürfe.

Wiedergabe von Bullokars Zeichen im vorliegenden Neudruck.

Um den Originaldruck Bullokars unverändert wiederzugeben, hätte es über 80 neu gegossener Typenformen bedurft. Dieses kostspielige Verfahren wurde vermieden, indem ein Teil von Bullokars ungewöhnlichen Zeichen durch jetzt gebräuchliche ersetzt wurden. Neu gegossen wurden alle Buchstaben (33), die mit einem Häkchen versehen sind: *q̃, h̃, c̃, d̃, ẽ, f̃, h̃, ĩ, l̃, m̃, ñ, õ, p̃, r̃, s̃, t̃, ũ, ṽ, w̃, x̃, ỹ, z̃*; ferner *ſ* und *ʒ*; bei den Buchstaben (16) mit darunter befindlichem Punkt halfen wir uns durch kursiven Druck: *a, b, c, d, e, i, l, m, n, o, r, f, t, u, ù, w.*

Bewahrt blieben, ohne daß sie neu hergestellt zu werden brauchten, die mit apostrophähnlichen Zeichen versehenen Typen: *æ', c', e', g', u', v'*. Von den mit Akzenten ausgestatteten Vokalen *á, é, ê, ó, ô, ù, ũ, ý* brauchten nur *ê, ô, ũ, ý* neu gegossen zu werden. Dagegen wurden Konsonanten mit Akzent nicht wiedergegeben, sondern durch große Buchstaben in kleiner Form ersetzt: *m' = m, n' = n, n' = n, n' = n, t' = t*. In doppelter Form erscheinen die Typen *f, l, r, y, z* (s. Neudruck S. 257, 268, 270). Für die abweichenden Formen sind im Neudruck die entsprechenden deutschen Zeichen *f, l, r, y, z* eingetreten, nur *ž* wurde neu gegossen.

In Bullokars Originalen sind die Konsonanten ch, ct, ph, th, vh, ferner die Vokale oo, qq, qo zu je einem Zeichen vereinigt; die Verbindung ist in meinem Neudruck nicht wiedergegeben; nur für vh wurde immer wh gesetzt. Im BL hat Bullokar auch für fh eine besondere Type ꝥ eingeführt, die in der ursprünglichen Gestalt hergestellt wurde.

Von Abkürzungen läßt Bullokar nur den Strich - für ausgefallenes n gelten; trotzdem hat er ihn auch öfter für m gebraucht (z. B. BL S. 35: cō = com). Häufig, aber durchaus nicht regelmäßig tritt in seiner verbesserten Schrift für and das Zeichen ꝥ ein, während im gewöhnlichen Druck & und ꝥ miteinander wechseln. Diese Abkürzungszeichen habe ich in den Fabeln aufgelöst, in den übrigen Neudrucken aber bewahrt.

In den FA (Vorrede S. 8) hat Bullokar das Zeichen ꝥ in dem Worte or eingeführt: ꝥr, um dadurch anzudeuten, daß das lateinische Wort durch zwei oder drei verschiedene, aber gleichbedeutende Ausdrücke übersetzt worden ist; dahinter setzt er dann noch eine eckige Klammer, z. B.: inspyration ꝥr bræthing on him] (FA S. 8 Z. 23) oder: a græt way ꝥr spác] (FA S. 8 Z. 24).

Viele Fehler und Ungenauigkeiten sind in Bullokars Originaldrucken stehn geblieben; bunt gehn durcheinander — nach damaliger Druckweise überhaupt — agein-again, bycause-bicause, c'ertein-c'erten, enemy-enemy, hir-her, councl'-counc'il, lion-lyon, neither-nether, mater-matter und andere mehr; neben wölf begegnet wölf, neben saf-sau', neben safer-safer, neben eloquent-eloquent usw. Solche Versehn hätten in einer so schwierigen Schrift selbst da, wo sie für die Aussprache nicht von Wichtigkeit sind, vermieden werden müssen. Die Endung der 3. Sg. Pr. schreibt er mit -ęth, d. h. mit stimmlosen th-Laut; doch findet sich auch oft -ęth geschrieben (mit stimmhaftem th-Laut), so castęth-yp (FA S. 9 Z. 18), ráęęth (FA S. 44 Z. 3), prou'ókęth (FA S. 14 Z. 17), mákęth (FA S. 22 Z. 8), déclaręth (FA S. 22 Z. 21). Diese und ähnliche Fälle wie Xanthęs statt Xanthęs (FA S. 10 Z. 31), thingę statt thęngę (FA S. 12 Z. 13) und andere,

wo anstelle des stimmlosen *th*-Lautes der stimmhafte erscheint, sind wohl nur Versehn des Setzers. Die 3. Sg. Pr. von *to do* schreibt er: *he' dooth*; von *to have*: *he' hath* (BG S. 355); außer diesen Schreibungen begegnen ebenso häufig: *dooth* und *dooth*, sowie *hath* und *hath*, sogar *dooth* und *hath* kommen vor. Noch auffallender sind die Formen der 3. Sg. Pr. des Verbs *to say*: *fayeth*, *faieth*, *fayth*, *faith*, *faiž*, *fayž*.

Nach der Veröffentlichung des BL hat Bullokar an der Ausbildung seines Systems noch weiter gearbeitet und manche Einzelheit geändert. In der Vorrede zu den FA (S. 6) rät er, sich wegen dieser, wenn auch unbedeutenden Abweichungen seiner Zeichen stets der neuesten Ausgaben seiner Schriften zu bedienen, um sein System richtig würdigen zu können. So gibt er das im BL für *fh* eingeführte neue Zeichen *ſ* in den späteren Drucken durchweg mit *fh* wieder. Während er im BL *with* und die Zusammensetzungen *without*, *within*, *withal* mit dem stimmlosen *th*-Laut schreibt, ersetzt er ihn in den späteren Werken durch den stimmhaften *th*-Laut: *with*, *withal*, *without*, *within*. Die 3. Pl. Pr. von *to be* heißt im BL *ar*, später *ar*; die Demonstrativa *these* und *those* erscheinen im BL als *thæž* und *thóž* geschrieben, in den FA als *thæž* und *thóž*. Anstelle von *diu'erž* (auch *diu'erž* begegnet) im BL findet sich in den späteren Drucken nur *diu'ers*. Für den Lautwert ohne Belang sind die Schreibungen *wær*, *men* u. a. des BL und *wær*, *men* der FA.

Die Hoffnungen Bullokars erfüllten sich nicht, die Lesbarkeit des Textes wurde durch seine vielen diakritischen Zeichen zu sehr beeinträchtigt, die überdies oft für den Laut keine Bedeutung haben (BL S. 45) — unnötig sind z. B. die Punkte unter den Ableitungssilben, ferner die meisten Häkchen unter den Buchstaben. Die trüben Erfahrungen begannen für ihn bereits vor dem Erscheinen seiner Bücher; alle Drucke verzögerten sich gegen seinen Willen, weil es ihm nicht gelang, den Drucker mit allen Zeichen und Buch-

staben genügend vertraut zu machen (FA S. 3). In der Tat ist es nur durch peinlichste und sorgfältigste Vergleichung, durch angestrengte Aufmerksamkeit möglich, unter den vielen Punkten, Apostrophen, Akzenten und den nach links und rechts offenen Häkchen zu unterscheiden.



Nachtrag.

Von der im Vorwort S. VI erwähnten „Systematischen Lautlehre Bullokars“ von Oberlehrer E. Hauck aus Marburg ist inzwischen der erste Teil, den Vokalismus behandelnd, als Dissertation erschienen (Marburg 1906), als der Auszug zu einer philologischen Ausbeutung von Bullokars Orthographie, die nun jeder Anglist als Ganzes durchprüfen kann.



Æsop's Fables

Æsop's Fables

in tru Ortōgraphy with Gram
mar-nōt.

He'r-yntoo ar also joined the shōrt sentence
of the wýȝ Cato im-printed with lýk
form and order : bóth of which
Aȳtorȝ ar tranfláted
out-of Latin in-
too Engliſh
By William Bullokar.

Ge'u' God the praiȝ	When truȝh triȝeȝ
That tæcheteȝ al-waiȝ.	Errōr flieteȝ.

Im-printed at London by Edmund Bollifant, dwelling in the litl old Baily in Eliot's Court, whær al the bookȝ sett-fōrth by William Bullokar in tru ortōgraphy, ar too be' /old.
1584.⁵

William Bullokar too the Rædor.

After that I had wrowht the Amendment of Ortōgraphy for e'ngliſh, and mād a grammar for the ſām ſpe'ch in ſom ræʒnabl order (aʒ I tʰowht) according too my purpoʒ long-beſōr conceiu'ed with my-ſelf, I ʰegan too publiſh the ſām in the c'ity of Lōndon, māking my firſt ſhew in the moſt-publiſk plāc'eʒ thær-of, the eihtʰ day of Auguſt 1580, by im-printing ōn pāg' or ſyd of half a ſhet of paper, hau'ing in it forty letterʒ or figurʒ with their capitalʒ or paierʒ, the diuiſion of v'owelʒ and half-v'owelʒ, with a tábl ſhewing the námʒ of thóʒ letterʒ. And alſo thóʒ ſām letterʒ and their paierʒ, with ſom mater in ſentenc', wrýtn in the Roman-, Italian-, Chancery-, and Secretary-hand, for exampl' of the æʒi vc' of tru ortōgraphy bóth im-printed and wrýtn. In which ſhew the figurʒ or ſhápʒ of thóʒ letterʒ wær then, ſuch aʒ I tʰowht me'teft too furniſh the v'oic' in eu'ery pooint, and ne'reſt agre'abl too the figurʒ or ſhápʒ of letterʒ in the fórmr im-printingʒ and wrýtingʒ, for the æʒi vc' and conſerenc' of bóth in tým too cōm, and aʒ the printor by hiʒ art, and the fūndor or gráu'or by hiʒ ſkil could deu'yʒ them agre'abl too my mæning. After which firſt prouiſion of letterʒ: whær-aʒ we' had aded ſom ſmał markʒ in the letter, h, too ſhew in it ſelf c'ertain v'ceʒ of the v'oic' expreſed by, h, be'ing iooined with c'ertain o'ther conſonantʒ in fórmr im-preſionʒ, aʒ, with c. p. f. t. w. I tʰowht goōd, by the Printorʒ adu'yc', too kep the whól figur or ſháp of ſuch conſonant with, h, and yet too iooin them ſo ne'r, that they miht be' námed aʒ ōn letter agre'abl too our ſpe'ch: which

ær so performed in my later impresiōn, that few of the
 mæner-lærned doo (at the first siht) thiŋk any differenc
 betwēn the former im-printing, or wryting, and this amended
 vo': except sōm talk be' vʒed or ministræd befōr, whær-by
 they tāk the mōr he'd of the nót, and mark, that ær aded
 for ortōgraphy and Grammar-nót. So, that in-pervʒing my
 trau'el, I hōp eu'ery gōōd mýnd wil cōsider, that thér iʒ no-
 thiŋ inu'entēd-or corrected at any tým, by any whōo-soeuer,
 that iʒ or communly may be', in sūch perfectiōn, büt that
 mōr or les may be' aded, with-drawn, or altered, in sōm
 pooint, for the mōr perfecting thær-of, and specially in thiŋ
 of græt moment and of long continuanc': aʒ what can be'
 of græter moment in this mortal lýf (aʒ tuching man's ow'n
 natūr) than spe'ch which cōmforteth and encræc'eth ræʒn ∞
 And what iʒ lýker too be' of longer continuanc' (in the vo'
 of thiŋ, pertēining too mortal men) than letterz ∞ which
 ge'u' knowledg without spe'ch, yet be' a path-way for spe'ch,
 and a frendly gýd too ræʒn: and without which letterz, the
 spe'ch iʒ much hindered, and ræʒn much wækned. Büt too
 spæk much in this plác, tuching the profit and commodity
 of letterz wæs superfluos: sēing they ær so hihly and truly
 commended by so many wýʒ and godly men, in eu'ery ág
 from the be'gining of their vo'. And what I-my-self say of
 letterz, appereth in my wōrk, im-printed and published, and
 in othér my wōrk, wrytē concernig the sám. I tuch ónly,
 at this present, sōm part of the maner of my proceding,
 thær-in, and thar bre'ssly, too kep al gōōd mýnd, from mis-
 tākig of my cours and the effect of my-trau'el, and bicaūʒ
 il wil can hardly spæk wel, thowh frendly intræted of gōōd
 wil deʒeru'ing wel. I saiēd befōr that I þegan publishing
 in August 1580. So, that according too the shew afōr-sayed,
 I imprinted a Pamphlet for spelig, and the ordinary Primar
 too my græt chārg'e: of the which im-presiōn (too my
 knowledg) thér ær not (of al fort) thírty a-brōd, al which
 I wiʒh too be' committed, whither I hau' committed their
 lýk, that iʒ, intoo the fier: for sōm wil shew the rōwh-

hewed work, rather than the finished, pulished, or purged, too slak or hinder the credit of the work-man. I continually published my im-prefionz from tȳm too tȳm in the sayed city of London, after my first shew, yntil Ester-term folowing, aȝ I waȝ ábl̃ too procur the im-prefionz thær-of: among which waȝ the correccion of my fórmér Pamphlet for spel̃ing, my Book at-lárg', and, soon after, the Primar mór perfected: And in Jun 1583 I im-printed twenty bresf articl̃z, offering thær-by issū for the trial of my trau'el: al̃ which I hau' so published aȝ wel in London aȝ in othér pláceȝ of good skil and credit, that hau'ing abyddñ othér mēnz̃ iudgmentȝ at their leizur̃z, and recou'ering sōm ability too procēd with im-printingȝ, I hau' procurēd, in this present yēr 1585 the im-printing of the Psalter, and of this volūm contēining Ætopȝ Fábłz, and the bresf sentenc'es of the wȳȝ Cato: not hau'ing putȝ the volūm of my Reply, aȝ-yet, too the print, bicaūȝ my first acōion for tru ortōgraphy hath not be'n so answered, that I hau' ned̃ too be' at the chārg'eȝ of im-printing the sām: lest I miht thær-by, be' lýkned too ón that reteinēth Sollicitorz, Attur̃nyz, Counsłor̃z, and Serg'antȝ, he, and for-lay many frēndȝ too, whær no mater iȝ calēd-ypon in opn court in any term of many past. But my Grammar staiēth from the print ageinst my wil, for lak of ability too im-print the sām, aȝ the weihtines of the work requ'rēth. In per-vȳing of which or of any othér my workȝ that hau' pasēd my handȝ, I dezȳr al̃, too whooz̃ handȝ the sām shal cōm (aȝ I hau' sayēd hēr-in befór) too confider, that eu'ery inu'ētion or correccion must hau' hiȝ tȳm for perfeccion. So, that if hē fynd any v'arianc' in any my workȝ, ták the láter im-prefionz for the perfectest. And thowh sōm-what be' aded, sōm smal̃ thing with-drawn, or in sōm smal̃ pooint altered, partly by mȳn-own conceit ypon farder consideracion, partly for lak of suffic'ientȝ of letterz̃ gotñ from the gráu'or in fórmér tȳm, partly thrōwh detract of tȳm and dis-continuanc' of mȳn-own exerc'iz̃ hēr-in, and partly by the ou'er-siht or want of perfect skil in the Com-

pófor, whoom I hau' not throwly acqainted with the Grammar, yet (I trust) it is not in so græt dif-order, that, it wil moou' a good mynd, too wifh ȝther-wyȝ than good luk too my good mæning. For during the im-printing of my sayed Amend-ment of ortōgraphy and of the Primar, I could slowly get letterȝ funded or grau'ed accordingly. I hau' alter'ed no sentenc' nor word in the Primar from the fōrmer and comonest im-prefion thær-of at this day, and at the tȝm of im-printing the sām, I waȝ much yn-furnished of letterȝ for my fōr-nāmed purpoȝ, whær-of I am better prouy'ded at the im-printing of the Psalter, kep'ing thær-in, also the fōrmer alowed translātion: in which Psalter and Primar I could hau' be'n wil'ing too forbore the Grammar-nótȝ, bicaūȝ thæȝ be' the first bookȝ that ar handled of lærnorȝ, had I not spōkn much of Grammar-nótȝ in my fōrmer im-prefionȝ: of which Grammar-nótȝ I hau' shew'ed sōm vc' in thóȝ v'olūmȝ, lest by occasiō it miht hapn'ed, that I miht not be' ábl too im-print ȝther autōrȝ afterw'ard: in which Primar and Psalter (be'ing mater tȝching diu'ynity) I hau' not be'n so bōld in-uzing the Grammar-nótȝ, aȝ be'ing nōw better-prouy'ded for letterȝ, I wil be' her-after in autōrȝ of no sȝch moment: aȝ in this autōr be'ing prophān mater, whær-with (I th'ink) I may be' mōr-bōld: neither doo I th'ink that I hau' wrong'ed the Primar or Psalter, ovr spe'ch fau'oring my Grammar-nótȝ afór-say'ed, if the spe'ch may spæk in the be'hālf of my Grammar and of the ræȝnābl vc' of Grammar-nótȝ. In which Grammar-nótȝ, aȝ sōm may mis-tāk their riht vc' and my mæning (for lak of my Grammar not-yet im-printed) so my-sēlf wil confes, that I hau' witingly vari'ed in sōm smal poointȝ thær-of, too læu' sōm argument and iudg'ment also for ȝther, that hau' or shal wil'ingly confider of the best vc' of Grammar-nótȝ: aȝ also I grant, that for the perfectiō of ortōgraphy (specially in equi'ocȝ and consanguinatiuȝ) a Dictionary accordingly mād wil be' aȝ græt a stey for tru ortōgraphy, aȝ tru ortōgraphy and Grammar wil be' a perpetual stey of ovr spe'ch in the best vc' thær-of: al which poointȝ I læu' too

the iudgment of ſuch aꝝ with good mynd, wil aduizedly and diligently conſider the ſám. And thær-for læu'ing ſom iudgment too oþer, I proc'e'd too ſay ſom þing of the Awtörz folowing in this v'olum, which I hau' tranſlated out-of Latin intoo Engliſh, but not in the beſt phrás for engliſh, thowh Engliſh be' cápabl of the perfect ſenc' thær-of, and miht be'n vꝛed in the beſt phrás, had not my cár be'n too kep' it ſom-what nēr the Latin phrás, that the Engliſh lærnor of Latin ræding-ou'er thæꝝ Awtörz in bóth langag'eꝝ miht the æꝝilier confer them toogether in their ſenc', and the better ynderſtand the ón by the oþer: and for that reſpect of æꝝi' conferenc', I hau' kep'tt the lýk couꝛs in my tranſlation of Tullyz offi'eꝝ out-of Latin intoo Engliſh too be' im-printed ſhortly alſo. But if God lend me' lýf and ability too tranſlát any oþer Awtör intoo Engliſh h'er-after, I wil bend my-ſelf too folow the excelen'ci of Engliſh in the beſt phrás thær-of, mór than I wil ty it too the phráſeꝝ of the langag' too be' tranſlated: knowing this withal, that eu'ery good conceit hath hiꝝ beſt bewty in hiꝝ primitiu' langag', if it proc'e'd from the beſt vꝛorz of ſuch langag'. And bicauꝝ you ſhould not be' deceiue'd nor I miſ-iudged, ye' muſt ynderſtand that thér be' diu'erſ im-preſionz of Æſop' fáblz in Latin, whær-of ſom vary or diſ-agre' from oþer, ſom tým in phrás, and ſom tým in ſentenc' oꝝ word: whær-for (aꝝ far aꝝ I remember) I móſtly folowéd ón ónly im-preſion in Latin too the end thær-of; and thowht too hau' ge'u'a h'er-in a nó't of the þe'r of the im-preſion thær-of, and by whoom the ſám waꝝ im-printed, that they that would miht be' ábl æꝝily too get that im-preſion for my fóꝛſayed purpoꝝeꝝ of æꝝi' conferenc': but by-laying thingꝝ a-ſyd longer tým than I mæn'tt, the ſám book iꝝ not too be' found, nor I ſo happy aꝝ too hau' wry'te a remembranc' thær-of any-whær, that I can (aꝝ-þet) fynd. And for the better expláning and ſhewing of this conceit which deſcryþeþ and ſeteth-foꝛth menz manerz by the ſimilitud or lýkneſ of brut bæſtꝝ, birdꝝ, fiſheꝝ, or oþer þingꝝ not hau'ing

lýf, with which conceit or work, the wæk memoryz and wit? ær not ou'er-chargèd, büt the mæner fort? delihted, and the witteft remembraunce? qikned, and eu'ery-ónz turn seru'ed in ón respect or oþter, with the ræding of fuch familiar examplz, I hau' doorn this my endeu'or, thþinking it fom wrong, if I fould he'r-in mák no menþion of the Awtór of thæz fáblz, be'fór I be'gin thær-with: and thær-for I be'gin with Æ[soþ? lýf v'ery-brefly gathered out-of Maximus Planudes, whoo tranfláted it out-of Gre'k intoo Latin, and I intoo Engliſh, vʒing he'r-in this figur or mark [þoo ſhew that the word or word? betwe'n twoo fuch] be' not in the Latin awtór of thæz fáblz, büt ær aded by me' aʒ neceſſary for the engliſh phrás. And if, q, thus figured ynder it in the word, q, go be'fór I vʒ it þoo explán the Latin word vʒed for the sám: in ge'u'ing þou fom choic' of-engliſhing the Latin word in the sám plác' of the Latin ſentenc', for which Latin word, the word or word? betwe'n, q, and] ær plác'ed in engliſh. The bref deſcription of Æ[soþ? lýf iʒ collected in thæz word? folow'ing, and tranſláted aʒ foloweth.

Æ[soþ? lýf.

Oþter hau' ferched-out and deliu'erèd, too them that com-after, the natùr of manz affairz. Büt Æ[soþ not without a diu'yn inſpýration q, bræthing on him] ſemeth þoo pas q, exc'el] many of them a græt way q, ſpác] when he' tucheth mortal diſciplin q, ſaſhon of lýf.] He' took hiʒ be'gining q, birth] from Ammarrius a toun of Phrigia, by an after-nám [caled] Magnæ: büt thꝛowh fortùn he' waz a bond-man, þet hiʒ bondag' could not corrupt q, ſpoil] hiʒ fre' cꝛag' q, mýnd.] He' waz not ónly a bond-man, büt alſo the de-formed/t q, il-fau'ored/t] of al men of hiʒ ág' q, tým]: for he' waz of a ſmal long hed, of flat q, cꝛowched-dow] noſtrelz, of a ſhort nek, of hanging-out lip?: blak, whær-of alſo he' got hiʒ nám, gor-belyed, crook-legged, and crook-bakt: and which waz the wꝛſt of al, he' waz of a ſlow ſpe'ch, of an yn-audibl q, dou't-ful] þe of a ſtumb'ing q, yn-diu'yded voic'

toó. Al which pooint? may se'm too hau' got him bondag'. But when he' waʒ of such and of so de-formed a body, yet he' waʒ by natúr of a v'ery-witi and v'ery-happy mynd for eu'ery deu'yc'. Thær-for be'ing a man so de-formed he' waʒ /ent-away of hiʒ maister too dig ground, whither he' be'ing gon-forth applyed the work merily. And when a c'ertain hufband-man had ge'u'æ Æſop? maister fig? for a gift or preʒent] hiʒ maister committed or deliu'erød] them too ón Agathopus hiʒ seru'ant too be' born hóm. Which Agathopus faletþ in councl with a seru'ant, that they would deu'our or æt-up] thóʒ fig? that wær browht, and afterward would mák excus, that Æſop had ætæ them be'ing caried-away by theft: [and] their maister returning hóm, Æſop ſhould be' accused: puniſhment? ær prepared or mád redy] for Æſop. The ſely man or wretch] faletþ-down at hiʒ maisterz fe't [and] cráu'etþ reſpit, which be'ing opteined, he' bringetþ warm wáter, whær-of he' drinketþ part [and] ge'u'etþ the reſt too hiʒ fellow-seru'ant?: Æſop v'omitetþ or caſteth-yp] no-thing but wáter, the ſeru'ant? caſt-yp fig? with the wáter toó on the ground. The knáu? ær miſerablæ bætx náked with a wan, Æſop? wit be'ing wonder-fully praiʒed. When Dianaʒ preſt? had mett with Æſop, and deʒýrød that he' would ſhew them the way that lædd intoo the tówn, he-him-ſelf be'ing gýd lædetþ them on the way be'ing fiſt reſreſhed with a meʒurabl ſupper: for the which óſpitality or gentl entertainment] the preſt? pray Diana in their praierz, that ſhe' would reqýt the man hau'ing-deʒeru'ød ſo wel of them: which thiſg be'ing doonn, Æſop returnød, and be'ing ſaln intoo a ſlep, ſemød too ſe' fortún ſtand ne'r him [and] lóʒing hiʒ tung, granting him alſo the tæchiſg of fáblz: for the which thiſg, Æſop be'ing wonderfully glad awáketh, and layetþ this benefit or good tuxx] yntoo the reu'erenc'ing of óſpitality, or frendly interteinment] for he' waʒ not any-mór ſlow in ſpæking, but hiʒ tung be'ing looʒed, he' ſpák plainly or qikly.] Which thiſg when ón Zenas be'ing che'frulor or bailly] of the ground had ynderſtood, færing leſt he' ſhould be' accused too hiʒ

maister of ynrihtioſnes at any tȳm by Æſop, preu'entēd the man, and throw a gre'u'os accuſing browht him intoo the hâtrēd of hiȝ maister ſo muĉ, that Æſop iȝ deliuered by hiȝ maister too the ſâm rulor ȝr baily:] and when Æſop waȝ nȝw in Zenaf' pȝwr, a certēin merchant mett' Zenas aſking, whether he' woułd ſel any labȝring bæft. Zenas anſwerēth that he' haþ not plenty of cattel, ȝr of labȝring bæft[,] bȝt ſhewēth Æſop, [and ſaiēth] if he' woułd biȝ him that he' waȝ thær: whoom when the merchant ſaw, he ſaiēth, from-whenc' haſt thu this v'eſſ, iȝ it a blok or a man ∞ Except he' ytterēd v'oic', I woułd throwt him a blowv botl, and beȝng angri went-away. Æſop folowing ſayēth: Tary. Bȝt the merchant beȝng turnēd-agein, ſayēth: Go-away thu v'ery-filthi dog. Bȝt Æſop ſayēth: Biȝ me' O thu merchant, I wil not be' an yn- profitabl bond-man yntoo the', for thu haſt nawhti and crying boyȝ ȝr chylddērn] beȝng in ydlnes at hóm, mák me' rulor ou'er them, I wil be' too them al- together for a maſkor ȝr viȝer:] the merchant laȝhing, ſayēth too Zenas: for hȝw-muĉ ſeleſt thu this nawhti caſk ∞ Zenas ſayēth: For thre' half-penc'. When the ſâm merchant had ſold ȝther bond-men at Epheſus, thér remainēd ȝr wær læſt] too him thre', a grammarian, a ſingor, and Æſop: whoom when he' could not ſel, he' went too Samos [beȝng an Iland ne'r Epheſus,] and thær thæȝ thre' beȝng ſet-abród ȝr in ſhew] the grammarian and ſingor beȝng nótabli ſet- out ȝr dekt,] and Æſop ſtandȝng v'ery-filthi in the midl, thér çám [ón] Xanthȝs a Philoſophor, and be'hóldȝng thæȝ thre' v'ery-wel, maru'eled at the merchant' deu'yc', why he' had ſetȝ a ſȝwl ſimpl man betwēn twoo v'ery-ſaiēr nȝng men: thær-for Xanthȝs aſkēth the ſingor, what cȝntry-man he' iȝ ∞ Whoo anſwerēth, I am a man of Cappadocia: [Xanthȝs aſkēd] what he' kne'w ȝr could doo:] he' anſwerēth, Al thingȝ. Which thing beȝng /pókN, Æſop laȝhēd. Xanthȝs aſkēd of the grammarian toó, what cȝntry-man he' waȝ: whoo ſayēd, that he' waȝ a man of Lidia. Xanthȝs aſking what he' could doo: the grammarian ſayēd, [that he' could doo] al

thing?. And Æsop lauhed agein. Xanthus going-away, hiȝ scoollorȝ deȝyr that he' would biȝ Æsop: for the merchant v'aluȝd the ȝther twoo of too-græt a prȝc'. Xanthus cȝming too Æsop, askȝth from-whenc' he' iȝ: whoo answerȝd, that he' iȝ blak, ȝr a neger.] Xanthus sayȝth, I would not know that, bȝt from-whenc' wȝr thȝ bȝrn ∞ Æsop sayȝth, from my mȝtherȝ bely. I say not that, sayȝth Xanthus, but in what plȝc' thȝ wȝr bȝrn. Æsop sayȝth, my mȝther dȝd not tell me', whether she' wȝr in a hȝh or low plȝc' when she' browht me' forth [intoo the worlȝd.] Xanthus askȝth what Æsop could doo: he' answerȝth, that he' could doo] no-thing. Hȝw-so, sayȝth Xanthus: [Æsop answerȝth] bȝcauȝ thȝȝ twoo hau' profesȝd that they know ȝr can] al thing?, and hau' læft no-thing for me'. Æsop wȝȝ prȝiȝed of the scoollorȝ many wȝiȝ for this answer: bȝcauȝ thȝr iȝ no man any-whȝr among the mortal too whoom al thing? be' known, and of whoom al thing?] ȝr serched-out. Xanthus be'ing about-too biȝ Æsop, sayȝd, If I shȝl biȝ the', wilt thȝ not run-away ∞ Too whoom Æsop answerȝd, If I shȝl be' wilȝng too doo it, I wil not vȝ the' a counsȝlor. Which thing? when they plȝȝed Xanthus vȝry-wel, he' browht-in ȝr sayȝd farder.] Bȝt thȝ art il-fauȝred. He' answerȝd, O Philosophor, a man muȝt not be'hȝld the fȝc', bȝt the mȝynd. The prȝc' be'ing payȝd by the scoollorȝ, Xanthus acceptȝd ȝr recȝeiuȝd] Æsop. Aȝ they walkȝd, when the sȝn wȝȝ vȝry-burnȝng ȝr vȝry-hot.] Xanthus piȝt, mȝking hiȝ jȝrny neu'er-theles: Æsop marking ȝr percȝeiu'ing] it, sayȝd, that he' wil run-away out-of-hand. Xanthus askȝng ernestȝly, why he' would doo it: Æsop sayȝth, bycauȝ if thȝ when thȝ ȝrt a maister canȝt not obey ȝr ge'u' plȝc'] yntoo natȝr, what muȝt I, be'ing a seru'ant doo ∞ For if I be' /ent too any seru'ic' ȝr chȝrg,] owht I too æȝ my bely aȝ I run hȝstȝly ∞ After thȝȝ thing? it hapȝd that Xanthus biȝd fre'nd? too a bankȝt ȝr fȝest] a cȝrtein day, too whoom he' be'ing wilȝng too doo a thȝnk-ful ȝr acceptȝbl] thing, commandȝth Æsop that he' shȝuld dres lentil [which iȝ a kȝynd of grain:] it be'ing trimȝly redȝ

and drest, Xanthus bideth him too bring it. Æsop ful-fleth
 or executeth] the commandment. The lentil be'ing receiued,
 Xanthus rubd it with hiȝ fingerȝ, too try or proou] whether
 it wær /od inqwh, thinking that thær wær many left or re-
 maining] stil, which he' biding Æsop too bring, Æsop browht
 no-thing but wáter: Xanthus be'ing gre'u'qosly angæ, bicauz
 he' sett not lentilȝ on the tábl: Æsop answered, that he' had
 not drest lentilȝ, but a lentil, aȝ Xanthus had commanded.
 Thér ær reherced sòm v'ery-galant sentence] of Æsop], that
 iȝ too say, thæȝ: Worfhip God befór æl thing]. ðnor the
 law. Enu'y not wel-dooorȝ. Be' a stayor of thy tung.
 Neu'er commit secret] too a wq-man. Be' not a-shámed too
 lærn better thing] æl-way. Doo the thing] that may not
 mák the' sad. Repent not too be' goðd. When Æsop liu'ed
 with the men of Samos, he' wæȝ frely ge'u'n fre'dom: and
 be'ing /ent too king Cræfys máking war with the Samianȝ,
 he' browht-too-pas, bóth by hiȝ wýȝdom and courtiofi, that
 the king be'ing pacified wæȝ reconcýled or won-agein] too
 the Samianȝ. The Samianȝ with græt ðnor receiued Æsop
 cõming-agein, whoo departing out-of the Iland, wanderèd
 the world, whoom then say too hau' had græt familiarity
 with king Lyc'erus, whoo commanded that a góldn imag' of
 Æsop shoold be' sett-yp. Afterward, Gre'c be'ing gon-yntoo,
 he' cam too the Delphianȝ, of whoom he' wæȝ not ðnored, but
 after whól/sqm precept] or rulȝ] ge'u'n by him, he' be'ing
 hedlong tumbled by them from a hih clif, dièd: whooȝ deth
 thrqwh a gre'u'qos plág at Delphi browht or shewèd-førth]
 the iudgment of Æsop] lýf, be'ing yn-justly or wrong-fully
 kiled.] Mor iȝ sayed, tuching Æsop] lýf, by oþer autõrȝ,
 whær-of no menþion iȝ mád at this present.

Hiȝ Fábȝz be'gin aȝ foloweth.

Æsoþ? Fáblz.

Memorandum, that I v₃ the relatiu?, he' and she', for their antec'edent?, which miht claim the ón of thæ₃ relatiu? in stæd of the oþher, sòm tým mór propæly, sòm tým in-differently: which relatiu? I doo thus v₃, when twoo an-
tec'edent? of ón g'ender may be' distinguiſhed by thæ₃ relatiu?: a₃ in the fábl of the wōlf and the lamb, and of
ſuch lýk.

1. Of the hoys-cok.

The hoys-cok found a prec'iqs stón, whylt he' turnèd the
dunghil : ſaying : what ∞ doo I fynd a þing ſo briht ∞
If the lapidary had found it, no-þing could be'n mór-glad than
he', a₃ he' that could know the pryce. Truly it i₃ too me'
for no vc', nether doo I grætly eſte'm it: þe truly I hau-
leu'er hau' a corn of barley, than al prec'iqs stónz.

The moral.

Underſtand art and wý₃dōm by the prec'iqs stón. Under-
ſtand a fooliſh man, or ón ge'u'n too plæ₃ur, by the cok.
Nether doo foolz lou' liberal art?, when they know not the
vc' of them: nor ón ge'u'n too plæ₃ur, for-why, whoo'm ónly
plæ₃ur can plæ₃.

2. Of the wōlf and the lamb.

A wōlf drinking at the hed of a ſpring, ſe'etþ a lamb
drinking a-far-of be'næth. He' rυνeþþ thither, he' þhreneþþ
the lamb, that ſhe' trolþed the ſpring. The lamb tremblèd.

and beſe'ched that he' would ſpár her be'ing innocent: that ſhe' could not aʒ much aʒ tɾɔbl the wɔlf? drink, nor ɬet would. The wɔlf contrarily rágeth, thɔ theſ, thɔ dooſt no-thing: thɔ hurtſt [me'] aſ-way. Thy father, thy mɔther,
and al thy ſpýt-ful kýndred ár ageinſt me' ernestly. Thɔ
ſhalt be' púnished of me' too-day.

The moral.

It iʒ an óld ſaying, that a ſtaf iʒ ſound æʒily that thɔ
maiſt bæst a dog. A mithi man táketɬ æʒily an occaſion
10 ʒoo hurt, if it plæʒ him ʒoo hurt. He' ɬath offended ynɔwh,
that iʒ not ábl ʒoo reſiſt.

3. Of the moʊc' and the frog.

The moʊc' mád war with the frog: they ſowht for the
cheſ rul of a fen. The fiht wáʒ ernest and doʊt-ful. The
15 crafti moʊc' lying hídd ynder the gras, ſetɬ-on the frog
thɾowh priu'y aſaſt?. The frog be'ing better in ſtrength, and
mihti in cɔrag' and læping, prou'ókɬ the enimy with opn
fiht: a bʊl-riſh wáʒ ſpær too bóth. Which fiht be'ing ſen
a-far-of, the kiht hyɬ thither, and whýl/t neither táketɬ
20 he'd too him-ſelf, for the ernestnes of the fiht, the kiht
ſnatchɬ and plukɬ in pe'ce? bóth of the wariorʒ.

The moral.

In lýk ſort it iʒ wɔnt ʒoo hapn too tɾɔblſɔm citiſenʒ,
whoo be'ing en-flámed with deʒýr ʒoo rul, whýl/t they ſtrýu'
25 among them-ſelu? ʒoo be' mád magiſtrat?, they pʊt for the
móſt part, their ſubſtanc', alſo their lýf in danger.

4. Of the dog and the ſhadow.

A dog ſwimming ou'er a riu'er caryed fleſh in hiʒ chap,
the ſun ſhýning, ſo aʒ it hapnɬ, the ſhadow of the fleſh
30 ſhýned in the wáter: which be'ing ſen he' catchíng-at gre-
dyly, loſt that, wich wáʒ in hiʒ ɬawʒ. Thær-for he' be'ing

strykⁿ with the los bóth of the thing and of hóp, at-firft wa³ a-ftóned, afterward táking hart agein hówléd thus: O wretch, thy cou'etpofnes lak^t me³ur. Thú hadft ynqwh and mór than ynqwh, exc'ept thú hadft be'n foolifh. Nq^w, thrqwh thy foolifhnes, thú haft les than no-thing. 5

The moral.

We' ar warned of modefti, we' ar warned of wý³dqm by this fábl, that de³y^r hau' me³ur, and that we' ló³ not thing/ c'erten for thing/ yn-c'erten. Suerly Sannio in Terenc' fayéd wý³ly: he' fayeth, I wil not biy hóp with prýc'. 10

5. Of the lion and c'ertain qther bæft/.

The lion bargained with a shep and c'ertain qther bæft/, that thé^r fhould be' a commun hūting. They go a-hūting, a hart i³ tákn, they diu^yd: when eu'ery-ón be^gan too ták fe'u'eral part/ a³ they had cou'enanted, the lyon ró^red: faying, 15
ón part i³ mýn, bycau³ I am móft-wor^thy: alfo an-qther part i³ mýn, bica³ I am móft-exc'eling in ftrengh. Farder-mór I chaleng' the thir^d part, byca³ I hau' fwett móft in táking the hart. Finally, exc'ept he' grant me' the fow^rth part, the mater i³ ended q^r doonn] tūching fre'nd/hip. This 20
be'ing hæ^rdd, the companion^z went-away empti, and hól^ding their pæc', not dáring too fpæk againft the lion.

The moral.

Tru dæling wa³ al-way fe'ldqm, nq^w-a-day^z it i³ mór-fe'ldqm, alfo it i³ and al-way hath be'n móft-fe'ldqm with 25
men of miht. Whær-for it i³ better, thú liu' with thy match: for he' that liu'eth with a mór-mithi man, hath ne'd too grant of hi³-owⁿ riht. Thú fhalt hau' eqal riht with an eqal perfx.

6. Of the wqlf and the crán.

A wqlf deu'ouring a shep, by chanc' the bón^z ftuk in 30
hi³ thrót, he' goeth-about, he' de³y^reth help, no man helpeth

him: al men say that he' sufferēd the reward of deu'ouring. At-length he' winēth the crán with many flattering? and mo promise?, that she' pluk̄t-out the bón that waz fastned, hir very-long nek be'ing putt intoo the [wɔlf?] thrót. Bút he'
 5 mok̄t the crán asking reward. He' saiēth go-away thū fool, haft not thū ynqwh that thū liu'ēst ∞ Thū owft me' thy lýf: if it had plæzēd me', I miht hau' býttē-of thy nek.

The moral.

It iȝ an óld saying, that thar iȝ loft, that thū dooft for
 10 a churl.

7

7. Of the cōntry-man and the snák.

A cōntry-man browht-hóm a snák be'ing found in the snow [and] be'ing ded al-móft with cōld, he' castēth the snák too the fier. The snák táking-agein strength and venim of
 15 the fier, [and] afterward not suffering the hæť, filēth al the cotag' with hising. The cōntry-man runēth thither with a cleft be'ing qikly caught: he' qarelēth with hir with word? and strýp?, [saying,] whether she' should reqýt gōōd wil thus ∞ whether she' should be' about-ťoo ták-away lýf from
 20 him that gāu' lýf too her ∞

The moral.

It hapnēth sōm tȳm, that they hurt the', too whoom thū haft doon gōōd, and they deȝeru' il of the', of whoom thū haft deȝeru'ēd wel.

25

8. Of the bór and the as.

When the doltish as did mok the bór, the bór disdaining it did grýnd hiȝ tēth: saying, truly thū very dolt, thū haft deȝeru'ēd harm, bút althowh thū art worthy of puniſhment, yet I am yn-me't which should puniſh the'. Mok
 30 in sáfty, thū maiſt mok without puniſhment, for thū art sáf bycauȝ-of thy fooliſhnes.

The moral.

Let ys ge'u' endeu'or, that we' say not or doo thing? yn-me't for ys, when we' hæ'r or suffer thing? yn-me't for ys. For e'u'l and lewd men ær glad, for the móst part, if any gōōd man resist them, they weih it of græt valu that they be' accounted wōrthy of reu'eng'. Let ys doo aȝ horse? and græt bæst?, which pas with contempt or liht regard] by litt dog? that bark at them.

9. Of the tōwniſh moyc' and the cōntry-moyc'.

It plæȝed the tōwniſh moyc' too walk ou'er the cōntry: 10
the cōntry-moyc' saw him, she' calēth him in, she' makēth redy, they go too sūper. The cōntry-moyc' drawēth-out what-soeuer she' had layed-yp ageinst winter, and dre'w-out al her stōr, that she' miht fil the deintines of so græt a gest. Not-withstanding, the tōwniſh moyc' bending the browz, 15
condemnēth the scarc'ity of the cōntry: afterward he' praiȝēth the plenty of the tōwn. He' returnng, lædēth with him the cōntry-moyc' intoo the tōwn, that he' mith approou' in de'd thōȝ thing? that he' had bōstēd in word?. They go yntoo the banket, which the tōwniſh moyc' had preparēd gorg'iously. 20
Aȝ they wær æting, the noiȝ of the key wæȝ hæ'rdd in the lok, they tremblēd and ran-away with hāft. The cōntry-moyc' [be'ing] bōth yn-acqeinted and ignorant of the plāc', sau'ed hir-self hardly or with much a-doo.] When the seru'ant wæȝ gon, the tōwniſh moyc' returnēth too the boord, he calēth 25
the cōntry-moyc': the cōntry-moyc' cre'pēth-fōrth at last, fæ'r be'ing scarc'ly putt-away. She' askēth the tōwniſh moyc' biding her too the che'r, whether this dānger be' oftē ∞
The tōwniſh moyc' answerēth, that it iȝ daily, that it owht too be' sett-liht-by. Then the cōntry-moyc' sayēth, iȝ it 30
daily ∞ In gōōd sooth, thæȝ deinty dishe? sau'or or tāst] mōr of gal, than of hōny. Truly I hau'-leu'er hau' my scarc'ity with qietnes, than this plenty with sūch cār-fulnes.

、 The moral.

Truly riches mák a shew of plæjur, büt if thü look intoo them, they hau' dangerz and bitternes. Thér waz ón Eütrapelus, whoo when he' would hurt hiȝ enimiȝ v'ery-much, he' mád them rich, saying stíl, that he' waz reu'enged on them so, for-why, that they shaí ták a græt burdn of cárz with riches.

10. Of the ægl and the crow.

The ægl hau'ing-gotn a cockl could not get-out the fiſh
10 with forc' or cuning. The crow cõming thither, ge'u'eth councl, he' perfwádeth her too fly-yp and too cast-dõwn the cockl ypon the stónz from-a-hih, for so it would be, that the shel may be' brókn. The crow taryeth on the ground, that she' may tary-for the fal. The ægl casteth-dõwn the cockl,
15 the shel iȝ brókn, the crow snatcheth-away the fiſh the ægl being mokit iȝ forow-ful.

The moral.

Doo not trust eu'ery man, and se' that thü look yntoo the councl that thü shaít ták of oþer. For many counslorȝ
20 counsl for them-selu', not for them that ask councl.

11. Of the crow and the fox.

A crow hau'ing-gotn a prey máketh a noiȝ on the bõwz. The fox se'eth him rejoic'ing, and runeth thither, saying: The fox saluteth the crow v'ery-much. I hau' hærd v'ery-
25 oft, that commyn report iȝ a græt lyor, nõw I proou' it in the matter it-selȝ. For aȝ I pased-by nõw this way by chanc', spyng þou in the tre, I hy qikly hither bláming the commyn report. For the commyn report iȝ, that þou ar blaker than pitch, and I se' þou whyter than snõw. Suerly þe pas
30 the swanz in my iudgment, and ar fairer than the whýt yu'y. Thær-for if þe' exc'el also in voic' so aȝ þe' exc'el in fetherȝ, truly I would hau' sayed that þe' ar qe'n of al birdȝ.

The crow be'ing allured with this litl flatteri, māketh redy too sing. And when he' mād redy, the che' fel out-of hiȝ bil, which be'ing snatcht-yp of the fox, she tāketh græt laughte, then the wretched crow iȝ a-shāmed, and iȝ gre'ued with him-felf, and iȝ sory for the los of the thiȝ mingled with shām.

The moral.

Som men be' so gre'dy of praiȝ, that they lou' a flatteror with their shām and los: sūch se'ly men be' a prey for parasite. Thær-for if thu wilt au'oid bófting, thu shalt saȝily au'oid the pestilent sort of flatterorȝ. If thu wilt be' Thrafo, Gnato wil be' from the' no-whær.

12. Of the lion be'ing strýkn with ág.

The lion whoo had mād very-many enemyȝ in hiȝ nyth throwh hiȝ færc'nes, suffered punishment in hiȝ ág. The bór seteth-on him with tooth, the bul with horn. Chefly the se'ly as deȝyring too put-away the óld nám of cowardnes assalteth the lion stoutly with wordȝ and helȝ. Then the lion be'ing fól of sorow sayeth: Thæȝ whoom I hau' hurt of óld tȝm doo nōw hurt me' agein, and wörthily: but they that som tȝm I hau' doon good yntoo, doo not doo good agein nōw, but rather hurt me' toó yn-wörthily. I waȝ foolish that hau' mād many enemyȝ. I waȝ mór-foolish that hau' trustet fals fre'ndȝ.

The moral.

25

Be' not proud in prosperity, be' not cruel: for if fortun shal chang' hir countenanc', they whoom thu hast hurt wil reu'eng'. And se' thu hau' a differenc' among fre'ndȝ, for thær be' som not thy fre'ndȝ, but thy tablȝ, and thy fortunȝ, whoo aȝ soon it shal be' chang'ed, they wil be' chang'ed toó: and it shal go wel with the', if they shal not be' thȝn enemyȝ. Ou'oid complaineth wörthily [saying,]

Ló I ónc' garded with many fre'ndȝ

Whȝl/t prosperoȝ wȝndȝ ble'w in my sailȝ:

2*

When cruel sæz sweld with stormi wynd?
With torn ship am forfakn in the wáu?.

13. Of the dog and the as.

The maister and houshold cheriſh a dog, whylt the dog
5 fawneth on hiȝ maister and the family. The ſely as ſeing
it, lamenteth the mór. He be'gineth too miſ-lyk hiȝ fortún,
he thinketh that it iȝ yn-juſtly appoointed, that the dog iȝ
too be' lou'ed of al, and ſe'dd from hiȝ maisterȝ tábl, and
that the dog geteth it with ydnes and play. That he him-
10 ſelf contrarily or on the oþer ſýd] dooth bæ'r a pak-ſadl,
iȝ bæ'tn with a whip, iȝ neu'er ydl, and yet hâted of al. If
thæȝ thing? be' doonn with flattering?, he' purpoȝed too
practic' thar art, which iȝ ſo profitabl. Thær-for at a c'ertain
tým the as about-too proou' the mater, runeth-forþh too me't
15 hiȝ maister rëturning hóm, he' læpeth ypon him, he' bæ'teth
him with hiȝ hooú?: the maister crying-out, the ſeru'ant? ran
thither, and the fooliſh as, whoo thowht him-ſelf courtiȝs, iȝ
bæ'tn with a clup.

The moral.

20 Al men can not doo al thing?: aȝ Virgil ſaieth: nether
doo al thing? be'com al men. Eu'ery man ſhould be' wiling,
eu'ery-ón ſhould proou' the thing that he' may be' ábl too
doo. Let ys not be' thar which iȝ ſayed in Gre'k: *ὄνος λόγας*:
that iȝ, An as for a harp: for thus ſayeth Boetius, An as
25 ſett to the harp. Labo'r iȝ loſt if natùr reſiſt. Thuſ ſaſt doo
or ſay no-thing, natùr be'ing yn-wiling. Horac' be'ing witnes.

14. Of the lion and the mouc'.

The lion be'ing we'ry with hæ't and runing, reſted ynder
the ſhadow ypon gre'n gras: and a company of thýc' runing
30 ou'er hiȝ bak, he' be'ing wákned caught ón of many. The
mouc' be'ing captiu' or in priȝn] beſe'cheth the lion, ſhe'
cryeth ernestly, that ſhe' iȝ yn-me't with whoom the lion

ſhould be' angri. The lion confidering that thér iʒ no praiʒ
in the deth of ſo ſmal a bæft, letteth-go the priʒnor. Truly
not v'ery-long after, the lion, by chanc' ſel intoo net? why!ſt
he' runeth thrōwh corn. He' miht rór, he' miht not go-out.
The mouc' hæreth the lion rór pity-fully, ſhe' knoweth the
v'oiç, ſhe' cræpeth intoo the hólz, ſhe' ſeketh the knot? of
the halterz or tying?, ſhe' fyndeth them that ſhe' ſowht, ſhe'
gnaweth them that wær ſound, the lion goeth out-of the ſnárz.

The moral.

This fábl perfwádeth clemency yntoo men of miht. For
aʒ menz affairz be' yn-ftedfaſt, miht men them-ſelu? ne'd
ſom tým the help of the loweſt or báſeſt. Whær-for a wýʒ
man wil fær, he' too hurt any man, althowh he' be' ábl. For
he' that færþ not too hurt an-oþer iʒ v'ery-yn-wýʒ: why
ſo ∞ Bycauz he' be'ing bóld nōw bycauz of hiʒ mihtines,
færþ no man: per-adu'entür it wil be' he'r-after, that he'
may fær. For it iʒ maniſeſt, that it hath hapæd too nóbł
and græt king?, that ether they hau' lak? the goðd wil of
poor ſely men, or-els hau' færþ their wrath.

15. Of the fik kiht.

The kiht lay-down in hiʒ bed he' be'ing almóſt ded
prayeth hiʒ mōther too goo too entræt the god?. Hiʒ mōther
anſwered that no help iʒ too be' hóped from the god?, whooz?
holy thing? and aſtarz he' had ſo oftn wronged wiht hiʒ
roboriz.

The moral.

It be'cōmeth men too ōnor the god?: for they help the
godly, they hurt the yn-godly. If they be' not regarded in
felicity, they hæ'r not graþioſly in menz miſery: whær-for
be' mýnd-ful of them in proſperity, that they may be' preſent
be'ing caled in adu'erſity.

16. Of the ſwalow and oþer bird?.

When flax waz firſt begun too be' ſown, the ſwalow
counſleth the litł bird? that they let the ſowor, ſaying oftn.

that en-trap[ing] wæ[er] mād for them. They mok, they cal
the swallow a foolish prophet. The flax nōw spring[ing] and
wax[ing] grēn, she' warn[et]h them agein too pluk-yp the thi[n]g/
fown. They mok agein, the flax wax[et]h ryp. she' exōrt[et]h
s them too spool the crop. When they would not a[3] much
a[3] then hæ'r her couns[ing] them. The company of bird[?] be[ing]
forfāk[n], the swallow win[et]h too her the fre[n]d[sh]ip of man,
she' māk[et]h læg with him, she' dwell[et]h with him, she' māk[et]h-
much of man with her sing[ing]. Net[?] and snār[?] ær mād of
10 the flax for o[th]er bird[?].

The moral.

Many nether know too prou[ide]d for them-selu[?], nether
hæ'r ōn that prou[ide]d[et]h for them rihtly. B[ut] when they
be' in dang[er]z and lo[ss], then at length they be[gin] too be'
15 w[is]z, and too condemn flugifhnes: by-and-by they hau'
coun[ci]l ynōwh and ou[er]-much: they say, this and thar owht
too be'n doon. B[ut] it i[3] better too be Prometheus, than
Epimetheus. Thæ[3] wæ[er] brōtherz. They be' Gre'k nāmz. In
the ōn thér wæ[3] coun[ci]l befór the bu[3]ines, in the o[th]er wæ[3]
20 coun[ci]l after the bu[3]ines: which thi[n]g the interpretation of
the nāmz declāreth.

17. Of the frog[?] and their king.

When the k[yn]d of frog[?] wæ[er] fre' they be'fe'ched Jupiter
too ge'u' them a king. Jupiter lauh[et]h at the de[gr]y[?] of the
25 frog[?]. Yet-not-withstanding they wæ[er] ernest agein and agein,
yntil they had prou[ok]ed him. He' cast[et]h-d[ow]n a bæm:
thar græt weiht shák[et]h the riuer with a græt rowfh. The
frog[?] be[ing] a-fraid hōld their pæc', they ōnor their king,
they cōm nærer foot-by-foot. At-length fær be[ing] cast-
30 away, they læp-yp and læp-d[ow]n: the doltish king i[3] a pas-
t[ym] and a j[est] for them. They prou[ok] Jupiter agein, they
pray that a king be' ge'u'n them that may be' v[al]iant. Ju-
piter ge'u[et]h them a hærn. He' walk[et]h stou[th]ly thrōwh the
fen, what-soeuer frog he' me't[et]h he' deu[ou]reth. Thær-for

the frog? hau' complained in v'ain of the cruelty of the hærn. Jupiter dooth not hæ'r them. For at this day also they complain stil. For in the e'uning when the hærn goeþ too bed, they going out-of their hólz mýrmur or grýdg] with a hórc' noiþ, but they spæk too ón that iþ dæf. For Jupiter wilæþ that they that hau' refusæd a g'entl king, shoold now suffer an yn-g'entl king.

The moral.

It iþ wónt too hapn too pe'pl eu'n aþ too the frog?, whoo if they hau' a king sým-what ou'er-g'entl, they alleg' 10 that he' iþ fooliþh and without knowledg', they deþýr that a man miht hapn too them ónc'. Contrarily, if at any tým they hau' gotn a v'aliat king, they condemn hiþ cruelty, they praiþ the g'entlness of the first, ether bycauþ we' repent present þing?, or-els (which iþ a tru sayiþg) that ne'w þing? 15 ar rather deþýred than the óld.

18. Of the cõlu'erz and the kiht.

The cõlu'erz of óld tým mád war with the kiht: whoom that they miht ou'ercóm in fiht, they chõþ the gos-hawk too be' a king for them. He' be'ing mád king, plaie'th the enemy 20 not their king: he' catchæþ them and plukæþ them in pe'ce? aþ fast aþ the kiht. The cõlu'erz repent their purpoþ, þin-king that it waþ better too suffer the battelz of the kiht, than the tirani of the gos-hawk.

The moral.

25

[Let no man be' gre'u'ed too-much for hiþ lot or fortùn.] Thér iþ no-þing (Flaccus be'ing wítnes) happy on eu'ery part. Truly I would not wíth my lot too be' chang'ed, so- that it be' tolerabl or too be' born or suffered. Many, when a ne'w chanc' iþ sówht wíth for the óld agein. We' ar al 30 for the móst part of sých natúr, that our-selu? ar wery of our-selu?.

19. Of the thef and of the dog.

A dog answered a thef that on a tȳm offerēd him bred
(that the dog miht hōld hiȝ pæc') I know thy deceit/: thy
ge'uēst me' bred, bicaūȝ I shoʉld læu'-of too bark. Bȳt I
5 hát thy gift, for-why, if I fhał ták thy bred, thy wilt cary-
away al thing? out-of this hoʉs.

The moral.

Ták he'd: thy maift lóȝ a græt commodity for a smałȝ
fák. Ták he'd hōw thy ge'uēst credit too eu'ery man: for
10 thér be' they, that doo not ónly spæk courtiōsly throwh
deceit, bȳt doo courtiōsly toó.

20. Of the wōlf and the yōng sōw.

A yōng sōw waȝ about-too farow, the wōlf promiſetȝ him-
self too be' ke'por of the yōng ȝr of the farrow.] The trau'el-
15 ing bæst answered, that she' did not ne'd the wōlf? dilig'ent
seru'ic'. If he' would be' accountēd pity-ful, if he' would
deȝyr too doo thing worthy of thanke?, he' shoʉld go-away
farder-of. For the wōlf? offic' consistetȝ not in hiȝ presenc'
ȝr being thær,] bȳt in hiȝ absenc' ȝr being-away.]

20

The moral.

Al thing? ȝr not too be' committed too eu'ery man.
Many promis their trau'el not for the lȝu' of the', bȳt of
them-selu', sek'ing their-own profit not thȳn.

21. Of the brood of the hilȝ.

25 Thér waȝ ónc' a rumor ȝr græt talk] that the hilȝ wær
about-too bring-forth: men rȳn thither, they stȳ thær-about,
looking for sȝm monſter, not without fær. At length the
hilȝ bring-forth a mouc'. Then al wær almóſt ded with
laȝhing.

30

The moral.

Horac' tȳchetȝ this fábl. He' ſayetȝ the hilȝ wil be' in
trau'el, a mouc' wil be' bórȳ too mák laȝhter. Truly he'

nótetþ bragíng, for when græt bósterz doo mák a shew of græt thing], they scarce/ly doo smal thing]. Whær-for thóð Thrafoz ær mater of pas-tým and of scof]. Also this fábl forbidetþ vain færz. For, for the móst part, the fær of danger ið gre'uðoler than the danger: þe sòm tým, that which we fær ið a thing too be' lauhed-at.

22. Of a Gre-hound.

The maister putetþ-on a gre-hound, he' tægetþ him in vain, hið fet be' flow, he' hástetþ not, he' çauht a wýld bæst, the wýld bæst flipetþ-away from the toothles dog. The maister 10 rátetþ at the dog with strýp] and word]. The dog answeretþ, that it owht too be' forge'u'n him of riht: that he' wað óld nqw, that he' wað strong be'ing ȝong. Bút að I se' (saith the dog) no-thing plægetþ without gain. Thú haft lqu'ed me' be'ing ȝong, thú haft háted me' be'ing óld. Thú haft lqu'ed 15 me' catchíng gám, thú haft háted me' be'ing flow and toothles. Bút if thú wær thank-ful, whoom be'ing ȝong thú haft lqu'ed for profit] sák, thú wouldst lqu' be'ing óld, for my frut-ful ȝuth] sák.

The moral.

20

The dog sayed riht/ly. For (Ou'id be'ing witnes) no-thing ið be-lqu'ed, bút that which ið profitabl: Ló, pluk hóp of gain from a gre'dy mýnd, then no man wil be' /owht-ȝpon. Thér ið no remembranc' of a commodity past, and ggod wil for a thing too com ið not græt, ggod wil for present com- 25 modity ið the grætest. Truly it ið a shám-ful thing too be' sayed Bút if we' wil confes the truth, nqw-a-daið, the com-mun fort lýk fre'nd/hip for profit.

23. Of the hárz and the frog].

A wqod máking noið with an ȝn-accustomed bȝftics 30 wýnd, the hárz be'ing fær-ful ran-away with al spe'd. When thér stood a post ageínst them runíng-away, they stood dou-fully be'ing com-pased with dangerz on bóth sýd]. And bicauz

thér miht be' a prou'oking of græter fær,, they se' frogʒ too
be' de'u'ed in a brook. The ón of the hárz be'ing skil-fúler,
and wýzer than the rest: sayeþ, why doo we' fær in vain?
We' hau' ne'd of corag': Tru'ly we' hau' nimbl'nes of body,
5 but we' lak stomak. This dang'er of the blústering wýnd iʒ
not too be' fle'dd, but iʒ too be' sett-liht-by.

The moral.

Men hau' ne'd of corag' in eury þing. Vertu lyeþ a-
long without bóldnes. For stedfast tru'þt iʒ the gýd and qen
10 of vertu.

24. Of the kid and the wólþ.

When the she'gót waʒ about-too go too fe'd, she' penð
or shu'tt-clóc] hir kid in the hōws, warn'ing him too opn
the door too nón, yntil she' cām-agein. The wólþ which
15 hæ'rðd it a-far-of, after the damʒ departing knoketh at the
doorʒ, he' counterfeteth the gót with v'oiç: biding that the
doorʒ be' opned. The kid per'cei'ing-befór the de'ceit of
the wólþ, saith, I opn not the door. For thowh thy v'oiç be'
lýk a gótʒ, yet tru'ly I se' a wólþ thro'wh the rent'ing of
20 the door.

The moral.

That chylddérn obey their parent iʒ profitabl for them-
seluʒ, and it be'cometh the þong too harkn too an óld man.

25. Of the hart and the wólþ.

25 The hart accuseth the she'p befór the wólþ, saying a-
lowd, that the she'p did ow a byshel of whæt. Tru'ly the
she'p waʒ yn-knowing of the det, yet (bycauʒ-of the presenc'
of the wólþ) she' promiʒeth that she' wil ge'u' it. A day iʒ
námed for the payment, the day iʒ comm, the hart warneth
30 the she'p. She' denyeth it. For she' excu'seth the mater,
that thar which she' had promiʒed, waʒ doonn for fær, and
for the presenc' of the wólþ, [and] that a constrained promis
iʒ not too be' kep'tt.

The moral.

It iȝ a ſentenc' of the law: a man may put-of fórc' with fórc'. Out-of this litl fábl iȝ /prong a c'ertein n'ew ſentenc': It iȝ law-ful ȝoo dif-proou' dec'eit with dec'eit.

26. Of the cōntry-man and the ſnák.

A c'ertein cōntry-man nuriſhed a ſnák, [and] be'ing angri on a tȳm he' ſtryketh the bæſt with an ax. She' eſcápeth not without a wound. Afterward, the cōntry-man be'cōming poor, thowht that thar miſ-fortūn hapned ynto him bycauȝ- of the wrong toward the ſnák. Thær-for he' entræteth the ſnák that ſhe' would com-agein: the ſnák ſaieth that ſhe' dooth forge'u' it, but that ſhe' wil not return: nether that ſhe' ſhal be' void of cár, whȳlſ the cōntry-man hath ſo græt an ax at hōm. She' ſaiȝ that the ſmart of the wound iȝ gon, ȝet the remembranc' remaineth.

The moral.

It iȝ scáre' fáſty ȝoo truſt him agein, which hath ónc' brókn promiſ. Truȝy ȝoo forge'u' wrong iȝ ſuerly a pooint of pity. But ȝoo ták he'd too him-ſelf iȝ bóth be'cōming, and iȝ a pooint of wȝȝdom toó.

27. Of the fox and the hærn.

A fox calēd a hærn too ſuper, he' poureth-out the mæt on a tábl, which, for-aȝ-much-aȝ it waȝ licȝr, the fox liketh, the hærn aſſaying with hir bil in v'ain. The bírd be'ing moki-goeth away, and iȝ a-ſhámēd and gre'u'ed with the wrong. After a few dayȝ the hærn returneth, and bideth the fox. Thér waȝ a glaſn v'eſl ſetȝ ful of mæt, which v'eſl, for-aȝ-much-aȝ it waȝ of a narow nek, it waȝ law-ful for the fox ȝoo ſe' the mæt, and ȝoo be' hungri, but he' miht not táſt. The hærn draweth it out æȝily with hir bil.

The moral.

Laughter deȝeru'eth laughter, jeſting deȝeru'eth jeſting, ſuȝty deȝeru'eth ſuȝty, dec'eit deȝeru'eth dec'eit.

28. Of the wɔlf and the painted hed.

The wɔlf turneþ-yp and dɔwn a manʒ hed be'ing fɔund
in a caru'otʒ ſhop, he' meru'eleþ, iʒdʒing, aʒ it waʒ, that
it had no ſens. He' ſayeþ, O faier hed, Thér iʒ much art
5 in the', bʒt not ynderſtanding.

The moral.

Outward faiernes iʒ wel-lýked, if it be' any-whær. Bʒt
if thy muſt lak the ón or the ɔther, it iʒ better that thy
ſhouldſt lak outward thingʒ than inward thingʒ. For that
10 without this runeþ yntoo hátred: aʒ a fool iʒ thær-in the
mór-hátred, in that he' iʒ ſom-what beuty-ful.

29. Of the jay.

The jay deked him-ſelf with a pecokʒ fetherʒ. After-
ward ſe'ming too him-ſelf too be' prety-faier, he' geteþ him
15 too the kýnd of pecokʒ, hiʒ own kýnd be'ing forſákn. At-
the-length. the deceit be'ing ynderſtood they mák the fooliſh
bird náked of hiʒ cɔlɔrʒ and bæť him. Horac' in the fiřt
book of hiʒ epiſtł, teleþ this fábl of a ſely crow. He'
ſayeþ, that the crow be'ing dekt with fetherʒ be'ing gathered-
20 toogether, which had ſaln from birdʒ, waʒ a moking-ſtok,
after that eu'ery-ón of the birdʒ had pluķt-of hiʒ fether.
Leſť perhaps he'r-after, the flok of birdʒ may cɔm too cráu-
agein their fetherʒ, and moou' lauhing too ſom, be'ing mád
bár of hiʒ /tóln cɔlɔrʒ.

25 The moral.

This fábl nóteþ them that bæť them-ſeluʒ loſtier than
iʒ fit, with men that liu' with them, and that be' richer and
nóblér. Whær-for they be' mád poor oftñ týmʒ, and be' a
jeſting-ſtok. Juu'enal warneþ v'ery-wel. This ſaying çám-
30 dɔwn from heu'n: know thy-ſelf.

30. Of the fly and the emot.

The fly talked ernestly with the emot, ſhe' bóſted that
her-ſelf iʒ nóbl, that the emot iʒ not nóbl that her-ſelf dooth

fly, that the emot cre'peth, that her-self haunteth king? hōwæf,
 that the emot lyeth hýdd in cáu?, knaweth cōrn and drinketh
 water, that her-self fe'deth ōnorablí, and het that she' geteth
 thæ̃ thing? without labor. On the contrary part, the emot
 sayz, that he' iȝ not nōbl, bȝt content with hiȝ birth, and that
 the fly iȝ wau'ering, that him-self iȝ stedfast, that cōrn and
 runing stræmz doo sau'or the emot, that the fly hath paſtyz
 and wýn. And that him-self dooth not get thæ̃ thing? with
 ydlnes, bȝt with ſtoyt trau'el. Mór-ou'er, that the emot iȝ
 mery and ſáf, be-lou'ed of al men, farder-mór an exampl
 of labor. That the fly iȝ fær-ful with dang'er, noysom too
 al men, enu'yed of eu'ery man, farder-mór an exampl of
 flugifhnes. That the emot be'ing mýnd-ful of winter layeth-
 yp food, that the fly liu'eth bȝt for a day, ether redy too
 be' hungri in winter, or fuerly too dy. 15

The moral.

He' that goeth-on too ſay what he' wil, ſhaí hæ'r thóȝ
 thing? that he' iȝ not wilíng too hæ'r. If the fly had ſay'ed
 wel, ſhe' had hæ'rdd wel. Truly I ye'ld too the emot, for an
 yn-know'n or bás] lýf with quietnes iȝ mór too be' wiſhed
 than a gorgiȝ lýf with dang'er. 20

31. Of the frog and the ox.

A frog be'ing deȝýrȝos too match an ox, ſtretched-out
 her-ſelf, hir ſon counſſed hiȝ mōther too læu'-of the enterpryc',
 ſaying, that a frog waz no-thing too an ox. She' ſwelled
 the ſecond tȝm. Hir ſon cryeth-out, O mōther, thowh thu
 ſhouldſt bræk-aſunder, thu ſhalt neu'er exc'el the ox. Bȝt
 when ſhe' had ſwelled the thȝrd tȝm, ſhe' brák-aſunder. 25

The moral.

Eu'ery-ón hath hiȝ gift. This man exc'eleth in beuty, 30
 he' in ſtrength. This man in riches, he' in frend?. It be'
 cometh eu'ery-ón too be' content with hiȝ-own. He' iȝ mihtí
 in body, thu in wit. Whær-for let eu'ery-ón adu'iz him-ſelf

that he' enu'y not hiȝ superior, which iȝ a miſery: nether let him wiſh too be' at varianc', which iȝ a pooint of fooliſhnes.

32. Of the hors and the lion.

5 A lion ȝám too ſet a hors: büt laking ſtrength throwh ág', he' be'gan too practic' art: he' profefetȝ him-ſelf too be' a phizi'cion, he' ſtayetȝ the hors with a long ȝompaſ of wordȝ. The hors ſetetȝ deceit againſt deceit, he' ſetetȝ art ageinſt art. He' feineth that he' priktȝ hiȝ foot in a thorni plác' he'
10 prayetȝ that the phizi'cion looking thær-on would pluk-out the thorn. The lion obeyetȝ. Büt the hors clapetȝ hiȝ he'l on the lion, with aȝ much fórc' aȝ he' waȝ ábl, and getetȝ him-ſelf yntoo hiȝ ſet by-and-by. The lion at-length ſcárc'ly ȝomíng-agein too him-ſelf (for he' waȝ almóſt kild with the
15 ſtrók) ſayetȝ, I bæſ a reward for my fooliſhnes, and he' iȝ fledd-away riht-fully. For he' haȝ reu'eng'ed deceit with deceit.

The moral.

Diffembling iȝ wórthy of hátreð, and too be' ȝauht with
20 diffembling. The enímy iȝ not too be' fáred that ſhewetȝ him-ſelf aȝ an enemy: büt he' iȝ too be' fáred al-way and wórthy of hátreð, that feineth ȝood wil when he' iȝ an enemy.

33. Of the hors and the as.

A hors be'íng trimd with trapingȝ and with a ſadl řan
25 by the way with græt neíng. By chanc' a ſely as be'íng lódn did let the hors rýning. The hors ful of cháſíng for anger and be'íng ſerc' and chaming the fóming brydl, ſayetȝ, why ȝooſt thu lybbar and fool ſtand ageinſt a hors? Ge'u' plác' I ſay, or-els I træd the' down with my ſet. The ſely
30 as not be'íng bóld too ſpæk the contrary, ȝoetȝ-away not ſpækíng. Büt the horſetȝ cod iȝ brókn rýning ſwift and en-fórc'íng hiȝ ȝours. Then be'íng yn-profitabl for rýning and for ſhew, iȝ ſpoiled of hiȝ furnitür, and afterward iȝ ſóld

too a car-man.. Afterward the fely as spæketh too him
cōming with a car: Ho ðneft man, what apparel iȝ thar-
fām ∞ Whær iȝ the gilt sadl ∞ Whær be' the studeɔ pew-
trełȝ ∞ Whær iȝ the briht brȳdl ∞ O frēnd it iȝ necessary
too hapn so too ón that iȝ proud. 5

The moral.

V'ery-many ar a-loft in prosperity and be' not mynd-
ful of them-feluȝ, nor of modeſti: but they run intoo adu'er-
sity, bicauz they be' proud in prosperity. I woułd warnēd
them, that se'm happy, too be' wár: for if the whe'l of fortún 10
shal be' turned-about, they shal perc'eiu' that too hau' be'n
happy, iȝ the móst-miserabl kȳnd of misfortún, That eu'l
also hapnēth too the hæp of il lȳk, they shal be' despyȝed
of oȝher, whooñ them-feluȝ hau' despyȝed, and they wil mok
them, whooñ them-feluȝ hau' mokt. 15

34. Of the birdȝ and fowr-footed bæftȝ.

The birdȝ had a battel with the fowr-footed bæftȝ. Thér
waz hóp on either sȳd, fær on either sȳd, dang'er on bóth
sȳdȝ. The ratl-mouȝ' goēth-away too the enemyȝ, hiȝ felowȝ
be'ing forfákn [of him.] The birdȝ ou'ercōm the ægl be'ing 20
lædor and chef capten. But they condemn the run-away-
traitor the ratl-mouȝ', that he' hau' not at any tȳm a re-
turning too the birdȝ, that he' hau' not flying any tȳm in
the day. This iȝ an occaſion for the ratl-mouȝ', that he'
flyēth not but by niht. 25

The moral.

He' that forfáketh too be' pártnor in adu'erſity and
dang'er with hiȝ felowȝ: shal be' without part of their prof-
perity.

35. Of the wolȝ and the fox. 30

The wolȝ lyu'ed in ydlnes, when he' had prou'ision
ynqwh. The fox goȝ thither, and askēth the occaſion of hiȝ
qietnes. The wolȝ perc'eiu'ed that craftȝ wæs mād bycauȝ-of

hiȝ mæet, he' feinēth that fiknes iȝ the cauȝ, and praiēth the
fox ȝoo go ȝoo pray the godȝ: ſhe' be'ing ſory that hir dēceit
went not forward, goēth too a ſhe'pp-herd, and warnēth him
that the wolȝ denȝ or hólȝ] ar opn: and that the enemy
5 be'ing cárles miht be' oppreſed or ou'ercōmm] yn-wárȝ. The
ſhe'pp-herd ſetēth-on thē wolȝ and kilēth him. The fox
getēth the den and the prey. Būt ſhe' had ſhort joy of hir
wickednes, for not long after, the ſám ſhe'pp-herd tákēth
her too.

10

The moral.

Enu'y iȝ a ſowl thiȝ, and ſom tȝm dang'eroȝ too the
auȝtōr him-ſelf too. Flaccuȝ wrytēth in the firſt book of hiȝ
epiſtľȝ

The enu'ioȝ with an-oȝtherȝ proſperity waxēth læn.

15

The Cicilianȝ ȝound not a græter torment,
Then the wicked enu'y of Phalaris the tyran.

36. Of the hart or ſtag.]

The hart or ſtag] beheld him-ſelf in a clēȝ ſpring of
water. He' lýkēth the hib and branched hornȝ of hiȝ fór-
20 hed. Būt he' condemnēth the ſlenderneȝ of hiȝ legȝ: whȝl/t
he' be'hóldēth and iȝdgēth, by chanc', thēȝ cām a hūntōȝ.
The hart fleēth ſwifter than a dart, and faſter than the eſt
wȝnd driu'ing a ſtorm. The dogȝ folow-after the hart flying-
away. Būt when he' had entrēd a thiȝk wōd, hiȝ hornȝ
25 wȝȝr wraped in the bōwȝ. Then at-laſt he' praiȝed hiȝ legȝ
and condemnēd hiȝ hornȝ which cauȝed that he' wȝȝ a prey
for the dogȝ.

The moral.

We' crau' thiȝȝ ȝoo be' fle'dd, and fle' thiȝȝ ȝoo be'
30 crau'ed, the thiȝȝȝ that hūȝt plæȝ ȝȝ, and thōȝȝ, thiȝȝȝ diſ-
plæȝ ȝȝ that ar profitabl. We' deȝȝȝȝ bleſedneȝ beſōȝr we'
ȝnderſtand whȝȝr it iȝ. We' ſe'k the excēling of welth and
the loſtineȝ of ōnor, we' thiȝnk happineȝ ȝoo be' ſett in thȝȝȝ,

in which, not-with-standing, thér iȝ much laboꝝ and gref.
 That-sám Liricus our [freñd] sheweth in trimly saying:

The græt pýn-tre' iȝ bætn too and fro
 mór-oftn with the wýndȝ, and the hih
 tȝwerȝ fał-dȝwn with a heu'ier fał, also
 the lihtwíngȝ strýk the hihest hílȝ.

37. Of the wolff and the lambȝ.

The wolff and the lambȝ, whoo hau' a dif-agre'ing by
 natúr, had ónc' a truc', pledgeȝ be'ing ge'u'n on bóth fýdȝ.
 The wolff gáu' their whelpȝ, the shep gau' a band of dogȝ. 15
 The shep be'ing qiet and fe'ding, the hȝng wolff mák a hȝw-
 ling for the deȝýr of their damȝ. Then the wolff bræking-
 in cry-alȝwd that the promis and læg iȝ brókn, and tær the
 shep in pe'ceȝ, be'ing destitut of succoꝝ.

The moral.

It iȝ a fooliřhnes if thȝ deliu'er too thýn enemyȝ thy
 defenceȝ in a tetry of pæc': for he' that hath be'n an enemy,
 per-adu'entür dooth not-ȝet læu'-of ȝoo be' an enemy: and
 per-adu'entür wil ták occařion, why he' may set-ypon the'
 be'ing left náked of defenceȝ. 20

38. Of the adder and the fýl.

An adder fýnding a fýl in a fórg' be'gineth ȝoo knaw
 it, the fýl smýled, saying: What, thȝ fool what doořt thȝ
 thȝ shaft weer-out thy te'th befór thȝ canřt weer me', whoo
 am wȝnt ȝoo být-of the hardnes of metal. 25

The moral.

Look agein and agein with whoořn thȝ haft mater. If
 thȝ whet thy te'th ageinřt a stronger than thy-self, thȝ shaft
 not hurt him bȝt thy-self.

39. Of a wȝdd and a cȝntry-man.

At what tým tre'ȝ had their spe'ch toó, thér cȝm a
 cȝntry-man intoo a wȝdd, deȝýring that he' miht ták a hylu'

for hiȝ ax. The wōȝd consenteth. The ax be'ing mād redy, the huſband-man be'gineth ȝoo cūt-dōwn the treẏ. Then, and truly too-lāt, the wōȝd repenteth hiȝ gentlīnes. It waȝ ſory that it-ſelf waȝ cauȝ of hiȝ-own deſtruction.

5

The moral.

Se' of whoom thu deȝeru'eſt wel. Thér hau' be'n many, whoo hau' ab-vȝed a gōȝd tūrν rec'eiu'ed, too the deſtruction of the ge'u'or.

40. Of the memberȝ and the bely.

10 Onc' the foot and hand accuſed the bely, that their gainȝ wær deu'oured of him be'ing ydł. They bid that he' ſhould labōr, or that he' ſhould not cráu' ȝoo be' nōriſhed. He' entræteȝ ónc' and agein, ȝet the handȝ deny nōriſhment. The bely be'ing conſumed with faſting. When al the memberȝ
15 be'gan ȝoo faint, then the handȝ wōuld hau' be'n duty-ful at-laſt, bȝt it waȝ too-lāt. For the bely be'ing wæk for lak óf vc' caſtȝ-yp the mæt. So whȝl/t al the memberȝ doo enu'y the bely, they periſh with the bely.

The moral.

20 ¶ Eu'n-aȝ it iȝ in the felow/hip of the memberȝ: ſo manȝ felow/hip fáreȝth. A member ne'deȝth a member, a fre'nd ne'deȝth a fre'nd: whær-for men muſt vȝ chang'abl gōȝd tūrνȝ, nether ſhal riches nor the topȝ of dignity, ſáu' a man ynōwh. Fre'nd/hip iȝ the ónly and che'f defenc' of móſt men.

25

41. Of the Aap and the fox.

The Aap entræteȝ the fox, that he' wōuld ge'u' her part of hiȝ tail ȝoo cou'er hir byttokȝ. She' ſayȝd that it waȝ a byrden too the fox, which miht be' too her a profit and ónor. The fox anſwereȝth that he' hath no-ȝing too-much, and that
30 he' hath-leu'er that the ground be' ſwe'pt with hiȝ tail, than the ápȝ byttokȝ be' cou'ered.

The moral.

Thér be' that lak: thér be' which hau' too-much: yet no rich man hath thar condition, that he' comforteth the nedi with hiȝ superfluos thing?.

42. Of the hart and the oxn.

A hart flyng a huntor got him-self intoo a stal, and prayeth the oxn, that he' may ly hydd in the stal. The oxn deny that it is sáfty, and that the maister and seru'ant wil com by-and-by. He' sayeth that he' is without car, so-that they doo not be'tray him. The seru'ant entreateth, he' se'eth not the hart hydd in the hey, and goeth-forth. The hart rejoic'eth, and now sær'eth no-thing. Then on of the oxn be'ing wýȝ bóth with ág' and councl, sayeth, it was æȝi too deceiu' this fellow, whoo is a móld, but that thu ly lýdd from our maister, whoo is Argus, thar is a hard work, thar is som labor. Soon afterward the maister cometh-in, whoo serching al thing? with hiȝ yiz, and fel'ing the mow with hiȝ hand perc'eiu'eth the hart? hornȝ ynder the hey. He' calleth a-lowd for hiȝ seru'ant?, they run thither, they kil and ták the wýld bæst.

The moral.

In adu'ersity and dangerȝ hyding plác'e? ar hard too be' found, ether bicauz il luk, aȝ it began, v'ex'eth them, or bycauz be'ing lett with fær, and be'ing void of councl they be'tray them-selu? throwh yn-skilfulness.

43. Of the lion and the fox.

The lion was sik, the bæst? went too se' him, the fox only delaying hir duty. The lion sendeth a messenger, too her with a letter, that miht warn her too com. And that hir only presenc' would be' a v'ery-acceptabl or thankful thing too him be'ing sik. And that thér was no danger, why the fox should fær. That the lion truly was from the be'gining móst-frendly too the fox, and thær-for he' desýr'd

hir familiar talk. Mór-ou'er, that he' waz sik and lay-abed, and also if he' shoud be' wiling too hurt (which thing waz not) yet he' could not hurt. The fox wryteth-agein, that she' wifheth that the lion may wax whól, and that she' wil pray the god? for it. But that she' wil se' him in no wyȝ. That she' iȝ a-fraid bycauȝ-of the step? of bæst?, which step? for-aȝ-much-aȝ they be' al toward the lionȝ den, and nón of-ward, that thar thing iȝ a shew, that many bæst? hau' gon-in, but that nón hath gon-out.

10 Horac' in the first book of hiȝ epistfz, saieth:
I wil rehere' what of-óld tȳm, the wári fox did say,
Yntoo a lion that waz sik: the step? me' grætly fray,
Bycauȝ al be' looking toward, no step? look the bak way.

The moral.

15 Ták he'd how thȳ trustest word?. Except thȳ wilt ták he'd, word? shal be' ge'u'n the' oftȳ tȳmȝ. A ges iȝ too be' tákn sȳm tȳm of word?, sȳm tȳm of ded?. And of thæȝ trust iȝ too be' iudg'ed.

44. Of the fox and the wæȝl.

20 A fox be'ing læn thȳrow long fasting, by chane' cræptt intoo a hutch of corn or mæl] thȳrow a narow chink. In the which when she' waz wel fe'dd, afterward hir bely be'ing stretched-out, did let her, assaying too go-out agein. The wæȝl hau'ing-beholdæ her wriȝling a-far-of, at-length warneth
25 her, if she' deȝyr too go-out, she' shoud go-agein be'ing læn too the hól, thȳrow which she' entæd be'ing læn.

The moral.

Thȳ maiſt se' that v'ery-many then be' glad and mery, v'oid of cárȝ, with-out troblȝ of the mȳnd, in a mænnes of
30 lýf or estát. But if they hau' be'n mád rich, thȳ shaft se' them go sad, neu'er look-yp, fyl of cárȝ of the mȳnd, ou'er-whelmed with greff?

Horac' rehærc'eth this litl fábl thus:

By chanc' a læn fox did cræp throwh strait hólz intoo
a hutch

Of mæl, and be'ing fe'dd affayd, too go-forth thenc' agein
In vain, with body fyl: too whoorn the wæzl fayeth thus: 5
If thy wilt get-out from thar plác, thy mußt go-agein læn
Yntoo the narrow hól, which thy be'ing læn haft entæd in.

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45. Of the hors and the hart or stag.]

A hors mád war with a hart. At-laft be'ing dryuæ out-
of the fe'ding? or læze?] he' lamentabli dežyrð the help of 10
a man. He' cometh-agein with a man, he' goeth-down intoo
a plain feld, and iž nqw mád conqeror, be'ing befór ou'er-
comed. But þet hiž enemy be'ing conqered, and putt ynder
bondag', it iž of nec'essity, that the sám ou'er-comor be' in
bondag' too the man. He' suffereth a hors-man on hiž bak, 15
and a brýdł in hiž mouþ.

The moral.

Many strýu' ageinst pou'erty, which be'ing ou'er-comd by
fortùn or pain-fulnes, oftæ týmz the ou'er-comorž liberty iž
ytterly gon. Truly the maisterž and conqerorž of pou'erty, 20
be'gin too be' in bondag' too riches, they ær vexed with
the dežyrž of co'etqolnes, they ær kep'tt-in with the brýdłž
of spæring, and doo not hólđ the mežur of geting, and dær
not vž the welth gotæ, be'ing a jußt puniřment* of co-
u'etqolnes. 25

Of this litl fábl Horac' spæketh in the first book
of hiž epistłž.

The hart better in fiht, dryu'eth-away the hors
From commun pasturž, til the hors wæk with long fiht,
Hath got the help of man, and tákæ brýdł: but 30
After the violent hart went-away from fož fiht,

This putth not of agein, hors-man from bak, nor bit
From mouth: so he' that færð, pou'erty, now dlooth lak
Fre'dom, better than góld: whoo knoweth not too gýd
A litl, shal seru' lewd, and bæer a maister on bak.

46. Of twoo þong men.

Twoo þong men fein with a cook, that they wil biy
mæt. The cook dooing oþer thingʒ, the ón snatcheth flesh
out-of a basket, and ge'u'eth it too hiʒ felow, that he' miht
hýd it ynder hiʒ garment. When the cook saw part of the
10 flesh tákn from him, he' be'gineth too accus bóth of theff. He' that had tákn it away swæreth deply, that he' hath no-
thing, and he' that had it swæreth earnestly lýk wyʒ, that he'
took-away no-thing. Too whoom the cook sayeth, truly the
thef is hýdd from me' now. But he' by whoom he' hau'
15 swórn, hath se'n it, and knoweth.

The moral.

If we' offend in any thing, men know it not by-and-
by. But God se'eth al thingʒ, whoo siteth abou' the heu'nʒ,
and behóldeth the depʒ. Which thing if men would confider,
20 they will offend mór-flowly and mór-wárlý.

47. Of the dog and the buchor.

When a dog had caryed flesh from a buchor in a
shambliʒ, he' got him-self too hiʒ fet by-and-by aʒ much aʒ
he' wuʒ ábl. The buchor be'ing strýkn with the los of the thing,
25 at first held hiʒ pæc, afterward táking-agein corag' calæd-
alowd too the dog a-far-of, thus: O arrant-thef run in sáfty,
thú maist with-out punishment. For thú art sáf now bycaus-
of thy swiftnes.

The moral.

30 'This sábl mæneth that al men for the móst part ar mád
wýʒ at last, when they hau' receiu'ed harm.

48. Of the dog and a shep.

A dog calēth a shep yntoo law, sayīng ernesly, that the shep owēth him bred thōrow borowīng: she denyēth it. The kiht, the wōlf, the rāu'n, ar sent-for, they affirm the matter, the shep iȝ condemned, the dog catchēth the condemned shep, and plukēth-of hir skin.

The moral.

Whær-aȝ eu'ery man knowēth that v'ery-many be' oppresed, throwh fals witnesīng. This fābl tæchēth it also v'ery-wel.

49. Of the wōlf and the lamb.

10

A wōlf me'tēth a lamb waitīng-on a gót, she askēth the lamb, why, hiȝ mōther beīng forsākē, he' would rather folow the stīking gót, and counsleth the lamb, that he' shoūld go-agein too hiȝ mōtherȝ tetȝ beīng stretcht-out with milk, hōping that it would be' so, that she' miht pluk the lamb in pe'ceȝ beīng lædd-away. The lamb sayēth, O wōlf, my mōther committed me' too this gót, the che'fēst cār of-kepīng me' iȝ ge'u'n too this gót. I must obey my parent, rather than the', whoo crāu'ēst too læd me' a-fýd, and soon after too pul me' afunder beīng lædd-afýd.

20

The moral.

Be' not wīlīng too be'le'u' al men: for many whylt they sēm too profit o'her, in the mæn sæȝn prouýd for them-selu'.

50. Of a ȝong man and a cat.

25

When a c'ertein ȝong man had vȝed a cat much in plæȝantnes and lōu', he' prouókēd V'enus with praierȝ, that she' would transf-form the cat yntoo a wō-man. V'enus beȝinēth too ták græt pity, and hæ'reth him praying: a chang' of fau'or iȝ mād, which throwhly plæȝed the ȝong man lōuīng her excēdingly. For-why she' wāȝ altoogether prety-ful of moīstnes, a prety-faier ón, and a prety-trim ón. They go

afterward intoo the bed-chamber, they lauh, they play. And not long after, the goddes degyring much too proou', whether the cat had chang'ed manerz also with her body, putteth-in a litl mouc' throwh the gutter. Thær a thing hapn'ed wörthy
 5 altoogether of lauhing and pas-tym, the hōng wō-man straith-away chác'eth the litl bæft be'ing lookt-on. V'enus difdaining the thing, turn'ed the fau'or of the wō-man agein intoo a cat.

With fet the hand?, with leg? the armz, V'enus soon chang'eth thær,
 10 A tail also iȝ aded too memberz that chang'ed wær.

The moral.

They chang' ayr, not the mynd, whoo run be'yond the sæ: and it iȝ too-yn-sæȝi a thing too læu' accustomed thing?: althowh thu thrust natür away with a fork, it wil run-bak
 15 agein, Horac' sayeth.

51. Of the hufband-man and hiȝ sōnȝ.

A hufband-man had many sōnȝ, sōm-what-hōng, and they wær at strýf among them-selu?, whoorh the father laboring grætly too draw too the lōu' of æch-ōther, a litl fagot be'ing
 20 setz-too, he' bid'eth ón after an-ōther too bræk-asunder the fagot be'ing tyed-about with a short córd. The wæk hōng hūth affayeth it in v'ain. The father loozeth the fagot, and ge'u'eth-agein too eu'ery-ón a litl wan, which when eu'ery-ón according too their litl strength did sæȝily bræk. He'
 25 sayeth, O litl sōnȝ, thus no man shal be' ábl too ou'ercōm hou agre'ing-toogether. But if ye' wil ráȝ with mutual hurt?, and prou'ók v'arianc' among hou-r-selu?, ye' shal be' at-last a prey too hou'r enemyȝ.

The moral.

30 This rehærc'al tæcheth, that by agre'ment smal thing? doo encræc', by v'aryanc' græt thing? decay.

52. Of the cōntry-man and the hors.

A cōntry-man dryuēth on the way an empti hors, and an as v'ery- much lōdn with smal pakʒ. The s'ely as be'ing wery, prayēth the hors that he' would help hiʒ burdnʒ sōm tȳmʒ, if he' would that he' be' without harm. The hors 5 denyēth too doo it. At-laſt the s'ely as be'ing gre'uēd with the weiht of the burdn, lyēth grou'ling and dyēth. The maister layēth al the burdn and ded afēʒ ſkin alſo on the horſēʒ bak, with which when he' waʒ ou'er-pressed, he' ſayēth, O wretch that I am, I am nōw thus occupyed by my deʒertʒ, whoo 10 of-lāt would not help the labōring as.

The moral.

We' ʒr warnēd by this fābl, that we' ſhould help our fre'ndʒ be'ing oppreſed. Plāto ſayēth, Our cōntry chalengēth a part of our birth, and our fre'ndʒ alſo. 15

53. Of the cōlʒhor and the fūlor.

A cōlʒhor cald-in a fūlor that he' miht dwel with him in ōn hōws. The fūlor ſayēth, My fre'nd, that iʒ not too me' ether a plēʒur or profitabl. For I færgætly, læſt thū māk thōʒ thingʒ, which I māk clæn, aʒ blak aʒ a cōl iʒ. 20

The moral.

We' ʒr warnēd by this reherc'al too walk with fa'tles men: we' ʒr warnēd too au'oyd the cōpany of wicked men, aʒ a c'ertein plāg. Campanus ſayēth, Cōpany drawēth men toogether. Trafikʒ perc' alſo intoo manerʒ, and eu'ery-ōn 25 be'cōmēth, aʒ with whoo'h he' hantēth.

54. Of the fōwlor and the wōod-dooū.

A fōwlor goēth a-fōwling, he' ſeēth a wōod-cōlu'er a-far-of māking hir neſt in a v'ery-hih tre', he' hyēth thither, finally, he' layēth ſnárʒ, by chanc' he' trædēth on a ſnák 30 with hiʒ helʒ, the ſnák bȳtēth, the fōwlor be'ing mād a-fraid with the ſudden eu'ſ, ſayēth, O wretch that I am, why'ſt I lay ſnárʒ for an-ōther, I-my-ſelf am yn-doonn.

The moral.

This fábl signifieth or mæneþ] that oft týmz they be' en-traped with their-own art], which practiþ ne'w materz.

55. Of a trumpetor.

5 A c'ertein trumpetor iþ tákn of the enemyz, and lædd-away, he' færæþ grætly, and be'se'chæþ that they would spár him be'ing harmles. He' sayæþ that he' in no wyþ waþ ábl too kil, nether yet waþ wilíng, se'ing that he' cariæd no wépnz at any tým, but ónly a trumpet. They contrariy 10 rág' with angri noyþ and strýp]. O wicked fellow, dooþt thu no-þing ∞ Thu húrteþt móst, and now thu shalt be' kiled he'r, bycauþ, whær-aþ thy-felf (aþ thu confesþt) art yn-skilful of mater perてeyning too a soldyqr, thu stireþt and tæþeþt-on the mynd] of oþher with the sám thy horn.

The moral.

15 Many offend v'ery-gre'u'ously, whoo counsil prince], be'ing oþher-wyþ redy ynqwh too eu'l, that they doo yn-justly, and sound too their ærz c'ertein þing] of this sort. But why doubt þou ∞ Hau' þe' forgotn that þe' be' a princ' ∞ Iþ it 20 not law-ful for þou what þe' lust ∞ Þou ar græter than the lawz: the nám of law-brækor can not fal on þou, whoo also rul the lawz them-selu]. Þou'z posses no-þing that iþ not þou'z: þou ar ábl too fáu' and too spil. It iþ law-ful for þou too encræc' with welþ and dignity whoom it semæþ 25 too þou. It iþ law-ful for þou too ták-away, when it shal plæþ þou. Oþher þing] ether reproou' or commend oþher men. No-þing wil be' yn-ðneft for þou.

56. Of the wolþ and the dog.

A wolþ by hap-hazard me'tæþ a dog in a wodd befór 30 day, he' salutæþ the dog, he' iþ glad of hiþ comíng, finally he' askæþ the dog by what mæn he' iþ so clæn. To whoom the dog answeræþ, my maisterz cár dooth this: my maister

máketh-much of me' fawning on him, I am fe'dd from my maisterz deintyest tábl, I neu'er flep a-bród, also it can not be' sayed, how be-lou'ed I am of al the howfhold. The wolf sayeth, O dog, with-out dout thy art móst-happy, too whoom so liberal and gentl maister hath hapn'ed, with whoom O would-God I miht dwel toó: No liu'ing creatur should be' any-whær happyer than I. The dog se'ing the wolf v'ery-degyr'os of a ne'w estát, promiseth that he' wil bring-too-pas, that the wolf may tary in som part with hiz maister, so that he' can be' wiling too let-go som of hiz óld wýldnes, and too seru' a seru'ic. The sentenc' standeth, it plæged the wolf too walk too the parish, they ytter v'ery-many spe'ches in the jorny. But after that it waz liht, the wolf se'ing the dog freted nek sayeth, O dog what mæneth the sám thy nek altogether with-out hær he' answereth, I waz wont being som-what ferc', too bark at my maisterz acqeintanc', and lyk wyž at strang'orž, and som tým too být: my maister bæring it gre'u'polly, knokt me' with accustomed stryp, forbiding also that I should not fly-on any but a thef and a wolf. So by bæting I waz conquered and nád gentler, and hau' ke'ptt this a tókn of my natúral fe'rc'nes. This being hærd: the wolf sayeth, I biy not thy maisterz frend/hip so der. Thærfor fár-wel dog, with the sám thy seru'ic, my liberty iz better for me'.

The moral.

25

It iz mór too be' wisshed too be' an maister in a poor cotag', and too set hungreily brōwn bred, than too vž plentyful tábliz in a v'ery-lárg palac' of a king, and too liu' bond and in fær. For liberty iz banished out-of a hih palac', whær wrong that mußt be' tákn cometh, and whær wrong mußt not be' /pókn of.

57. Of the husband-man and hiz dog.

When the husband-man had wintered in the contry som long whýl, at-laft he' þe'gan too trau'el with the lak of

nec'essary thing]. He' kilēth hiȝ she'p, soon after hiȝ gót/
also, laſt-of-ał he' kilēth hiȝ oxſ toó, ſo, that he' miht hau'
too ſuſtein hiȝ ſely body almóſt conſumed with hunger. The
dog/ ſeing it, appooint too ſe'k fáfty by runing-away for
5 they ſay that them-ſelu'/ ſhał not liu' any longer, ſeing
that their maiſter did not aȝ-much-aȝ ſpár hiȝ oxſ, whooȝ/
trau'el he' vȝed in dooing hiȝ cōntry-buȝines.

The moral.

Se' intoo what hōws thȝ ȝełdeſt thy-ſelf for hȳrȝ fáł.
10 Sōm maiſterȝ be' v'ery-yn-g'entl. For many nōw-a-daiȝ fal
intoo thar madnes, that they deſtrooy their ſeru'ant/ with
miſ-chanc', e'u'l, and loſ, ȝe wilingly.

58. Of the fox and the lion.

A fox that had the lionȝ hug'nes yn-accuſtomed, by
15 chanc' looking-on that bæſt ónc' and agein tremblēd and
ran-away ſpedily. When nōw the thȳrd tȳm the lion offerēd
him-ſelf ageinſt her, thér wantēd ſo much aȝ that the fox
færēd any thing at-ał, ſo, that ſhe' wēnt too him bóldly and
ſaluted him.

20

The moral.

Uc' mákeȝh ał ȝs the bólder, ȝe with thóȝ, whooȝh be'
for that we' hau' be'n bóld ſcárc'ly too look-on.

59. Of the fox and the ægl.

The foxé/ cȳb ȝr ȝong-ón] ran-forȝth a-bród; and be'ing
25 cauȝt of the ægl cryēth for the faĩth-fulnes of the dam ȝr
mōther] ſhe' runēth thither, and prayēth the ægl, that ſhe'
would let-go the cȳb that waȝ cauȝt: the ægl hau'ing-gotȝ the
prey, flyēth-ȝp too her ȝong-ónȝ. The fox folowēth, a fir'
ſubſtanc' be'ing cauȝt-ȝp, aȝ-thowh ſhe' wær about-too ſpil
30 the æglȝ bilding/ by fir'ing. When nōw it had got ȝp the
tre', the fox ſayēth, ȝoo thȳ-thy-ſelf ſáu' the' and thȳn, if
thȳ canſt. The ægl trembl'ing, whȳl/t ſhe' færēd the fir'ing,

ſayeþ þáſ me' and my litl chylddérn, I wil reftór thýn
what-foeu'er I hau'.

The moral.

Underſtand by the fox ſely-poor men, whoom þoo oppres
with falſ accuſationz, and þoo handl with injury, the rich
hau' a deýr a-lýk. But the emot? hau' alſo ſom tým their
anger, and thóþ wæking? ſom tým reu'eng' wrong orderly.

60. Of a huſband-man and cránz.

A contry-man layeþ a fnár for cránz and ge'c æting-
yp córn, cránz ær tákn, ge'c ær tákn, a hærn iþ tákn toó, 10
ſhe' be'ſe'cheþ or ſmblæþ] [hir-ſelf] crying that ſhe' iþ yn-
hurt-ful, and that ſhe' iþ nether crán nor gooc', but the beſt
of al bird?: whoo verily hath accuſtomed al-way þoo doo ſeru'ic'
too hir parent or dam] diligent/y, and þoo cheriſh hir dam
be'ing ſtrýkn with óld-ág'. The huſband-man ſaiþ, no-þing 15
of thæþ iþ yn-knownn too me', but ſe'ing-that I hau' tákn the'
with the hurt-ful, thu ſhalt dy with them toó.

The moral.

He' that commitæþ an offence, and he' that jooneþ him-
ſelf companion with the lewd, ær puniſhed with lýk pu- 20
niſhment.

61. Of the cok and the cat.

The cat comæþ þoo æt the cok. But not hau'ing cauþ
ynqwh þoo hurt, ſhe' be'ginæþ þoo accuþ the cok, ſaying-oft 25
that he' iþ a noyþ-ful bird, æþ he' that by niht with hiþ v'oiç'
ſo ſhril a-wákneþ men ſle'ping. He' ſayeþ that he' iþ hurt-
les, for-æþ-much-æþ he' ſtireþ-yp men ſo yntoo [their] work.
The cat contrarily rágeþ, thu dooſt no-þing thu wicked ón,
thu haſt-þoo-doo with thy mōther, and dooſt not forbær thy
ſiſter. When the cok endeu'ored þoo clær thar toó, the cat 30
ráging mór-erneſtly, ſayeþ, nether dooſt thu any þing in
this pooint. I wil pluk the' aſunder too-day.

The moral.

William Gaudanys sayeþ, that it iþ an óld saying, that
a staf iþ ægily founð, that thu maißt bæst a dog. An eu'l
man, if it shał lýk him, wil cast the' doun by sòm law,
s [and] by eu'ery wrong.

62. Of a she'pp-herd and huřband-man.

A boy feđđ she'p in a litl medow be'ing sòm-what-hih,
and crying-ouť in spórt that the wólř wař thær, całed the
huřband-men al-about. Whyl't they, be'ing mokť ou'er-oftn,
10 đoo not help the boy crying-ouť for help ernestly, the shep
ar mád a prey too the wólř.

The moral.

If any shał accuřtòm qř vř] too ly, he' shał not be'
be'leřt lihtly, if at any tým he' shał be'gin too tel truřh.
15 Thar fábl in Horac' iř v'ery-ne'r the fómmer fábl.

Nether đooth ón ónc mokť ták cár too help in the cros-waiř
A deceiu'or with brókn leg, thowh thér flow many terř,
[And] hau'ing-řwórn by the holy sòn of Jupiter woułd say
ře' cruel folk ták-řp me' lám, be'le'u', I đoo not play,
20 The neihbqřhood hórc' cry-bak agein, a řrang'or đoo thu
pray.

63. Of the ægl and the crow.

An ægl flyeþ froma v'ery-hih řte'p-hil yntoo a lambř
bak, the crow ře'ing it, ař ápiřh delihteþ too đoo lýk the ægl,
25 he' řeteþ him-self doun on a wetherř flyc', he' be'ing řet-
doun iř en-tangled, be'ing en-tangled iř caught, [and] be'ing
caught iř cast-fórth too chyłddern.

The moral.

Łet eu'ery-ón este'm qř v'alu] him-self with hiř-own
30 v'ertu qř řtrength] not with qřtherřř. Meřur qř mét] thy-self

with thyn-own foot, sayth Horac'. Thy shouldest be' wiling
too doo, thy shouldest assay that which thy maist be' abl
too doo.

64. Of an enu'iqos dog and an ox.

A dog lay-down in a stal ful of hey, an ox cometh 5
that he' miht set. The dog lifting-yp him-self forbidde him.
The ox sayeth, God destroy the' with the sam thy enu'ying,
that nether art fe'dd with hey, nor sufferest me' too be' fe'dd
with it.

The moral.

10

V'ery-many be' of thar natür, that they enu'y thar thing
in o'ther, which them-selu' can not attein-yntoo th'rowh want
of wit or iudg'ment.

65. Of the crow and the she'p.

A crow fluttereth on a she'p's bak. The she'p sayth, if 15
thy shouldest flutter so on a dog, thy shouldest bær mis-hap.
But the crow sayth, I know on whoorh I læp, be'ing trobl'om
too the quiet, [and] fre'ndly too the cruel, or mihti.]

The moral.

The innocent or hurtles] and the plain or simpl] hau 20
a continual strýf preparèd with the eu'el. Eu'ery innocent or
móft hurtles] iȝ bætn-down too the ground: But no man
trobleth the ærz of the hurt-ful, and v'ery-cruel man.

66. Of the pe-cok and nihtingál.

The pe-cok complaineth too Juno the sister and wýf of 25
the mihti Jupiter, that the nihtingál singeth swe't, [and] that
he' iȝ mokt of al men for hiȝ hóc' hóc'nes. Too whoorh
Juno saiet, eu'ery-ón hath hiȝ gift from God. The nihtingál
exceleth-far in singing, thy excellest with fetherz: It be'
cometh eu'ery-ón too be' content with hiȝ-own chanc'. 30

The moral.

Let ys ták with a thank-ful mynd the thing? that God
ge'u'eþ frely, nether let ys se'k græter thing?. God dooth
no-thing rafhly.

67. Of a cat fõm-what-õld, and of myc'.

The cat laking strengþ, bycauþ-of õld-æg, waz not ábl
nõw too chác' myc' aþ she' waz wõnt, she' þegan too deuyþ
deceit, [and] hýdd her-felf in a litl hæp of whæt or mæl]
hóping that it would be' fo, that she' miht catch with-out
10 labor. The myc' run thither, and whylt they cou'et too sæt
whæt al ær deu'ored of the cat yntoo ón.

The moral.

When any-ón iþ destitut of strengþ théer iþ ne'd of wit.
Lyfander the Lac'edemonian waz wõnt too say oft-týmþ,
15 whithér the lyonþ fkin miht not cõm, the foxé? fkin muþt
be' tákn. Which þe' may say mór-plainly, thus: Whær v'ertu
can not doo ynõwh, sútlý muþt be' vþed.

68. A fábl tákn out-of Mantuan.

A c'ertein cõntry-man gathered v'ery-fau'ery aplþ of an
20 apl-tre' which he' had in a v'ery-ne'r litl feld, he' gæu'
gathered or chõþn] aplþ too hiþ maister be'ing a tõwnþ-man,
whoo be'ing entyc'ed with an yn-credibl swe'tnes of the aplþ,
at-length remou'ed the apl-tre' yntoo him-felf: the apl-tre'
be'ing v'ery-õld withered, and thær the aplþ and apl-tre'
25 wær loft toogether or a-lýk.] Which when it waz tóld too
the goõd-man of the hõws, he' sayþ, alas hõw hard a thing
iþ it too plant or fet] an õld tre' in an-õther plác' ∞ I had
ynõwh and spár, if I had knowa too lay brýdlþ on my
cou'etqofnes, and too gather the frut from the bõw. Mantuan
30 rehærc'eth this fábl, thus:

A cõntry-man riht-fwe't aplþ did gather from a tre',
Whær-of he' waz wõnt too ge'u' gift?, too tõwnþh maister fre':

But the maister enticed with the swetnes of the frut,
Re-moou'd the tre' intoo the ground?, next too hiȝ-own
hȝws fett:

But bycauȝ it waȝ ou'er-öld, re-moou'ed soon did dy,
And the encræc' with the bre'dor did peris'h-ytterly. 5
It waȝ ynȝwh, sayth the maister, aplȝ too ták, alas,
Il iȝ re-moou'd a tre' when it waxth hard with ág' long paft.

The moral.

They that be' too-wȝȝ, and folow thing? yn-grantabí, ar
foolȝ: he' that iȝ wȝȝ restraineth hiȝ deȝȝȝȝ. 10

69. Of the lyon and the frog.

A lion hau'ing-se'med too hæ'r a v'oice, læpt-forth not
without trembling, looking-for sȝm thing of græt fórc' ȝr 'valu,]
at-length thé'r goeth a litl frog ȝr sely frog] out-of the water:
fær be'ing put-away, the lyon approching trædeth down the 15
sely bæft with hiȝ fet.

The moral.

This fábl forbideth vain færȝ, aȝ that fábl, tuching the
brood of the hilȝ, be'ing turne'd by William Gaudanȝ.

70. Of the emot.

20

The emot be'ing thirsti cãm too a spring, that he' miht
drink, by chanc' he' fel intoo the well, a cȝlu'er helpeth
him with a bȝwh castt-down from a tre' a-far-of. The emot'
climbing-on the bȝwh iȝ sau'ed. A fȝwlor iȝ at-hand that he'
may ták the cȝlu'er: the emot dooth not suffer him, he' 25
catcheth the fȝwlorȝ foot with byting, the cȝlu'er flyeth-away.

The moral.

This fábl tæcheth that gȝod wil muȝt be' reqȝted too
them that deȝeru' v'ery-wel.

71. Of the bird?

When the kýnd of bird? wanderēd-abróð fre'ly, they
dežýrēd that a king miht be' ge'u'v them. The pe-cok thowht
him-selġ cheſſly wórtthy, whoo ſhould be' chón, bycauȝ he'
5 waz the beuty-fulēst. He' be'ing accēpted or tákn] for king,
the py ſaith, O king, if thū reynīng, the ægl ſhal be'gin ſoo
chác' ys ſtoutly aȝ ſhe' iȝ wōnt, by what mæn wilt thū driu'
her-away ∞ Hōw wilt thū ſáu' or ke'p] ys ∞

The moral.

10 In a princ' the fau'or or beuty] iȝ not ſo ſoo be' re-
garded or lookt-too] aȝ the ſtrength of body and wyȝdōm.

72. Of a ſik man and a phizi'cion.

A phizi'cion lookt-too a ſik man, at-length he' dyēth.
Then the phizi'cion ſayēth too the kinȝ-mēn or cōȝnȝ] this
15 man dyēd with intemperanc'.

The moral.

Except a man wil læu' drōnknes and v'ain plæȝur
ſpe'dily, ether he' ſhal neu'er cōm too öld-ág', or-ēlc' he' ſhal
hau' a v'ery ſhort öld-ág'.

20 73. Of the lyon and oþer.

The lyon, the as, [and] the fox go a-hunȝing or ſoo
hunȝ] a græt hunȝing or qarry] iȝ tákn, the tákn qarry be'ing
cōmmanded ſoo be' deu'ýded, [and] the as laying ſingl or
ſeu'eral part too eu'ery-ón ſeu'eralȝ, the lion róreth-out, he'
25 catchēth and tæreth the as in pe'ce]. Afterward he' ge'u'ēth
that buȝines too the fox, whoo be'ing ſutler, when, a-græt-
dæl the beſt part be'ing ſett for the lyon, ſhe' had reſeruēd
or ke'pt] ſcárc' the læſt part for her-ſelġ, the lyon aſkēth of
whoom ſhe' waz ſo tauht. Too whoom ſhe' (ſhewing the
30 ded as) ſayēth, the calamity, [deſtruction or miſery] of him
hath tauht me'.

The moral.

He' iȝ happy whoom ȝtherȝ harmȝ mák wár.

74. Of the kid and the wōlf.

A kid looking out-of a window wāȝ bóld ȝoo rail at a wōlf paſing-by. Too whoom the wōlf ſayeȝ, ȝu wicked ón, 5
ȝu ȝooft not ſpæk in reproch too me', but the plác'.

The moral.

Bóth the tým and the plác' ge'u' yntoo a man bóldnes oft-týmȝ.

75. Of an as.

10

An as cōplaining of the cruelty of a gardnor, be'fe'cheȝ Jupiter that an-ȝther maifter be' ge'u' him. Jupiter graȝioſly hæreȝ the aſeȝ praierȝ, [and] ge'u'eȝ him a týlor: with whoom when he' cariȝed týlȝ and heu'ler burdȝ on hiȝ bak, he' went-agein too Jupiter, [and] praieȝ that a maifter miht be' ge'u' 15
him, that miht be' me'ker ȝr gentler,] Jupiter laȝhed. Yet he' leſt not of ȝoo be' ernest, [and] ȝoo pray ȝr entræt] ſo mȝch yntil he' conſtrained Jupiter. Jupiter ge'u'eȝ him a tanor, whoom when the ſely-as thȝrowhly-kne'w, he' ſayeȝ, alas wretch that I am, whoo whyl't I am content with no 20
maifter, hau' hapȝed on him, that wil not ſpár aȝ mȝch aȝ my ſkin, aȝ mȝch aȝ I geſ ȝr fór-fe']

The moral.

We' condemn al-way thiȝȝ that be' preſent: and cráu' ne'w, which (aȝ it iȝ wōnt ȝoo be' ſayed) be' not better than 25
the óld.

76. Of an óld wō-man and [hir] maidȝ.

A c'ertein óld wō-man had v'ery-many maidȝ, whoom ſhe' caſed-ȝp ȝoo wōrk dailȝ be'fór it waxȝ liht, at the crowing of a cok, which ſhe' cheriſhed at hóm. At-length 30
the maidȝ, be'ing moou'ed with werynes of the dailȝ buȝines,

kil the cok, hóping nów he' be'ing kild, that them-selu' fha' fle'p yntoo mid-day or noon.] Bút this hóp deceiue'd the wretched maid?. For a₃ the mistres kne'w the cok kiled, she' commandeth them too rý₃ afterward or from-thenc'-forth] in the yn-týmly niht.

The moral.

It i₃ comunly /pókN: whýl/t many men stúdy too au'oid an ou'er-heu'y e'u'l, they fal intoo an-øther contrary [too it.]

He' fa₃leth on the rok that wil au'oid the gulf.

10 77. Of the as and the hors.

An as thowht a hors blefed or happy,] bicaú₃ he' wa₃ fat, and liu'ð in ýd(nes, büt sayeð that him-sel₃ wa₃ yn-happy, bicaú₃ he' wa₃ læn and carren-læn, and wa₃ occupied of an yn-me'k or yn-gentl maister with bæring byrdn₃ daily. Not
15 much after men cry too wépn₃ or al-arm i₃ cryed.] Then the hors puteth not away the hors-man from hi₃ bak, nor the brýðl out-of hi₃ mouth, nor wépn from hi₃ body. This be'ing se'n, the as thanke₃th God grætly, that he' mád not him a hors, büt an as.

20 The moral.

They be' wretched or in misery] whoom the comun fort judg'eth blefed or happy,] and thér be' not a-few blefed, that think them-selu' very-wretched, or in móst misery.] The shoo-mákor sayth that the king i₃ happy, whoom he' se'eth
25 furnished of al thing₃, not confidering intoo how græt bu₃zines₃ and cár₃ the king i₃ drawn, when in the mæn whýl him-sel₃ singe₃th with pou'erty the best [of al.]

78. Of a lyon and a gót.

A lion hau'ing-spyeð a gót walking on a hih ste'p-hil
30 by chanc', warn'eth her, that she' should com-down rather intoo the gre'n medow. The gót saye₃th, per-adu'entur I would

doo it, if thu wæſer-away, whoo dooſt not counſſ me' it, that I ſhould not ták any plægær thær-of, büt that thu be'ing hūngæi mihtſt hau' what thu mihtſt deu'our.

The moral.

Be'le'u' not al mæn, for ſom prou'yd not for the', büt for them-felu'.

79. Of the ráu'n and oþter bird?

The ráu'n feinēþ him-ſelf þoo c'elebrat or þoo ōnor] hiȝ birth-þer, [and] inu'ýtēþ or caſēþ-in] the ſmal bird? too ſuper. They cōm al for the móſt part, the ráu'n with græt rejoic'ing and fau'or rece'iu'ēþ them that cōm, and tærēþ in pe'c'e? the rece'iu'ed.

The moral.

They be' not al fre'nd? that ſpæk-fair, or fein that they be' wil'ing or wil] doo liberally or gent[ly] pooiȝnȝ ly-hýdd ynder this hōny.

80. Of ge'c'.

Ge'c' be'ing in cōpany with cránȝ wáſtēd a fe'ld, whoo be'ing hæ'rdd, the cōntry-mæn ær caried yntoo them forth-with. The cránȝ, hau'ing ſpyēd the cōntry-mæn, fly-away, the ge'c' ær tákȝ, whoo be'ing lett with the burdȝ or weiht] of their body wæſer not ábl þoo fly-yp.

The moral.

A tōwn be'ing wōn of the enemy, the poor or ne'd?] getēþ-away him-ſelf æȝily, büt the rich iȝ in bondag' be'ing tákȝ.

81. Of Jupiter and the Aap.

Jupiter grætly-deȝýring þoo know whoo of mortal [creá-tiȝ] þrowht-forþ the trimeſt þōng-ōnȝ, commandēþ what-ſoe'er liu'ing thiȝ iȝ any-whær þoo be' caled-together.

They run-together too Jupiter from-eu'ery-whær, the kýnd
of fowlz and bæst? wær present or comm:] among whoom
when the aap cam-thither toó, bæring hir il-fau'qræd kitling?
on hir arm, no-man could temperat or mæsur] him-sel] from
5 lauhing, but Jupiter him-sel] lauhed v'ery-exc'edingly toó.
The aap her-sel] sayeth thær by-and-by, he mary, Jupiter
toó our iudg' knoweth that my kitling? grætly exc'el al hqw
many foeu'er be' he'r.

The moral.

10 Ónŷ-own iŷ faier too eu'ery-ón: aŷ the prou'erb iŷ. And
elc'-whær in Theocritus. Thóŷ thing? that be' læst fair or
fowl'eft] se'm fair too ón lou'ing them.

82. Of the ók and the re'd.

The ók be'ing v'ery-ful of disdain and prýd goeth too
15 the re'd, saying, if thy hau' a corag'iqs breŷt or ŷtomak,] com-
on too the fiht or battel] that our twooŷ chanc' may ŷhew
whether iŷ better or exc'elet] in ŷtrength or fórc'.] The re'd
hau'ing-maru'eled no-thing at ŷo græt triumphing of the ók,
and the v'ain bóŷting of hiŷ ŷtrength, answered thús: I refuŷ
20 ŷtryf now, nether dooth my fortùn gre'u' me'. For thowh
I be' moou'ab] yntoo eu'ery part or ŷýd] het I thrqwh/ly-
ou'ercqm the noyŷ-ful or ŷound-ful] tempeŷt?. If ónc' king
æolus ŷha] ŷend-forth the wraŷtling wýnd? out-of the wýd
den or cáu] thy wilt fa] witha], and then ŷha]t be' moks
25 of me'.

The moral.

This fábl decláreth, that they ar not al-way the ŷrongeŷt,
that triumph on qther, thowh prou'oked with no wrong.

83. Of a fiŷhor and a litl fiŷh.

30 A fiŷhor qre'w-out a litl fiŷh with a hook dawbed with
mæt or baited, [and] caŷt intoo the water. The captiu' or
fiŷh be'ing tákn] prayeth and be'ŷe'cheth him that he' wou]d

let her be'ing a v'ery-litl'-ón too go-away, and too grow,
that afterw'ard he' miht get her be'ing græter. The fiſhor
ſayth, I biy not hóp with prýc' whoo v'erily hau' be'n aſ-
way of thar natür, that what-ſoeu'er I miht I waz mór wiling
rather too ták [it] a-way in the preſent or with-out delay.] 5

The moral.

This fábl warneth ys, that we' looȝ not from our fingerȝ
ſur thiȝ? th'rowh hóp of yn-ſur thiȝ? at any tȝm. For
what iȝ fooliſher (aȝ iȝ in C'ic'ero) than too hau' yn-c'ertentyȝ
for c'ertentyȝ. 10

84. Of the emot and gras-hopor.

Winter going-on, the emot dre'w whæt intoo a floor or
plain plác' too the ſun. The gras-hopor ſe'eth it, ſhe' runeth
thither [and] aſketh a córñ. The emot ſayeth, why dooſt
not thu by my exampl draw in ſomer, and lay on a hæp, 15
what-ſoeu'er thu art ábl ∞ She' answereth, that ſhe' ſpent
that tȝm in ſinging. The emot lauhing, ſayeth, if thu art
wont too ſing in ſomer, thu art hungræ nōw wörthily.

The moral.

We' ær warnæd by this litl fábl, too ſek thóȝ thiȝ? 20
whær-with wæk öld-ág' may be' ſuſteined or holdn-yp] whýl/t
aȝ-þet thér iȝ ſtreȝth of body. By winter ynderſtand öld-
ág', by ſomer ynderſtand yuth, and thar-fám flour of ág'.

85. Of a lion and a bul.

A bul fle'qd from a lion, [and] hapnæd on a gót. The 25
gót thretneth with horn and frōwn-ful fôr-hed. Too whoorn
the bul be'ing ful of wrath or anger,] ſayeth: Thy fôr-hed
drawn-toogether intoo wrinklȝ dooth not mák me' a-fraid,
but I fær the hug' or ferc' lion, whoo exc'ept he' clæu'd
too my bak or wær at my he'lȝ,] thu ſhouldſt know nōw that 30
it iȝ not ſo ſmal a mater too fiht with a bul, and too folow
the blȝd of my wound.

The moral.

Calamity or misery] iȝ not ȝoo be' aded ȝr pȝtz] yntoo
then ful of misery. He' iȝ in misery ynȝwh, that iȝ ȝnc' in
misery.

86. Of a nȝrc' and the wȝlf.

A nȝrc' thretȝeȝh a chyȝld weȝping, that he' ſhould be'
ge'u'n too the wȝlf, exce'pt he' would hȝld hiȝ pȝc'. By
chanc' the wȝlf hȝreȝh it, [and] taryeȝh at the door in hȝp
of mȝet, at-laſt the chyȝld waxeȝh-ſtil, fle'p cre'ping on him.
10 The wȝlf retȝrȝneȝh intoo the wȝdd], be'ing faſting and empti:
the ſhe'-wȝlf enqȝreȝh ȝr aſkeȝh,] whȝre the prey iȝ. He'
ful of wailing ȝr grȝning] ſayeȝh, word] wȝre ge'u'n me': a
nȝrc' thretȝed that ſhe' would caſt-ȝut a chyȝld that we'pȝt,
bȝt ſhe' de'ceiu'eȝd me'.

15 The moral.

Truſt iȝ not ȝoo be' ge'u'n too a wȝ-man.

87. Of a ſnail and a ~~hȝr~~.

Werines of-cre'ping ȝook the ſnail, ſhe' promiȝeȝh pȝrlȝ
of the red ſȝe, if any would liſt her yp intoo the air. The
20 ſȝgl liſteȝh her yp, [and] aſkeȝh reward, [and] diȝeȝh with
hir nailȝ ȝr talantȝ] the ſnail not hau'ing a reward. So the
ſnail whoo grȝtȝly deȝȝreȝd ȝoo ſe' the ſtarȝ] leſt hir lȝf in
the ſtarȝ ȝr c'eleſtial ſȝnȝ.]

The moral.

25 Be' content with thy fortun. Thȝr be' ſȝm, whoo if they
ȝad remaineȝd low ȝr ūmb] miht be'n ſȝf, [and] be'ing mȝd
loſt] ȝau' fa'ſe intoo dangerȝ.

88. Of crab], the mȝther and the ſȝn.

The mȝther ȝr dam] warnȝh the crab going-bakȝward,
30 that ſhe' ſhould go fȝrward: He' ſayeȝh, mȝther, go be'fȝr,
[and] I wil folow.

The moral.

Thy shoudst reproou' nón of a fault, whær-of thy-self
maist be' reproou'ed.

89. Of the sun and the north-wýnd.

The sun and north-wýnd striu', whether iȝ stronger. They
counant too proou' their fórc'eȝ ypon a trau'elor or way-
fáring man, that he' shoud bær the victori, that strák-of
the clók. The north-wýnd seteth-on or goeth-too the trau'elor
with a terribl-róring storm, but he' læueth not of from-going,
dubling hiȝ clóthing or garment.] The sunȝ turn iȝ com, 10
whoo (the storm be'ing clæn-ou'ercómed by litl and litl) seteth-
out hiȝ bæmȝ. The way-fáring man be'gineth too be' hot,
too swet and too blow. At-last not be'ing ábl too go-on
geteth shadowed cöld, and siteth-down ynder a wóod ful of
læuȝ, hiȝ clók be'ing cast-away. So the victori hapned too 15
the sun.

The moral.

Se' agein and agein with whoom thy strýu'est. For
althowh thy art strong, per-adu'entür thér iȝ an-óther stronger
than thy: or if he' be' not stronger, c'ertainly craftier, that 20
he' can ou'ercóm thy strength with hiȝ councl.

90. Of the as.

An as cometh intoo a wóod, he' fyndeth the skin of a
lion, with which he' be'ing araied, goeth-agein intoo the
pasturȝ, he' máketh a-fraid and driu'eth-away the flock and 25
græt herdȝ of cattel. He' that had loſt him cometh, and
se'keth hiȝ as. The as runeth at hiȝ maister be'ing se'n ye
he' runeth at him with hiȝ róring. But hiȝ maister (the asȝ
ærȝ be'ing caught which stood-out) sayth, O my sely as I
know the' v'ery-wel, althowh thy dec'eiu' o'her. 30

The moral.

Thy shoudst not fein thy-self too be' thar that thy art
not. Thy shoudst not bóst thy-self too be' lærned, when

thū ȳrt ȳn-lærned, nether rich, nor nóbł, when thū ȳrt poor
and not nóbł. For the truþh be'ing founđ, thū fhalt be' mokr.

91. Of the frog and the fox.

A frog be'ing gon out-of a fen, profeseþh phiȳik among
5 wýld bæstȳ in the woođȳ. She' sayeþh that she' ge'u'eþh plác'
nether too Hyprocates nor Galen. The fox mokrēđ oþherȳ
be'le'u'ing the frog. The fox sayeþh, fhál she' be' couñted
fhil-ful in phiȳik, whooȳ fáč' iȳ so paal ∞ Bút let hir cur
hir-felȳ. [Thȳs] the fox mokr. For the frogȳ fáč' iȳ of a
10 wan colȳr.

The moral.

It iȳ a pooint of fooliřhnes and a mokori too profes
thar that thū knoweřt not.

92. Of a dog býting-much.

15 The ownor bound a clog too a dog býting men oftȳ,
that eu'ery-ón miht ták-he'd too him-felȳ. The dog thowht
that a cõmlines waȳ ge'u'ȳ too hiȳ v'ertu, and despyȳed hiȳ
familiarȳ. Thér čám too this dog an-oþher, nõw gráu' in ág'
and aȳtoriti, warniȳ the sám dog that he' shoułd not mis-
20 ták. For he' sayeþh, thar-sám clog iȳ ge'u'ȳ the' for a dis-
õnor, not for õnor.

The moral.

A v'ain gloriȳos man sȳm tȳm accounteþh it a praiȳ too
him-felȳ, that iȳ reproch too him.

93. Of a camel.

25 A camel be'ing wery of him-felȳ, cõplained that bulȳ
be'ing nótably marked đoo go with twoo hórñȳ, that him-
felȳ be'ing ȳn-armed waȳ cařt-of of oþher bæstȳ. He' prayeþh
Jupiter that hórñȳ may be' ge'u'ȳ him. Jupiter lauhēþh at
30 the fooliřhnes of the camel, and đooth not õnly deny hiȳ
praier, búť also makeþh shorťer the bæstȳ ærȳ.

The moral.

Let eu'ery-ón be' content with hiȝ fortùn. For many
going after a better fortùn ȝau' runn intoo a wȝrs.

94. Of twoo fre'ndȝ and a bár.

Twoo fre'ndȝ mák a ȝornȝ, in their ȝornȝ a bár me'teȝh 5
them, ón au'oydeȝh the dange'r, a tre' be'ing clime'd. The
oȝher, when the'r waȝ no hóp of e'scáping, claptȝ him-fel' on
the gróund. The bæft goeȝh thither, ſhe' tȝcheȝh-oftw the
man lȝing, and fercheȝh hiȝ moutȝ and ærz. The man ſtaying
breȝh and moou'ing, the bár (whoo forbæreȝh ded thiȝȝ?) and 10
hau'ing ȝhowht that iȝ waȝ a ded body, goeȝh-away not
hurting. Hiȝ felow aſking afterwȝrd, what the bæft ȝad ſayȝ
intoo hiȝ ær, whȝl/t he' lay. The oȝher ſayeȝh, that he'
warned this, that he' ſhouȝd neu'er mák ȝornȝ with ſȝch-
maner fre'ndȝ. 15

The moral.

Faith-fulneſ iȝ a ſe'ldom bird in the erȝh, and móſt-lyȝk
a blak ſwan. Adu'erſity and dange'rȝ ſhew a tru fre'nd.

95. Of the báld hors-man.

A hors-man be'ing báld ȝad tyed in hiȝ cap a counterfet 20
buſh of hæ'r, he' coȝmeȝh intoo the plain ſe'ld, a ſharp north-
wȝnd blowing, and whȝl/t he' tákeȝh il he'd of the hæri hat,
ſodeȝly the báldneſ appereȝh. The coȝpany-about laȝh-alówd,
and alſo he' him-fel' laȝheȝh toó. And faith, what ne'w thiȝ
iȝ it, that oȝtherȝȝ hærz fly-away, ſe'ing-that they that wȝr 25
mȝn-own fel-away long-ago.

The moral.

The hors-man ȝid fȝnȝly, whoo waȝ not angȝi, buȝ laȝht
with them that laȝheȝ. Truȝly when Socrates ȝad rece'iu'ed
a blow in the market plác', he' answered in this maner, that 30
it waȝ a trobl/om thiȝȝ that men know not when they owht
ȝo go-forȝth with a helmet.

96. Of twoo potʒ.

Twoo potʒ stood on a riu'erʒ bank, the ón waz erthʌ, the ɔther of bras, the forc' of the flʌd ɔr bóth: the braʒn answered the erthʌ that færɛth knocking-toogether, that he' s'houʒd not fær any thing, and that he' him-felf wil ták cár ynɔwh, that the erthʌ be' not knokt. Then the ɔther sayth, whether the flʌd knok me' with the', or the' with me', bóth shal be' doonn with my danger. Whær-for it iʒ with-ɔut doʒt, that I am ou'er-matcht of the', ɔr rather I am determined
10 too be' separated ɔr seu'ered from the']

The moral.

It iʒ better that a man liu' with a lýk cɔm-panion than with a mihtier. For thér may be' danger too the' from a mihtier man, and not too him from the'.

15 97. Of a cɔntry-man and fortun.

When a cɔntry-man plowɛd, he' found trægʊr in the fʌrowʒ. He' ge'u'ɛth thankʒ too the erth, which had ge'u'ɛ him it. Fortun se'ing that no ónor waz ge'u'ɛ her, spák thus with hir-felf, the foolish man iʒ not thank-ful too me', when
20 the trægʊr iʒ found, bʌt that-sám trægʊr be'ing afterward lost, he' wil tɔpbl me' first of al with praierʒ and an ɔut-cry.

The moral.

When a ɔɔd turn iʒ receiu'ed, let ys be' thank-ful too him that deʒeru'ɛth wel toward ys. For yn-thank-fulnes iʒ
25 wɔrthy too be' be'reft of a ɔɔd turn, ɛe which he' hath receiu'ed al-redy.

98. Of the bʌl and the gót.

A bʌl rʌnɛth from a lion, and comɛth too a den, se'king a hýding plác. A gót that waz with-in, rʌnɛth with hiʒ
30 hórnʒ ageinft the bʌl going in. Then the bʌl rórɛth-ɔut with thæg wordʒ: Truʒy thu æʒily resisteft my rʌning-away with

thy hórnz, büt if he' wær gon-away whooñ I fle', then thy shaft know, how much a gót may differ from the strength of a bul.

The moral.

He' that knoweþ not that he' owht too succor men in misery, or at-læst not too hurt them, iþ a gót. For whoo-soeu'er shał not mæjur him-felf from the wronging of men in misery, if (aþ fortùn iþ changabl) gōd lūk return too wretched men, without doyt he' wil repent that he' hath hurted wretcheþ. 10

99. Of the Aap and hir brood.

Jupiter had commanded al liu'ing creatūrz too be' in hiþ v'ew, too iudg' whooþ of-spring waþ the fairest. The wyld bæstþ haftn, the birdþ fly thither, and also the fisheþ swim too thar trial. The aap hyeþ last of al, læding hir brood with hir, the fowl buttokþ of which brood al men lauhing-at, the aap sayeþ thus: Let the victori tary with him whooñ Jupiter shał fau'or, yet in my iudgment this my sōn iþ v'ery-faier, and of riht too be' prefered befór the chýlddérn of al thæþ. For this sayiþ Jupiter lauhed too. 20

The moral.

Bóth we' and ourþ plæþ our-seluþ, büt let oþherþ iudgment be' tuching ys and tuching our dooingþ, lest, if our-seluþ iudg' we' be' moki with the aap.

100. Of the pe-cok and the crán.

25

A pe-cok and a crán sup toogether. The pe-cok bósteþ, sheweþ-forþ hiþ tail, and despyþeþ the crán. The crán granteþ thar the pe-cok iþ of beuti-ful fetherz, büt yet that him-felf dooth go throgh the clowdþ with a corag'is fliht, whýl/t the pe-cok scárc'ly flieth yp the roofþ of a hous. 30

The moral.

No man shoulð despyþ an-oþer. Eu'ery-ón hath hiþ gift, eu'ery-ón hath hiþ v'ertu. He' that lakeþ thy v'ertu, peradu'entur hath thar that thy lakeþ.

101. Of the ók and the re'd.

2 An ók be'ing brókn-asunder with a mihti south-wýnd i3
throw-n-down intoo a riu'er, and whýl't it flóteth, by chanc'
it hangeth with hi3 bów7 on a re'd. It meru'eleth that the
5 re'd standeth whól in so græt a hurling wýnd. The re'd
answereth, that it-felf i3 sáf, by-ge'u'ing plác', and by-turning
a-fýd, and that it bóweth too the sówth-wýnd, too the north-
wýnd, and too eu'ery blast. And that it waz no meru'el that
the ók did fal-away, which de3yréd not too þe'ld but too
10 refist.

The moral.

Strýu' not ageinst a mihtier than thy-felf, but thy maist
ou'er com him by ge'u'ing plác' and suffering. Which thing
Virgil the eloquent7 of the poet7 tæcheth trimly, [saying:]

15 Thy sun of the goddes let ys folow whither
Fortúnz doo draw ys, or pluk bak agein
What-soeuer shal be', eu'ery fortún muft
Be' v'anqish7 by suffering [this i3 mór-c'ertein.]

102. Of the týgr and the fox.

20 A huntor chác'ed wýld bæst7 with dart7. The týgr
bideth al the wýld bæst7 too stand-asýd, and sayeth, that he-
him-felf alón wil end the battel. The huntor goeth-on too
shoot. The týgr i3 wounded v'ery-much: the fox asketh him
runing-away from the fiht, and drawing out the dart, whoo
25 had so grætly hurt7 the v'aliat bæst. The týgr answereth,
that he' kne'w not the autør of the wound, but that he
tók a ges by the grætnes of the wound, that it waz som
man.

The moral.

30 Strong men be' rash for the móft part, and cuning
ou'ercómeth forc', natùr, and strength.

103. Of the bulz and the lion.

Thér wær fower bulz, too whoom it plæzged that their wel-fær shoud be' eomun, and their dang'er comun. The lion se'eth them fe'ding toogether, althowh he' be' hungri, yet he' iȝ fær-ful too set on them be'ing joined-together. 5 Firſt he' endeu'oreth too put them a-funder with deceit-ful word?, then he' pulēth them in pe'ce? be'ing ſeparated.

The moral.

No-thing iȝ ſurer than agre'ing toogether, ye v'arianc' mákēth ſtrong then too be' wæk. 10

104. Of the tre' and the buſhe?

The fir-tre' iȝ ſayed of-öld too deſpýȝ buſhe?, it bóſtēth that it-ſelf iȝ tal, that it iȝ plác'ed in græt hōwſe?, that it ſtandēth in ſhip? with a ſayl. That the buſhe? be' low, no-thing wōrth, and fit for no vc'. Whooȝ anſwer wāȝ ſuch: 15 Surly thu fir-tre', thu bóſteſt of thy gōōd thiȝg?, and triumphēſt ou'er our e'u'łz. But thu dooſt not rehere' thy e'u'łz, and ou'er-paſeſt our gōōd thiȝg?. When thu ſhalt be' cutt-of with a ſounding ax, hōw wōuldſt thu be' wiling that thu wær lýk ys, whoo be' cárles. 20

The moral.

Bóth the hiheſt fortūn hatȝ hiȝ e'u'łz in it, and th loweſt fortūn hatȝ hiȝ gōōdnes. That I may ſay no oȝther thiȝg nōw, the buſh iȝ cárles and fáſ, the fir-tre' iȝ nether without fær, nor lakēth dang'er. Horac' ſaiēth thuȝ: 25

Hih tōwerȝ fał-down with heu'ier fał,
And lihtning? ſtrýk the hih/t hilȝ of al.

105. Of the fiſhor and a litl fiſh.

A litl fiſh be'ing draw-yp with a hook, prayēth the fiſhor, that he' miht be' let-go. He' ſayēth that he' wāȝ of- 30

lát spawned of hiȝ mother, and that he' could not help the
tábl much, when aȝ-yet he' iȝ smał. If he' would let him
go, that he' be'ing græt would return too hiȝ hook wilingly.
The fiȝhor denyeth that he' wil let-go a c'erten ȝr fun] prey
s althowh smał: he' faieth, I know what I hau', I know not
what I shał hau'. I biȝ not hóp for pry'e.

The moral.

A c'erten or fur] thing i3 better than an yn-c'erten
thing, a present thing i3 better than a thing too com, a3
10 thowh som tȳm a smal comodity be'ing forgoen hath browht
a græt.

106. Of a bird and her young.

A bird warneth her ȝong-ónȝ, that they mark diligently, whylſt ſhe' iȝ-away, if tálk be' mád tuching feling of the
 15 córñ, the ȝong-ónȝ be'ing fær-ful teleth̃ their dam when ſhe' re-
 turneſth̃ from fe'ding, that the ownor of the feld had com-
 mited̃ that trau'el too hiȝ neihbörȝ. She' anſwereth̃ that thér
 iȝ no danger. Alſo an-öther day, they trembling, ſay, that
 the fre'nd? be' reqýred̃ too ræp. She' bideth̃ them agein that
 20 they be' cárls. The thîrd day when ſhe' hæ'rdd̃ that the
 ownor had appooointed with hiȝ ſon, too entr̃ intoo haru'eſt
 the day next after ærly or in the morning] with a hook,
 the dam ſayeth̃, nów it iȝ tȝm̃ that we' háft-away, I færēd
 not the neihbörȝ and fre'nd?, bycauȝ I kne'w that they would
 25 not com. I fær̃ the ownor, for the thîng iȝ too him a deliht.

The moral.

The móst part of ys be' flugifih in oþher menz matterz. Whær-for if thy be' wiling that any thing be' cáred-for in order, thy shooldst not commit it too an-oþher, but shooldst
30 ták he'd of it thy-self.

107. Of a cou'etous man and an enu'iqos.

Two men prayd too Jupiter, a cōuetqos and an enu'iqos. Jupiter sent Apollo, that their praierz miht be' satisfied by

him. He' ge'u'eṭṭh too bóth a fre' ability too wiṭh, with this condition, that what-soeuer the ón did cráu', the ȝther shoudl receiu' the sám thiṅg dubl'd. The cou'etȝos man douteḍ a long tȝm, for-aȝ-much aȝ he' thiṅkeṭṭh that no-thiṅg would be' ynȝwh. At-laṣt he' aṣkeṭṭh not a few thiṅg?, and hiȝ 5 cȝmpanyon receiu'eṭṭh dubl. Afterward the enu'yȝos man aṣkeṭṭh this, that him-self may be' bereft of ón of hiȝ yiȝ, be'iṅg glad that hiȝ felow shoudl be' puniṣhed in bóth.

The moral.

What can satiffy cou'etȝoṣnes ∞ But théer iȝ no-thiṅg 10 mader than enu'y, which wiṣheṭṭh it-self e'u'f, so-that it may hurt an-ȝther.

108. Of a lion and a gótlȝing.

A lion se'eṭṭh a liṭl gót hang on á buṣhi rok ȝr clif:] he' couṅsleṭṭh her too cȝm-dowṅ, that she' miht gather tȝm 15 and wilowȝ in the plain fe'ld. The liṭl gót refuȝeṭṭh too cȝm-dowṅ cryiṅg-alȝwd agein, that hiȝ word? wær not il, but that hiȝ mȝnd waȝ ful of de'ceit.

The moral.

Conſider what any ȝooth couṅſl the'. Many perſwád 20 profitabl thiṅg? not for the', but for them-felu'.

109. Of the crow and the bu'cket.

A crow be'iṅg v'ery-thiṣtȝi found a bu'cket of water. But the bu'cket waȝ de'per than that the water miht be' tȝcht of the crow. He' aṣſayeṭṭh too pouȝ-out the bu'cket, and iȝ 25 not ábl. Then he' caṣteṭṭh-in grau'el be'iṅg gathered ȝut-of ſand, by this mæn the water iȝ liṭt-ȝp, and the crow driṅkeṭṭh.

The moral.

Som tȝm thȝ ſha'lt bring-too-pas by wyȝdȝm and couṅc'f the thiṅg which thȝ caṣt not bring too effect with fórc'. 30

110. Of a lion and a hunter.

The lion strýu'eth with a hunter. He' prefer'eth his strength befór the strength of a man. After long chýding the hunter læd'eth the lion too a nótabl' toomb, whær-in a
 5 lion waz gráu'ed laying-down his hed on a man's lap. The wýld bæst deny'eth that thar waz iudg'ment ynqwh. He' say'eth that men gráu'd what they would: whær-for if lion's wær craft' men toó, that nqw the man shou'ld be' gráu'n ynder the lion's fet.

10

The moral.

Eu'ery-ón bóth say'eth and dooth aȝ much aȝ he' may, which he' think'eth too be' for his part and cauȝ.

111. Of the chýld and the thef.

A chýld sat we'ping at a well. A thef ask'eth the cauȝ
 15 of-we'ping. The boy say'eth, that thér did fa' a bu'cket of góld intoo the water, the róp be'ing brókn. The man yn-ray'eth him-felf, læp'eth intoo the well, and ferch'eth. The v'essel not be'ing found, he' clim'eth-yp, and fýnd'eth thær nether the chýld, nor his cót: for-why the boy had runn-away, when
 20 he' had tákn-away the cót.

The moral.

They ar deceiu'ed f'om tým, whoo ar w'ont too deceiu'.

112. Of the cuntry-man and the ste'r.

A cuntry-man had a ste'r refuzing eu'ery band and yók.
 25 The man be'ing prety-crafti cut'eth-of the bæst' hór'n: for he' strák with his hór'n. Then he' set'eth the ste'r, not too the cart, but too the plow, lest he' shou'ld knok his maister with his he'lz, aȝ he' is w'ont, he' him-felf hólde'eth the plow-tail, rejoicing that he' had browht-too-pas by his diligenc',
 30 that nqw he' waz sáf bóth from hór'n and hoou'z. But what hap'ned ∞ The bul resist'ing f'om týmz, fil'eth the cuntry-man's f'ac' and hed with sand, by springling with his fet.

The moral.

Som be' so froward, that they can be' handled by no art and by no counce'l.

113. Of the fatyr and the way-fáring man.

The fatyr, whoo waz of öld tým accounted god of the 5
plæzant wodd?, pitięd a goor by the way, be'ing ou'er-whel-
med with snow, and al-móft ded with cóld, he' lædeþh him
intoo hiȝ cáu', and cherifheth him with the fier. He' afketh
the cauȝ, when the way-trau'elor bræthed intoo hiȝ hand?:
whoo answering, faieth, that they may be' mád hot. After- 10
ward when they fat-dowen at mæt, the trau'elor bloweth in
the broth, which thing he' be'ing asked why he' did it, sayth,
that it may wax cóld. Then by-and-by the fatyr casting-
out the trau'elor, sayth, I am not wilíng he' should be' in
my cáu', whoo hath so contrary a mouth. 15

The moral.

Bewár if thér be' a man of dubl talk in thy cõpany,
and that iȝ in hiȝ communicac'ion a Proþeȝs, [that iȝ, yn-
stedfast in word and ded.]

114. Of the bór and cõntry-man.

A cõntry-man cutt-of the ær of a bór that wásteþh the
standing córn. He' cutt-of an-õther, when he' waz caught
agein. And then he' catcheth him also when he' cõmetþ-agein,
and carieth the tákn bór intoo the tõwn appoointed for the
deintynes of hiȝ counsfor in law. When the bæst waz cutt- 25
opn in the læst, the hart appereþh no-whær. The maister
be'ing v'ery-angri, and asking hástily of the cook?. The baily
of hufbandry answereth and faith, My lord, it iȝ no meruel
that thér appereþh no hart, I doo not think that the foolish
bór had a hart at any tým. For if he' had had a hart, he' 30
would neu'er returnęd so oftõ too my córn yntoo hiȝ punifh-
ment. Thus sayęd the cõntry-man. But al the geft? wær

almóſt ded with lauhing, and lauhed-alowd at the fooliſhnes
of the cōntry-man.

The moral.

The lýf of many men iȝ ſo hartles, that thy maiſt dout
5 whether they hau' a hart.

115. Of the bul and the mouc'.

A mouc' rýning-away intoo hiȝ hól had býttē a bulȝ
foot. The bul fháketh hiȝ hórñȝ, ſe'keth the enemy, and
fýndeth him no-whær. The mouc' lauhed-at him and ſayeth,
10 Thy ſhouldſt not deſpýȝ any thær-for, bicauȝ thy art ſtrong
and hug': and nōw truȝy a ſmał mouc' hath hurttȝ the' for
no-thing, or without reqýtal.

The moral.

Let no man weih hiȝ enemy lihtȝy.

15 116. Of the cōntry-man and Hercules.

A huſband-manȝ cart ſtiketh in de'p mýr, by-and-by
he' waileth for the help of the god Hercules, lying yp-riht.
Thér thundered a 'voic' from heu'n, it ſayth: Thy tryflor,
whip the horſeȝ, and doo thy-ſelf læn with miht too the
20 whelȝ, and then cał Hercules. For then Hercules wil be'
at-hand be'ing caled.

The moral.

Idl' praierȝ profit no-thing, which ſuerȝy God hærēth
not. (Men ſay) doo thy-thy-ſelf help thy-ſelf, then God wil
25 help the'.

117. Of a gooc'.

Thér waȝ a gooc' that layed ſeu'eral egȝ of góld eu'ery
day. The ownor flaieth the gooc', that he' miht be' mád rich
ſýdenly, hóping that thér lay hýdd (with-in) a kingȝ træȝur.
30 Být the gooc' be'ing ſound empti, the wretched iȝ aſtoned,
and afterwærd ſiheth and mourueth, that bóth hiȝ welth and
hóp iȝ ytterly-gon.

The moral.

It iz too be' looked-too, wifhe? ar too be' mežured, left we' be' rafh or too-ernejt. For hástines dooth hurt too, and he' that se'keth-for mór than be'cómeth, gayneth no-thing sòm tým. 5

118. Of the gras-hopor and emot.

Whyl't the gras-hopor fingeth thřowh out the sřmer, the emot vřzeth hiz haru'est, she' draweth cōrn intoo her den, laying it yp ageinst winter, when winter iz cruel the gras-hopor cōmeth too the emot, and begeth food. The emot re- 10 fuzeth him, saying oft, that her-selř did labor, whyl't the gras-hopor sřng.

The moral.

He' that iz flowth-ful in uth, shal want in ág', and he' that spáreth not, shal at-length beg. 15

119. Of the Aap and her twoo chylddērn.

When the aap (až then say) bre'dd ęong twinž, he' lřu'eth the ón, and seteth-liht by the ęther. The chyld-wyf waz with the ęong twinž, and when fēr hapřed, she' about-too au'oid danger cayht the be'lqued in hir embracing?, whoom 20 she' bruzeth on a stón, and kileth, whyl't she' rųneth-away. But he' that waz sett-liht-by, whoo held-fast on the rřwh bak of hir that řan-away, řbód řáf.

The moral.

It iz wřnt too hapř that the parent? them-selu? be' the 25 ocaasion of e'u'l and dang'er (thřowh their too-much cokering) too the chyld whoom they tenderly lřu', he', whoom they lřu' les, řhewing him-selř valiant and v'ertuęos.

120. Of the ox and ęong ste'r.

An ox being nřw ancient thřowh long tým đřw the 30 plřw e'uery day. A ęong ste'r being with-out labor tri-

umphet̃ in the next pastur̃, and at-laſt cheket̃ the fortun
of the elder. He' bōſt̃et̃ that he' hat̃ no knowledg' of hōk
and band, that he' iȝ fre', that he' iȝ ydl̃, that the ox hat̃
a nek worn bār with labōr: farder-mōr, that him-ſelf iȝ ſmooth
5 and clæn, that the ox iȝ rugged and filthi. The elder then
ſayēd no-thing the contrary, but a ſhort tȳm after he' ſẽet̃
this triumphor lædd̃ too the aſtar̃, and then ſpæket̃ with
thæȝ wordȝ. Whær-too iȝ thy nic' lýf cōmm ∞ Thar-ſām
cārles ydl̃nes bringet̃ the' too the ax. Nōw at-læſt (aȝ I
10 thiſk) thȳ rather adu'iȝet̃ too me' labōr, that ſhal' ſāu' me',
than ydl̃nes, which hat̃ hrowht the' nōw too det̃h.

The moral.

Thér iȝ ne'd of labōr and diligēnt tākīng he'd too læd
a lýf rihtly. But the flūgiſh, and ge'u'n too plæȝur, ſhal'
15 get by lot the end of their matter̃, which they would not
be' wilīng.

121. Of the dog and the lion.

A dog me'tet̃ a lion, and jeſtet̃. Why dooſt thȳ wretched
be'īng confumed with hunger rȳn throwh the woodȝ and
20 yn-accuſtomed plāc'e? ∞ Look-on me' be'īng fat and fȳn, and
I get not thæȝ thingȝ with labōr, but with ydl̃nes. Then the
lion ſayet̃, truly thȳ haſt deinty diſheȝ, but thȳ haſt alſo
fooliſhly bandȝ. Be' thȳ a bond-man that canſt ſeru'. Truly
I am fre' nether wil I ſeru'.

25

The moral.

The lion anſweret̃ trimly. For liberty iȝ better than
any thing what-ſoeu'er.

122. Of fiſheȝ.

A riu'er-fiſh iȝ c'auht-away intoo the ſæ with the fórc'
30 of the ſtræm, whær au'anc'īng hiȝ nóbīnes, he' wayet̃ al the
kȳnd of the ſæ of no v'alu. The ſæl ſuffrēd not this, but
ſaiet̃, that the iudg'ment of nóbīnes ſhal' be' then, if he'

be'ing tákn with the sæl be' caried too the market. That him-felf iȝ bowht of nóbl men, but that the riuer-fifh iȝ bowht of the comun peopl.

The moral.

Many be' so tákn with deȝýr of praiȝ that they tel-of and bóft-of them-felu?. But the praiȝ of ónȝ-own mouȝh iȝ not counted praiȝ too a man, but iȝ tákn-yp with the laughte of the hæ'rorȝ.

123. Of the libard and the fox.

The libard whoo hath a colored bak he'gan too swel with pryȝ, oȝther bæst? (ȝe' the lionȝ) be'ing despyȝed. The fox cometh thither too him, and adu'ȝeth him not too be' proud, saying that he' had a goȝdly fkin in ded, but that her-felf had a goȝdly myȝnd.

The moral.

Ther iȝ a differenc' and an order of goȝd thing?. The goȝd thing? of body excel the goȝd thing? of fortun. It be'hoon'eth that the goȝd thing? of the myȝnd be' preferred be'for bóth thoȝ.

124. Of the fox and the she-libard.

When on a tȝm the she-libard despyȝed the fox in compariȝon of her-felf, bicauȝ her-felf had a fkin spleked with spot? of al kȝnd of colozȝ. The fox answereth, that he' hath that bewty or comlines in myȝnd, that the she-libard had in hir fkin.

The moral.

Truly it iȝ litl better too be' ende'wed with a froward-crafti wit, then it iȝ too be' ende'wed with a diuers-colored fkin.

125. Of the fox and the cat.

When ón a tȝm the fox in communication, that she' had with a cat, bófted that she' had diuers wylȝ, in-so-

much that she had, ye, a bag filled full of deceit. The cat answered, that he had on art only, whær-too he trusted, if ther wær any danger. As they talked together, suddenly a noy of dog runing thither, is hærd. Thær the cat læpeth-yp into a verry-hih tre, when in the mæn whyl the fox, being clözæd-about with a company of dog, is tákn.

The moral.

The fábl warneth that on-only counce! is better sòm tým (so that it be tru and effectual) than many deceit and vain counce!z.

126. Of the king and of Aap.

A c'ertein king of Egypt appoointed sòm Aap, that they should thowrowly lærn the order of-dancing. For as no bæst goeth nærer the fauor of men, so dooth not any oþer bæst folow manz dooing, either better, or wilinger. Thær-
 15 for being taught the skil of-dancing forth-with, they began too danc' being appareled with nótabl purpl, and wæring visorz, and the siht plæzed a græt tým mór and mór, yntil a c'ertein plæzant on of the be'hóldorz castt-out nut, into the middl of the plác, which he caried priuily in his bqom.
 20 Thær the aap by-and-by, as soon as they had se'n the nut, forgetting the danc, began too be that that they wær befór, and suddenly returnèd from danc'orz intoo aap agein, and their visorz being spoiled, and their garment being torn-of, they fowht among them-selu for the nut, not with-out verry-
 25 græt lauhing of the be'hóldorz.

The moral.

This fábl warneth, that the deking of fortun chang' not the natùr of a man.

127. Of an as, and way-fárorz.

30 When by chanc' twoo c'ertein men had gotn a c'ertein as in yn-hanted plác'e, they began too stry'u betw'en them-

felu?, weither of them shoulð læd him thenc' hóm aȝ hiȝ-own. For the as se'meþ̃ too be' sett be'fór bóth a-lýk by fortùn. They striu'ing-toogether tuching thiȝ matter, the as in the mæn whyl with-dre'w him-self a-way, and neither of them opteined him. 5

The moral.

Som fal-of from present commodityȝ, which they can not vȝ bicauȝ-of foolishnes.

128. Of fiſhorȝ.

Som fiſhorȝ, a net be'ing caſt-out dre'w-forth ſnailȝ. 10 When they hað deu'ýded them among them-felu?, and wær not ſuffic'ient for-æting al. They caled-in Mercury too the faest com'ing thither by chanc'. But he' ynderstanding that he' waz caled in no wýȝ for courtiſhiȝ ſák, but that he' miht æȝ them a litl of the lóthed mæt, refuȝed, and bidð that 15 them-felu? shoulð set the ſnailȝ that they hað tákn.

The moral.

Som, after that they hau' sett-ypon any thiȝ yn-ad-uyȝedly, cráu'-erneſtly the aid of oþer, whoom they may mix with them in their buȝines. 20

129. Of an as.

A c'ertein as among the men of Cuma in Gre'c be'ing wæry of ſeru'ic, the thong or tying] be'ing brókn-of fle'dd intoo a wóðd, he' wrapt too hiȝ body a lionȝ ſkin found thær by chanc', and ſo be'hau'ed him-self for a lion, máking 25 a-fraid men, and lýk-wýȝ wýld bæftȝ with hiȝ v'oic' and tayl. For the men of Cuma know not a lion, thær-for after this maner this maſking as reyned a c'ertein whyl, accounted for a hug' lion, and grætly færæd, yntil a c'ertein ſtrang'or waz com too Cuma, whoo hað ſe'n bóth a lion and an as 30 v'ery-oftȝ, and for thar cauȝ it waz not a hard thiȝ too know him, he' per'ceiu'ed by the ſhew of hiȝ ærz ſtiking-out,

and also by c'ertain o'ther gese? that it iz an as, and lædd him
agein wel cug'geled, and gau' him agein too the ow'nor ac-
knowledg'ing him. In the mæn whyl the as be'ing nqw
known prou'ok'ed no mæn laphing too al of Cuma, whoom
5 of-lát he' be'ing be'left too be' a lion had almost kil'd
with fær.

The moral.

We' doo not æzily cou'er the falt? that hau' sprong-yp
with ys from a chyld.

10 130. Of the dór and the ægl.

A dór be'ing despy'zed of an ægl on a tým, he'gan too
think of-táking reu'eng' by what mæn foeu'er. He' foun'd,
by se'king, in what plác' the ægl had plác'ed her næst, he'
cræptt thihter, and with lýk deceit castt-down the eg?. When
15 the ægl had chang'ed næst v'ery-oftn, and could not profit
any thing, she' goeþ too Jupiter her defendor, she' put'etþ-
forth her misery. Jupiter bid'etþ that she' shoud lay eg?
in hi? lap, that (at-læst) they miht be' in sáfty thær. The
self-wiled dór cræptt thither too, throwh the jag? and turn'ing?
20 of the garment, Jupiter not knowing it at-al. Afterward
when Jupiter se'etþ the eg? too be' moou'ed, and markt not
ynqwh, be'ing a-fraid for the ne'wnes of the thing, castt-down
the eg? yntoo the erth, hi? lap be'ing shák.

The moral.

25 This fábl warn'etþ, that no man althowh be'ing v'ery-litl
iz too be' despy'zed.

7 131. Of a fatyr, and a cōntry-man.

When a c'ertain fatyr waz v'eēmently a-cóld, the winterly
frost be'ing cruel abou' me?ur, a c'ertain cōntry-man lædd
30 him intoo an Inn. But he' meru'el'etþ much why the man
blew intoo hi? hand? be'ing moou'ed too hi? moutþ, and
ask'ed why he' did so, the man answer'ed, that the bræþ
miht mák warm my cóld hand? with the warmnes. After-

ward a fier be'ing *mád*, the *tábl* be'ing sett thær-too, the man blew-agein intoo the hot potag'. The satyr hau'ing-merueled thær-at also the *mór*, ask'ed, what it mæn'tt, the man saye'th, that I miht cool the potag' be'ing too-hot. Then the satyr rýzing from the *tábl*, sai'e'th: What doo I hæ'r ∞ doost thu out-of ón mou'th at-ónc' blow-out bóth hot and cold ∞ Fár-wel. For I hau' no regard too hau' a commyn refreshing plác' or lodg'ing] with a man of this sort.

The moral.

The *dubl-tonged* ar nóted, whoo now prai'z, now blám ón-felf man.

* * *

He' that waz cheif in amending thó'z fábl'z, gathered the *tálz* folowing out-of diu'ers, and thó'z the best, aut'órz, that they miht also be' rædd of chylddérn, for whoom thær iz neu'er a wel-furnished and plentiqos librari.

1. A *tál* or fábl] of *Æsop* be'ing a man of Phrygia not yn-profitabl too be' reher'ced.

That *Æsop* of Phrygia a telor of *tálz*, waz þowht too be' wý'z not without dexert, fór-a'z-much-a'z he' tauht not and i'udg'ed sharply and flatly thó'z thing? which wæ'r profitabl too be' warn'ed and couns'led, a'z the maner of Philosophor'z iz: but bring'e'th-in plæ'zant and delihtabl deu'y'zed *tálz* (thing? whól'omly and fór-se'ingly marked or confider'ed) intoo the mýnd? and corage? of men, with a certein entic'ment too-hær. A'z this hiz litl fábl, of a litl bird? næst, pretily and plæ'zantly fór-warne'th, that the hóp and tru'th of thing?, which a man may be' ábl too bring-too-pas, iz not too be' had at any tým in an-øther, but in hiz-own-felf. He' say'th, thér iz a litl bird, the *nám* iz a lark, she' aby'de'th and má'ke'th her næst in standing córn a'smólt at thar tým whær-in haru'est com'e'th-ón, her h'ong-ón'z euen then hau'ing fether'z. The

fám lark by chanc' had gop alfo intoo ráthred fægnz of
 fowing, thær-for the cón waxing yelow of colop, the Ƨong-
 ónz alfo wær then not flufh. Thær-for when fhe' went too
 fe'k mæt for hir Ƨong-ónz, fhe' warreth them, that they
 5 fhould mark if any new thing wær doonn or faied thær,
 and fhould tell it her, when fhe' cam-agein. After that the
 ownor of that cón caſeth hiȝ ſon be'ing a Ƨong man, and
 ſayeth: Se'eſt thu not that thæȝ ær throw-rýp, and eu'n-now
 cráu' the hand ∞ Thær-for too-morow aȝ-foon aȝ it ſhal be'
 10 liht, ſe' thu go too our fre'ndȝ, and pray them that they com,
 and ge'u' trau'el ón for an-øther, and help-on this haru'eſt
 for ys. When he' ſaið thæȝ thingȝ, he' went-away, and when
 the lark cam-agein, the Ƨong-ónz ſom-what fær-ful mák anoyȝ
 round-about her, and praið their dam, that fhe' háft-away
 15 by-and-by eu'n then, and cary them away intoo an-øther
 plác'. For, they ſay, the ownor hath ſent ón whoo fhould
 entræt hiȝ fre'ndȝ that they com and ræp when the
 day appe'reth. The dam bideth them too be' qiet from fær.
 For fhe' ſayeth, if the ownor lay-away the haru'eſt too fre'ndȝ,
 20 the cón ſhal not be' ræptt too-morow, nether iȝ it ne'dful
 that I fhould cary ȝou a-way too-day. Thær-for the day
 after the dam flyeth for food, the ownor ſtayeth-for them
 whoom he' had deȝýred. The ſun iȝ hot, and no-thing iȝ
 doonn, and thér wær no fre'ndȝ. Then he' ſayeth agein too
 25 hiȝ ſon, thóȝ-fám fre'ndȝ comunly be' lingerorȝ, but we' go
 rather, and pray our kinȝ-folk, alȝȝ, and neihborȝ, that they
 be' he'r too-morow by-tým too ræp, the Ƨong-ónz be'ing mád
 a-fraid, tel their dam this lýk-wýȝ. The dam entræteth that
 they fhould be' then alfo without fær and with-out cár: fhe'
 30 ſayeth, that thér be' almóſt no kinȝ-folk, and alȝȝ, ſo obeidient,
 that they delay not too ták labop in-hand, and by-and-by
 they obey the ſaing: fhe' ſayeth, ȝoo ȝou now mark, if now
 any thing ſhal be' ſayed agein. An-øther day-liht be'ing
 rýȝn, the bird went-forth for food, the kinȝ-folk, and alȝȝ
 35 let-alón the trau'el which they wær deȝýred too ge'u'. Thær-
 for at the laſt the ownor ſayeth too hiȝ ſon: fær-wel fre'ndȝ

with kinz-men, thy ſhaſt bring twoo hook? the next morning
 éry, I-my-ſelf wil ták ón for my-ſelf, and thy ſhaſt ták the oþter
 for thy-ſelf, and we'-our-ſelu? wil ræp the cörn too-morow with
 our-own hand?. When the dam hærdð of the þong-ónz that the
 ownor had ſaięd that thing, ſhe' ſayęth, it iž tým too-ge'u' plác' 5
 and too go-away. It wil be' doonn nqw without dout, which he'
 hath ſayð ſhał be'. For nqw the mater iž layed on him-ſelf,
 whooż the thing iž, and not on an-oþter from whoom it iž
 dežýred. And ſo the lark remoou'ed the næft, and the cörn
 waz ræpt of the ownor. Truly this iž Æſopz fábl tuching 10
 the liht and v'ain truſt of frend? and kinz-men for the móſt
 part. Bút what oþter thing doo the mór eſtabliſhed book?
 of Philoſophorż warn, than that our-ſelu? ſhould endeu'or až
 much for our-ſelu?. For let ys mák rekning that al oþter
 thing? which be' not in ys, and our mynd, be' nether for 15
 ourz nor for our-ſelu?. Ennius in cheking v'erſe? frámęd
 this fábl of Æſop v'ery-wýžly, and trimly in hanſom v'erſe?,
 the twoo laſt whær-of be' thæž, the which too be' had by
 hart and in remembranc', I think in ggod ſooth too be'
 neceſſary. 20

Thy ſhaſt hau' this argument in redines ſtil ſett,
 What thy-thy-ſelf canſt doo, doo not thy frend? expect.

2. Of óld tým almóſt al the bird? went too the owl,
 and dežýred her that ſhe' would not hæ-r-after mák hir næft
 in the hólz of græt hqwze?, bút rather on the bowz of tre'z, 25
 and among the læu?, for thær bird? ſpend the ſpring-tým
 v'ery-delicatly. Alſo they ſhewęd too her a ſmal ók látly
 ſprung-yp, and až-þet tender, on the which v'erily (až they
 ſayęd) the ſám owl miht at any tým bóth a-liht, and miht
 býld hir næft. Bút ſhe' denyęd that ſhe' wil doo it: bút 30
 ſhe' gau' them councl agein, that they ſhould not commit
 them-ſelu? too that litl tre', and that it wil ón day bæ-r
 bird-lým, až whoo ſayęth, the plág of bird?. They (až they
 be' a liht and fliting kýnd) deſpýžęd the councl of the wýž

qwl be'ing alón, forth-with the ók grēw, forth-with it waz
bród, forth-with it waz læu'i. Ló thær al thóð bird? fly-on
the bōw? by flok?, they be' wanton, they læp-a bou?, they
play toogether, they chitter. In the mæn whyl the sám ók
5 þrowht-forth bird-lým, and then per'ceiu'ed it. Thær-for
sōdenly al the fe'ly wretche? wær thær entangled a-lýk, and
in v'ain too-lát repentanc' çauht them, bicauz they had
despýðed that whól/om counçl'. And men say that this is
it, why al bird? nōw, whær-foeu'er they sha' se' the qwl,
10 ac-companying her að-thowh they salut her, gýd her on, folow
after her, sit about hir, and fly about her. For be'ing mynd-
ful of her counçl', they wōder at her nōw að wýð, and gárd
her with a thik company or band] að ón wōuld say, that
they may lærn sōm tým of her too be' wýð. But I thínk,
15 in v'ain, ðe rather also sōm tým with their græt harm: for
thóð anc'ient qwlz wær wýð in v'ery de'd: nōw thér be' many
qwlz, which hau' qwlz? fetherz, and qwlz? yiz and bæc, but
they hau' no wýðdom.

The moral.

20 This fábl sheweth, that thū shouldest not despýð the
counçl'z of ón that warneth wel.

3. A tál tákn out-of the second book of Crinitus tuching ðneft disciplin.

Onc thér waz a gōwrd sown nær-too a pýn-tre', which
25 waz v'ery-græt and of bród bōw?, when the gōwrd had
growen, thōrōwh much rain and temperatnes of the ayr, it
be'gineth too grow-out, and too stretch-forth branche? mór-
bóldly, then it cræptt yp-on the pýn-tre', then it aróð, then
it dūrft too wtap-in bōw? and læu?', shewing-forth v'ery-lárg'
30 læu?', glowing flōwrz, v'ery-græt and flōwrihng frut. And
thær-for sweled with so græt disdain and prýd, that it dūrft
too sett-yp-on the pýn-tre', and sayeth: Thū seest hōw I ou'er-
go the, hōw I exc'el with lárg læu'? and freshnēs, and eun-
nōw I rýð-forth too the top. Then the pýn-tre', who waz miht

throwh öld skil and strengþ, meru'eled not at the bóldnes
of the proud gowrd, but answered too her so. I hau' ou'er-
comed he'r many winterz, hætt, bliht, and diu'ers miseryz,
and hither-too stand sownd. Thy wilt hau' les corag' at the
first cold, when thy læu' wil fal at-ónc, and al the freshnes
wil go-away.

The moral.

It iz not too be' proud in prosperity.

4. Of a crow and wolf.

A crow waiteth-on wolf throwh rowh ridge of hilz, he'
craueþ, that part of the prey be' mād for him, whoo folowed
them, had forsák them no tȳm, and had be'n their com-
panion. Afterward he' waz putt-of by the wolf, az not
folowing them, but folowing the prey and mæt, and that
he' would not be'n les redy too deu'our the inward of the
wolf, if they wær kild, than of oþter liu'ing thing.

The moral.

What we' doo iz not alway too be' looked-yntoo, but of
what mynd we' be' when we' doo a thing.

5. An-oþter fábl of the erth bring'ing-forþ.

Onc the erth be'ing mād putt-yp, and /wóln after a
wonder-ful maner, feined redy-too-bre'd sòm græt thing. The
borderorȳ run thither, the hus'band-men be' astoned, they
look-for the brood of the erth betwe'n hóp and fær, sòm
thowht that it would bring-forþ thar felow Tiphæas, hau'ing
a hundred hand oþter thowht the hilz redy-too-bræk a-sunder.
The erth iz opned, a moye cometh-forþ, and thar which waz
thowht would be'n a miracl too al men, men turned yntoo
laping and pas-tȳm.

The moral.

The fábl sheweth that men must not al-way beleu'
goodly promise.

6. A fábl of the memberz and the belly tákr
out-of Pliny.

When the strong part of the body of man saw the
bely ydl, they dis-agre'ed from him, and deny'ed it seru'ic.
5 When them-felu' also by that mæn faint'ed toó, they ynder-
stood that the bely did deu'yd the mæt receiu'ed th'rowh al
the memberz, and cam intoo frend/hip with it agein. .

The moral.

Græt thing decay th'rowh v'arianc': by agre'ing-together
10 they prosper.

7. Of Ario, and a dolphin.

Ario waz an ancient and nótabl singor with the harp,
he' waz of Methinna [a city of the yl of Lesbos] for plác'
and t'own, and of the yl of Lesbos, for the land and yl.
15 Periander king of Corinth had the sám Ario frendly, and
lou'ed for hiȝ art' sák: he' go'eth-thenc' from the king too
se' the nótabl land' C'icil and Italy. When he' cam thither,
he' deliht'ed the ærz and mynd' of al mæn in the cóst' of
bóth land', and waz thær in geting' and plæzurz, and in
20 the l'ou' of al mæn. Then afterward be'ing ful of a græt
dæl of m'ny, and of much good welth, he' appooint'ed too
go-agein too Corinth. Thær-for he' ch'óz a ship, and marinorz
be'ing Corinthianz, aȝ v'ery-wel known and frendli'eft too
him. But he' be'ing receiu'ed, and the ship be'ing caried-
25 forth intoo the de'p, the mæn of Corinth be'ing cou'et'ous of
prey and of m'ny, took coun'cl tuching the kil'ing of Ario.
Then hiȝ destr'uction be'ing ynderstood, he' gau' hiȝ m'ny
and the rest of hiȝ thing' that they miht hau' them, and
deȝyr'ed that they would spár him lýf ónly. The marinorz
30 pitied thæȝ hiȝ prayerz, or deȝyrz so much, that they did
also forbær too kil him with their hand' by fórc' but com-
mand'ed that eu'n by-and-by he' should læp-out hed-long intoo
the sæ opnly or in their presenc'.] The man be'ing a-fraid
thær, and hóp of lýf be'ing lo'ft, deȝyr'ed that ón thing after-
ward, that befór he' should dy, they would suffer him too

put-on hiȝ garmentȝ, or apparel] and ȝoo ták hiȝ harp, and
 ȝoo ſing a comfortabl v'ers of that hiȝ hap. Then a deliht
 ȝoo hæſt táketh the rud and cruel marinorȝ. He' optaineth
 what he' had deȝyred. And thær forth-with, be'ing girded,
 clóthed, appareled, and ſtanding in the opn plác' of the hih
 pouſ of the ſhip, he' ſung the v'ers which iȝ caled the ſong
 of ¹⁾ with a v'ery-ſhril or adu'anced] v'oic'. At the laſt
 of the ſong he' caſt him-ſelf out a-far intoo the de'p, with
 hiȝ harp, and al hiȝ apparel, aȝ he' ſtood and ſung. The
 marinorȝ not douȝting at-al, but that he' waȝ ded, held the
 cours which they had be'gun ȝoo doo. But a ſtrang', wonder-
 ful, and charitabl de'd hapned: ſodenly [a fiſh caled] a dol-
 phin ſwam thither among the wáu', and with hiȝ bak ſet-
 yp abou' the flowing? or wáu'] caried him ſáf in body and
 apparel, and caried him away intoo the land of Lac'edemonia,
 too a plác' caled Tenarus [ne'r the city of Sparta.] Then
 Ario went from that plác' ſtraiht too Corinth, and offered
 him-ſelf too king Periander ſuch-ón aȝ he' waȝ caried of the
 dolphin, and tóld him the mater eu'n aȝ it had hapned. The
 king be'leſt litl thæȝ thingȝ, commanded that Ario ſhould
 be' kept aȝ-thowh he' would deceiu' the king. Ario be'ing
 ſent-away, the king diſſemblingly aſked the marinorȝ be'ing
 ſent-for, whether they had hærd any thing in thóȝ plác'e?
 from-whenc' they had comp tuching Ario. They ſaid that
 the man waȝ in the land [caled] Italy, when they went
 from-thenc', and that he' did dwel thær, and floriſhed thȝorowh
 the fau'or and delihting? of the tȝwnȝ, and that he' waȝ
 fortunat in good wil and much mȝny. Then betwe'n thæȝ
 their wordȝ, Ario ſtood-forth with the harp and rayment
 with which he' had caſt him-ſelf out intoo the ſæ. The
 marinorȝ be'ing mád amázed and ou'ercȝmed could not deny it.

The moral.

This fábl iȝ for a leſn, that ſȝm tȝm thér iȝ found mór
 gentlneſ in brut bæſtȝ, than in thóȝ men, that hau' no

¹⁾ carmen, quod Orthium dicitur (Venedig 1564)

regárd büt riches, no-thing pertayning too man büt the fháp of a man.

8. Of the spyder and the gowt.

A spyder be'ing sòm-what mór qiet from the trau'el of
 5 wæu'ing, walkèd-abróð, thær-for bycauȝ of refresHING her
 mynd. The gowt offereth him-selƿ too me't her, althowh
 with yn-æȝi step? he' got too her v'ery-painfully. That dayȝ
 jorney be'ing ou'er-pasèd by ón mæn or o'ther, he' waz not
 far-of from a litl toun, too the which the dweloz of that
 10 contry had sett the nám Tychen. The adu'yc' of either waz
 too serch-out an óst of hiz-own condition. The spyder
 (diligenc' not grætly be'ing go'u'n) turneth-afýd intoo the
 hous of a c'ertain rich citi/en, within-thær on eu'ery fýd
 she' stretch-abróð hir web?, and hangèd-abróð net?, straiht-
 15 way thær wær, I know not whoo plukt-down her wæu'ing.
 Thær-for whither-soeuer she' turnèd her býlding it waz of
 smal continuanc', for she' could no-whær escáp the qik spyng
 broomȝ of the swe'porȝ. She' waz plainly wretched that in
 so græt plenty of al thing? she' ónly waz v'exed and throuwly
 20 tróbled. Büt the gowt lýk a sely begor geteth scárc'ly at
 the last any poor manȝ litl cotag'. When he' had sat-down
 in that plác' he' trièd sòm miseryȝ. Coorc' bred waz sett-
 down too him máking a smal super, and scárc'ly swalowing
 water-wort? in hiz dry chap?: and then waz sprædd for him
 25 (be'ing driu'n thær-too with the long jorney) a boordèd bed,
 with no læu?, with no gras, but with v'ery-thin chaf. Büt
 it is not perteyning too this purpos too tel how il-agre'abl
 wær the thin pelt? too the nýc' memberȝ, that I miht hau'
 sayèd thus, how il agre'ed so hard cou'ering?, so rugged hær,
 30 with the silk clóth?. Thær-for at-last when that nóbl star
 scárc'ly waz riȝn, whoo fau'qrably hærèth, and which be-
 hóldeþ al thing?, the spyder and the gowt com-toogether
 agein. The spyder first teleþ-forþ the tróblȝ of the niht
 past, so many chang'ing of plác'e?, now ypbraiding the
 35 maisterȝ nætues, then reproou'ing the too-much wait'ing of

the sweþorŷ. The gout on the ȝther fýd reherc'eþ v'ery-
many thing? tuching the ne'dines of hiȝ ȝft, and hath not
læȝur ȝoo ſhew the ſpider the blak-ſpoted mark? that the
hard bed-ſted? had printeð on hiȝ tender thin ſkin. They
ták counc'l toogetheꝛ, that the ſpider from-thenc'-foꝛth owht
ȝoo enter ynder poor menȝ cotage?, buȝ that the gout ſhould
get intoo rich menȝ palace?. The ſpider agre'eþ yntoo this
ſentenc', the gout deu'yȝeþ it: ȝet not-with-ſtanding the
darknes of niht growing-on al-redey, they dre'w them-ſelu?
nær a c'ertein tȝwn. The gout not yn-mýnd-ful of the order
hýdd him-ſelf by litl and litl in ónȝ hȝws that had mȝch
mȝny, whoo be'ing ſoon perceiu'ed of the maiſter: ȝood lórd,
with what ȝood wil, with what gent'nes, with what námȝ
iȝ he' rec'eiu'ed, thær ær ynder-lai'ed and ynder-ſprædd doun-
fetherȝ, matreſe?, bed-ge'r ſtuffed with the ſoft fetherȝ of
partriȝe?. I ſpæk not of the ſwet wýn, the blak wýn, the
¹⁾ wýn, the ¹⁾ wýn, I ſpæk not of the fig-bird?,
the pheſant?, and thóȝ litl bird? which ær ou'er-luſti thȝrowh
twoo attendorȝ. Too be' ſhort, he' ſpent eu'ery delicat, eu'ery
deinty. The ſpider hau'ing-entra'ed intoo a poor manȝ cotag
býldeþ webs: eu'ery-whær-about, the walȝ appe'r opn-be'twe'n
She' hanȝeþ-ȝp net?, ſhe' plyeþ with hand? ȝoo fil-round
the woꝛk?, ſhe' mákeþ-agein thing? brókn, ſhe' endeþ thȝrowly
thing? leſt-of. And that I may ſpæk bre'fly, ſhe' ruleþ in
the wýd hal, ſhe' iȝ a-fraied of nȝ entrapiȝg?, ſhe' fær'eþ
no manȝ affalt?: ȝe rather ſhe' iȝ nȝw alſo hiher than al
the broomȝ. Not long after, the gout me'teþ the ſpider, he'
ſeteþ-foꝛth hiȝ deliht?, hiȝ happynes, hiȝ luk? larg'ly. The
ſpider ſeteþ-ȝp hiȝ dominion and liberty of býlding and
wæu'ing, with wȝnder-ful praiȝe?. At the end this opinion
plæȝed bóth. Whither-ſoe'u'er they ſhould go-abróð, that the
gout owht ȝoo tuꝛn-aſýd intoo rich menȝ hȝwȝe?, and the
ſpider intoo poor menȝ cotage?.

The moral.

Althowh this fábl may be' applyed too diu'eꝛȝ v'e'e?, ȝet

¹⁾ Vinum dulce, vinum nigrum, Leſbium, Surrentinum (Venedig 1534).

it decláreth cheſſly, that ſom man iʒ mór-fortunat than another in plác'. Mór-ou'er, that rich thenʒ palac'eʒ ar a harbʊr of diſ-æʒeʒ. Laſt of al, that liberty iʒ no-whær græter, than whær thér iʒ læſt riches.

5 The end of *Æſopʒ fáblʒ*.

* * *

V'ery-galant fáblʒ of Lawrenc' Abſtemiʒ, be'ing of a v'ery-galant and plæʒant wit: látly pʊliſhed ʒr amended] by Gargetiʒ a v'ery-nótábl poet and Philoſophor.

1. Of a mouc' bre'dd in a cheſt.

10 A mouc' be'ing bre'dd in a cheſt, lædd almóſt al hiʒ ág' thær, be'ing fe'dd with nʉtʒ which wær wʊnt ʒoo be ke'ptt in it. Bʉt whyl't he' playing about the brimʒ of the cheſt had fał-ʊt, and ſowht a geting-ʒp, he' ſound deinty mæť mád redy v'ery-nætly. Which when he' had taſtəd, 15 he' ſayəťh: Hʊw fooliſh hau' I be'n hither-too, which thowht no-ťing ʒoo be' better than my litl cheſt, in the whól compas 'of the erťh. Lo, hʊw mór-fwetly am I fe'dd he'r with mæť.

The moral.

This fábl ſhewəťh, that ónʒ cʊntry iʒ not ʒoo be' lquəd 20 ſo, if it be' of no eſtimátiʊn, that we' may not go ʒoo ʒther plác'eʒ, when we' may be' happyer elc'-whær.

2. Of a cʊntry-man opteynəd that whæt miht grow with-ʊt berdʒ.

A c'ertein cʊntry-man opteynəd of Ceres the inu'entʊr 25 of ſowing, that whæt miht grow without berdʒ on the eerʒ, that it miht not hurt the ræporʒ and threſhorʒ handʒ, which when it wæʒ dried-ʒp ʒr waxt hard] wæʒ ætʒ-ʒp of the ſmal birdʒ. Then the huſband-man ſayəťh, hʊw wʊrthy ťingʒ ʒoo I ſuffer, whoo for a litl comodityʒ ſák hau' loſt v'ery- 30 græt gainʒ.

The moral.

The fábl sheweth, that litl dif-comodityȝ myȝt be' weihed with græter profit.

3. Of the gos-hawk chác'ing a culu'er.

When a gos-hawk chác'ed a culu'er with an ernest fliht be'ing entæd intoo a c'ertain villag', she' waz caught of a contry-man, whoom she' be'se'ched with faier spech that he' would let her go: she' sayed, truȝy I hau' not hurtt the'. Too whoom the contry-man answereth, nether did this culu'er hurtt the'. 20

The moral.

The fábl sheweth, that they ar punished wörthily that attempt ȝoo hurt the hurtles.

4. Of the spyder and the swalow.

A spyder waxing angri at a swalow, that caught flyȝ, 15 which iȝ the swalowȝ mæt, hangȝd-ȝp netȝ in the dörȝ throwh which he' waz wont ȝoo fly, that she' miht ták her. But the swalow flying-thither, cariȝd the net with the knitor throwh the ayr. Then the spyder hanging in the ayr, and ynderstanding her-selȝ eu'n-nȝw redy-ȝoo dy, saiȝd: How 20 iustly doo I suffer thæȝ thingȝ, whoo scarc'ly catching the læst flying thingȝ with græt labȝr, be'left that I waz ábl ȝoo catch so græt birdȝ.

The moral.

We' ar warned by this fábl, that we' set not on thingȝ 25 græter than our strengȝh.

5. Of a contry-man about-ȝoo go ou'er a riu'er.

A contry-man about-ȝoo go ou'er a brook, which by chanc' had encræc'ed with shȝwerȝ, ȝowht a shalow plác'. And when he' had proou'ed first thar part of the stræm, 30 which se'mȝd quieter and calmer, he' found it de'per than he'

had thowht in hiȝ myȝnd. Agein wæhr he' found it narower and fáser, thær the riu'er ran-away with græter noyȝ of water. Then he' saiȝeþ with him-self: hȝw fástlier may we' commit our lýf too waterȝ ful of noyȝ, than too quiet and stíl waterȝ.

5

The moral.

We' ær warnèd by this fábl, that we' shoult fær men ful of wordȝ, and græt thretnorȝ, les than quiet men.

6. Of the culu'er and the py.

A culu'er be'ing asked of a py, what shoult perswád
10 her, that she' al-way býldeȝ her næst in ón-self plác', se'ing-that her ȝong-ónȝ wær al-way caught from her from-thenc'. The culu'er answered: simpliciteȝ or plain mæning] moouȝeþ me'.

The moral.

15

This fábl shewetȝ, that oftȝ tȝmȝ goȝd men be' sæȝiȝ deceiu'ed.

7. Of the cuccoo, and the hawk.

The cuccoo be'ing moki of a hawk (bicaȝȝ whær-aȝ he' wæȝ bóth lýk her in body, and not mȝch ȝn-lýk in colȝr) bicaȝȝ
20 of litlȝnes of corag', he' wæȝ fe'dd rather with wormȝ of the erth, than with the swe't flešh of oȝher birdȝ. A few daiȝ after, the cuccoo saw the hawk be'ing tákn of a cȝntry-man whooȝ culuerȝ she' had flown-at, hang out-of a hih tȝwer for the fraying of the rest. Too whoom the cuccoo sayetȝ: fre'nd,
25 hȝw better had it be'ȝ for the' tȝo hunt-after wormȝ, than tȝo inu'ád oȝherȝ birdȝ.

The moral.

This fábl shewetȝ that their lýf iȝ fáser, and mór-lýked, that be' content with their own thingȝ without dang'er, than
30 theirȝ which cráu'ing oȝher menȝ, go ȝntoo græt hazardȝ of the lýf.

8. Of the as and a calf.

An as and a calf fe'ding in ón-self medow, fór-kne'w by the sounð of a bel that the enemy'z army çám-nih. Then the calf sayeþ, O companion, let ys run-away-henc', lest the enemy'z læd ys away pri'gnor'z. Too whoom the as sayeþ, run thu away, whoom the enemy'z hau' ac-cu'stom'ed too kil and too sæt, it i'z no mater for an as, whoo'z appoo'nted condition too bæ'r burð'n i'z al-ón eu'ery-whær.

The moral.

This fábl warn'eþ bond-m'en, that they sho'uld not fær 10 græ'tly too chang' own'or'z, so-that they that shal be' their own'or'z, be' not w'ors than the first.

9. Of the fox, and w'q-men sæting hen'z.

A fox pasing nih a c'ertein v'illag', þe'held a company of w'q-men sæting v'ery-many hen'z galant'ly rósted, too whoom 15 the fox be'ing turned-about, sayeþ: What out-cry'z and bark-ing? of dog? sho'uld thé'r be', if I sho'uld doo thar that that you doo ∞ Too whoom a c'ertein óld w'q-man sayeþ: thu, the w'orst of al bæ'st? stæ'le'st oþher men'z, we' sæt thar that i'z our-own. 20

The moral.

This fábl warn'eþ ys, that we' sho'uld not thi'nk that it i'z law-ful for ys too doo thar yntoo oþher men'z, which i'z law-ful for the v'ery own'or'z too doo.

10. Of fat cápn'z and a læn.

25

A c'ertein man had cheri'fhed many cápn'z with much mæt, be'ing shu'tt-yp in ón-self coop, whær-by they wær al thr'owhly fat, exce'pt ón whoom hi'z br'other'z mokt a'z læn. The own'or redy-too ták nóbl gest' in a fýn and cost'ly sæst, command'eþ the cook, that he' sho'uld kil and dres of thó'z 30 that he' fo'und the fater. The fles'hí ón'z hæ'ring this, tor-ment'ed them-selu', say'ing, how much had it be'n better that we' wær læn.

The moral.

This fábl is imagined for the comfort of the poor, whooſ
lýf is in mór fáfty than rich menſ.

11. Of a bæm and oxn drawing it.

5 An elmv bæm cōmplaynēd of oxn, ſaying, O þe' yn-
thank-ful, I hau' nōriſhed þou much tȳm with my læu', but
þou draw me' þour noure' thrōwh the ſtōnz and dirt. Too
whoorn the oxn answer: Our grōning' and ſih', and alſo the
prik whær-with we' ar prikt may tæch the', that we' draw
10 the' be'ing yn-wiling or ageinſt our wilſ.]

The moral.

This fábl tæcheth ys, that we' ſhoold not be' much
angri with them that hurt ys not with their fre' wil.

12. Of faier tre'z and il-fau'ored [tre'z.]

15 Thér gre'w verry-many tre'z in ón-ſelf plác' be'ing hih,
ſtraight, and without knot', except ón be'ing low, litl, and
knoti, whoorn the reſt wær wōnt too hau' for a mōking-ſtok
aſ il-fau'ored and litl. The ownor of the plác' be'ing about-
too býld a hoũs, bideth al too be' cutt-down, except the
20 ſám, which bicauſ of hiſ ſhortnes and il-fau'orednes ſemed
would mák the býlding yn-cōmly afterward. The reſt be'ing
cutt-down, the il-fau'ored tre' ſaith with it-ſelf thæſ word': O
natür I wil no-mór cōmplain of the', that thu haſt bredd me'
foul, ſe'ing I ſe' ſo græt dang'erſ hang ou'er the bewty-ful.

25 The moral.

This fábl warneth ys, that we' ſhoold not be' ſory that
we' ar born il-fau'ored, ſe'ing-that wel-fau'orednes hath hurt
many oft n tȳmſ.

13. Of a ſwan ſinging at her deth and be'ing
reprooued of the hærn.

30

A ſwan dying waſ aſked of a hærn, why at her deth,
which oþher liu'ing créaturſ ſo tremblingly færēd, ſhe' ytterēd

much sweeter tunz, than in al her lýf, whær-aȝ she' owht rather ȝoo be' sorow-ful: the swan saieth, bicauz I shal nether be' vexed mót with cár ȝoo se'k mæt, nether shal fær the ȝowlorȝ snárz.

The moral.

This fábl warneth ys, that we' should not fær deth, by the which al the miseryz of the lýf be' cutz-of.

14. Of a wq-man we'ping for hir hufband, and of her father cōmforting her.

The father cōmforted a wq-man being aȝ-ȝet ȝong, whooz 10 hufband labored for lýf, saying: ȝoo not torment thy-self so grætly daughter, for I hau' found an-ȝther hufband for the far wel-fau'rdȝer than this sám, whoo wil æȝily aswag' [thy] deȝyr of the fórmer. But the wq-man not suffraing the sorow, whoo lqu'ed her hufband earnestly did not ónly dis-alow her 15 fatherz wordȝ, but accused the yn-týmly reheryng of an-ȝther hufband. But when he' se'eth her hufband ded, she' putȝ-away tærz and mourningȝ: and asketh her father, whether that ȝong man be' thær, whoom he' saieth he' would geu' her for hir hufband. 20

The moral.

The fábl sheweth, how soon lqu' toward the ded hufbandȝ iȝ wont ȝoo fal out-of-the wyu'lf mynd.

15. Of a wq-man we'ping for her lqu'orȝ going-away.

An yn-chást wq-man we'ptt v'ery-much for her lqu'or 20 going-away, whoom she' had spooiled almóft of al thingȝ. Her neihȝor asking her, why she' we'ptt so yn-cōmfortabli. She' sayeth, I we'p not for hiȝ departing, but for the clók that I hau' left too him.

The moral.

The fábl sheweth, that harlotȝ lqu' not their lqu'orȝ but their ȝoodȝ.

16. Of a fly that siting on a chariot sayeð that she'
stireth-yp the duft.

Cart/ with fower horse/ ran in a coursing plác', a fly
sat on the carž: a v'ery-græt duft, bóth with trampling of
the horf/ fe't, and also with the rowling of the wheelz be'ing
rýžx-abróð, the fly sayeð, what græt fórc' of duft ðoo I stir-yp ∞

The moral.

This fábl be'longeth too them, that when they be'
doltifh, yet thēy assay too bring with their goðdly extoling
10 word/, oðer menž praiž yntoo them- selu/.

17. Of an e'l complaining, that she' waž trolled with
assailing, mór than the serpent.

The e'l asked the serpent, whær-for se'ing they wær lýk,
and kinž-men, yet men ðid chác' her mór than him. Too
15 whoom the serpent sayeth, they se'ldom hurt me' without
punishment.

The moral.

The fábl fheweth, that they ar wont too be' hurt the
les, whoo reu'eng them-selu/.

20 18. Of the as, the Aap, and the móld.

When an as complained that he' lakȝ hórñž, and the
aap, that she' had not a tayl. Hóld þour pæc', saith the
móld, se'ing þe' se' that I am blýnd.

The moral.

25 This fábl perteineth too them, that ar not content with
their chanc', whoo if they would confider the mis-hap/ of
oðer, they should bæer-with their-own with a mór yp-riht
mýnd.

30 19. Of fishe/ læping out-of a frying-pan intoo
burning-cólž

Fishe/ be'ing yet a-lýu' wær drest in a frying-pan with
boiling oyl, of whoom on sayeth: let ys fly henc' broðerž

left we' dy. Then they al læping out-of the frying-pan together, fel-out intoo the hot burning-cólz. Thær-for be'ing mór-forow-ful, condemnèd the counce'l that they had tákn, saying: with hqw mór-cruel deth doo we' dy nqw.

The moral.

This fábl warneth ys, that we' should so au'oyd present danger, that we' fal not intoo mór-gré'u'qos.

20. Of the fowr-footed bæst? faling intoo frendship with the fishe? ageinst the bird?.

The fower-footed bæst?, when war waz solemnly publifhed 10 of the bird? ageinst them, mák a læg with the fishe?, that by the aid of them they miht be' defended from the woddnes of the bird?. But when they lookt for the wisþed help?, the fishe? deny that they can cqm too them by land.

The moral.

This fábl warneth ys, that we' should not mák them 15 cqmpanionz too ys, that can not be' with ys, when thér iz ne'd.

21. Of a cou'etqos ambaffador deceiu'ing trumpetorž.

A c'ertain cou'etqos man be'ing embaffador for hiž c'entry, went-abróð intoo an-oþher c'ity. Too whoom trumpetorž cam 20 forthwith, that they miht fil hiž ærz with the noyž of their trumpet?, but their-own purse? with mōny. Too whoom he' bidd too be' told-agein, that thér waz no plác' for song?, that him-felf waz setz in v'ery-græt mourning and sorow, bicauz hiž mōther waz ded. The trumpetorž be'ing dif-appooointed 25 of their hōp, and be'ing sorow-ful go-away. A c'ertain fre'nd of the embaffador, hæring of hiž mourning goeth thither, and askèd hqw long a-gon hiž mōther dyed, it iz nqw forty yerz, saith he'. Then hiž fre'nd (the legat? sūtly in spe'ch be'ing ynderstanded) fel intoo laughte. 30

The moral.

This fábl máketh for the cou'etous, that study by eu'ery
art too kep-together mony.

22. Of a ȝong-ȝuth moking and óld man's crookednes.

5 A c'ertain ȝong man he'held an óld man being crooked
yntoo the lýknes of a bended bow, and askēd if he' would
fel him a bow. Too whoorn the óld man answerēd, Haft
thū any ne'd too forgo mony, truzy if thū cōm too my ág',
natūr wil ȝeld the' a bow without mony.

10 The moral.

This fábl sheweth, that the falt' of óld ág' be' in no
wýz too be' mōkt, which no man by liu'ing can au'oid.

23. Of an óld man táking a ȝong wench yntoo wýf.

15 A c'ertain rafh man, the seu'ntish ȝer of hiȝ ág' being
/pent, took a ȝong wench yntoo wýf, whoo had tariēd til
thar tȳm in bachiler/hip, too whoorn, when he' could not pay the
du, he' waz wont too say, hōw il hau' I putt-away my lýf.
For I being ȝong lakt a wýf, but now being óld my wýf
laketh me'.

20 The moral.

This fábl sheweth, that al thing' ar too be' doorn in
their tȳm.

24. Of the ægl and the py.

The py deȝýrēd the ægl that he' would receiu' her
25 among hiȝ familiarz and houshold-folk, se'ing that she' could
deȝeru' it, bóth with the faiernes of body, and also for the
swiftnes of tȳng too doo commandment' thȝowhly. Too
whoorn the ægl answereth, I would doo this, except I færed,
lest thū wouldst with thy pratting cary-abród al thing' that
30 ar doorn within my hōws.

The moral.

This fábl warneth that græt bablorz, and pratlorz ar not
 too be' had in hqws.

25. Of the mau'is and the swalow.

The mau'is bófted that he' had knitt fre'nd/hip with the
 swalow. Too whoom hiȝ mōther faieth: Thȝ art a fool ſon
 if thȝ be'le'u' that thȝ canſt liu' with her, ſeing either of
 hoȝ waȝ wōnt too go too contrary pláceȝ, for thȝ art delihted
 with cōld pláceȝ, ſhe iȝ delihted with warm.

The moral.

We' be' warned by this fábl, that we' mák not them
 our fre'ndȝ, whoozȝ lýf dif-agre'eth from ou'rz.

26. Of the cōntry-man and a moȝc'.

A c'ertein cōntry-man waȝ ſom-what poor but ſo plæȝant,
 that not ſo mȝch aȝ in tȝm of miſery, he' wōld forget hiȝ
 natūral plæȝant jeſting. When he' ſaw hiȝ hōws (by fier
 caſt-in by chanc') ſo bȝrning, that he' truſted not, that he'
 waȝ ábl too qench the fier by any mæn, he' beheld the
 bȝrning be'ing forow-ful: in the mæn whȝl he' ſe'eth a c'ertein
 moȝc', which be'ing gon out-of the hōws fle'dd the danger
 v'ery-qikly. The cōntry-man hau'ing-forgot hiȝ loſȝ, ran, and
 catching the moȝc', caſtȝ him intoo the midl of the bȝrning
 ſaying: O ȝn-thank-ful bæſt, thȝ haſt dwelt wȝth me' in tȝm
 of my happines, nōw bicaȝȝ fortūn iȝ chang'ed, thȝ haſt
 forſákȝ my hōws.

The moral.

The fábl ſheweth, that they be' not tru fre'ndȝ, whoo
 go not from thy ſȝd when fortūn laȝheth: but fortūn be'ing
 t'obled go-away with hed-long rȝning.

27. Of a c'ertein rich man and a ſeru'ant.

Thér waȝ a rich man hau'ing a ſeru'ant of a ſlow wit,
 whoom he' caled, king of foolȝ. He' be'ing v'ery-oftn prou'oked

with thæȝ wordȝ, determinēd too reqyt hiȝ maister, for be'ing
turned on a tȳm toward hiȝ maister, sayeȝ: Would God I
ȝær king of foolȝ, for in al the compas of the erȝ ther
would be' no bróder empyȝ than mȳn, and thȝ also shouldest
5 be' ynder my gou'ernanc'.

The moral.

The fábl mæneth, that al pláceȝ be' ful of foolȝ.

28. Of a widow cráu'ing a hȝws-band.

A c'ertein widow cráu'ed of her neihbȝr that she' would
10 fynd-out a hȝws-band for her, not for the act of g'eneratiȝnȝ
fák, which waȝ sȝm-what mis-le'king too her, but sayeȝ that
she' wihtȝ-for ón, that her goȝdȝ miht not be' /pent wást-
fully. The wȝ-man be'ing witi, and ynderstanding the wȳlines
of the widow, promiȝeth that she' wil enqȳr. A few dayȝ
15 after, me'ting the widow, she' saiȝeth: I hau' founȝ the' a
hȝws-band according too the iȝdȝment of thy mȳnd. For
he' iȝ skil-ful and born too doo thiȝȝ orderly, and laketh
priu'ityȝ, which ȝr not a deliht too ȝȝ. Too whoom the
widow saiȝeth, go-away henc' with a miȝche'f with thar thy
20 yn-deliht-ful hȝws-band. Althowh I am not greȝdy of the
act of g'eneratiȝn, ȝet I am wiling he' shoulȝ hau' thar that
may bring ȝs agre'ed, if at any tȳm we' shal be'gin too be'
at v'arianc'.

The moral.

25 This fábl sheweȝth, that no mariag' iȝ happy, if the nayl
shal be'-away, that býndeth toogether a man and wȝ-man
móft-clóclȝ.

29. Of tȝwniȝh dogȝ chác'ing a cȝntry-dog.

Very-many tȝwniȝh-dogȝ chác'ing a c'ertein cȝntry-dog,
30 with v'ery-háfti rȝning, whoom he' long tȳm fleȝd-from, and
ȝurȝt not fiht-ageinȝt. But when be'ing turned ageinȝt the
chác'orȝ, he' stayeȝ, and him-self also be'gan too shew hiȝ

te'th, they al staid lyk-wyð, nether durst any of the townish dog? go ne'r him. Then the general of an army, which by chanc' waz ther present, be'ing turned too hið soldhorz, sayeth, O fellow-soldhorz, this fiht warneth ys that we' shoud not run-away, se'ing-that we' se' that mór-present dangerz hang-ou'er them that run-away, than them that fiht-agein or resist.]

30. Of an óld wq-man accusing the diu'l.

Men wil communly lay the falt yp-on fortùn or on the diu'l, if any aduerfity fal on them, that they may shift them-selu? of the blám, al men doo so much fau'or them-selu?.
The diu'el bæring this gre'u'qolly, when he' saw a c'ertein óld wq-man climing-yp a c'ertein tre', from the which he' fór-saw that she' would fal, and lay the falt on him, witnese? be'ing cald, he' sayd: Se' he' that óld wq-man climing-yp the tre' without my counce'l, from-whenc' I fór-se' that she' wil
fal. Be' he' witnese? for me', that I did not counce'l hir, that she' clim thither be'ing shoodd. By-and-by the óld wq-man fel, and when men asked her, why she' climed-yp the tre' be'ing shoodd, she' sayeth, the diu'l pookt me' on. Then the diu'l proou'ed, the witnese? be'ing browht-forth, that it waz
doon of the óld wo-man without hið counce'l.

The moral.

This fábl sheweth, that men be' in no wyð worthy a pardn, whoo when they offend wilingly, accus fortùn or the diu'l.

31. Of the snayl and frog?.

A snail se'ing frog? (which wær fedd in ón-self pond) so liht and nimbl, that they could æzily læp-forth whither-soeu'er, and they could læp v'ery-far, accused natùr that natùr had bre'dd her a slow bæst, and lett with a v'ery-
græt burdn, that she' could nether moou' her-self æzily, and waz continually prest-dow'n with a græt weiht. But when

ſhe' ſaw the frog? mād the e'lſ mæt, and ſubiect, he too the lihteſt ſtrook of eu'ery-ón, be'ing ſom-what reſreſhed, ſaięd: How much better iſ it too bær a burđn, whærby I am defended ageinſt al ſtrók?, than too be' ynder ſo many dangerz of deth.

The moral.

This fábl ſhewęth, that we' ſhould not bær gre'u'qoſſy the gift? of fortün, which be' oftñ týmz a græter comodity too ys, than we' can ynderſtand.

10 32. Of dor-mýc' be'ing wiling too ou'er-throw an ók.

Dor-mýc' appooiñtęd too ou'er-throw with their te'th an ók bæring maſt, whær-by they miht hau' mæt the redyer, that they miht not be' constrained, too clim-yp and too go down ſo oftñ for food? fák. Büt a c'ertein ón of them, 15 whoo thrqwh ág', and the vc' of thing?, and alſo in ſkil, went far be'for the reſt, putt them of, ſaying: If we' ſhal kil our noure' nqw, whoo wil ye'ld ys and our poſterity nouriſhment in ye'rz too com q'r too be' he'r-after.]

The moral.

20 This fábl warnęth, that a wýz man owht not ónly too be'hóld thing? preſent, büt alſo too fór-fe' a-far-of thing? that ſhal be' q'r be' too com.

33. Of the dog and hiſ maifter.

A c'ertein man hau'ing a dog, fedd him al-wayz with 25 hiſ-own hand?, and lóęęd him be'ing tyed, whær-by he' miht be' lquęd of the dog the mór. Büt he' commanded that hiſ ſeru'ant ſhould ty him and bæt him, that the goóđ turnz ſhould ſe'm too be' beſtowed on the dog from him-ſelf, and the il turnz ſhould ſe'm too be' beſtowed from the ſeru'ant. 30 Büt the dog bæring it gre'u'qoſſy that he' waz tyed and bætn continually, ran-away. And when he' waz rebukęd of hiſ maifter aſ yn-thank-ful, and yn-mýnd-ful of ſo græt goóđ

turñz, whoo had run-away from him, of whoom he had al-way be'n lou'ed and fedd, but neu'er tyed nor bætν: the dog answerēd, I think that thing doown of the', that thy seru'ant. dooth by thy commandment.

The moral.

This fábl shewēth, that they ar too be' accounted il dooorz, whoo be' the cau[s]e of il dooing?

34. Of the bird? færing the dór.

A græt fæ'r fel on the bird?, lest the dórz should kil them with a stón-bow, of whoom, they had hæ'rdd, that, thér 10 waz a græt fórc' of balz wrowht with v'ery-græt labór in a dūng-hil. Then saied the sparow, doo not þe' fæ'r, for hōw can they throw balz ageinst ys, flying throwh the air, when they can scárc' draw them a-long the ground with græt fórc'.

The moral.

15

This fábl warnēth ys that we' should not fæ'r our enemyz, whoom we' se' too lak wit.

35. Of the bár and the be'e'z.

A bár be'ing /tūng of a be'e' waz stired with so græt anger, that he' tár in pe'ce? al the be'e'-stalz whær-in the 20 be'e'z mád hōny. Then al the be'e'z, when they saw their hōwfe? brókn-dōwn, their food tákn-away, and their þōng-ónz kiled, an affaít be'ing mád, seting-on the bár with their stīng? almóft kild him. Whoo scárc' be'ing escáped out-of their hand? sayēd with him-selē: Hōw mūch better waz it, 25 too bær-with ón be'e'z stīng, than too stīr-yp so many enemyz ageinst me' throwh mýn anger.

The moral.

This fábl grantēth, that it iz far-better sōm tým, too suffer the wrong of ón, than whýl't we' wil punifh ón, too 30 get ys many enemyz.

36. Of a fowlor and the bird cald Robin-red-breft.

A fowlor had hent net7 for fowl, and had powred-out much mæt for them in a bår plác, he he took not the bird7 that wær feding, bycau7 they seimæd. few too him, the which
5 being fedd, and flying-away, oþer com inither too fed, the which also he neglected too ták bycau7 of the fewnes. This order being keppt the whól day, and som coming thither, oþer going-away, he looking stíl for a græter hál, at-last it began too wax-niht. Then the fowlor, hóp of-táking many
10 being lost, when it waz now tým too-rest, drawing the net7, he çauht ónly ón Robin-ruddok, which being yn-happy had abydd stíl in the shráp.

The moral.

This fábl sheweth, that they that be wiling too catch
15 al thing7, oftn týmz can scárcly ták few thing7.

37. Of the soldyor and the hors.

A soldyor hauing a very-good hors, howht an-oþer in no wy7 lyk him in goodnes, whoom he nourished much diligentlier than the first. Then this saieth too the first, why
20 dooth my maister tend me mór-ernestly than the, seing-that I am not too be compáred too the, nether in faiernes, nor in strength, nor-yet in swiftnes. Too whoom the oþer saieth: this is the natür of men, that they be al-way mór-courtis yntoo new gest7.

25 The moral.

This fábl sheweth the madnes of men, wheo ar wont too set new thing7 (althowh they be wörs] befór óld thing7.

38. Of a swyn and a dog.

A swyn mokt a spannel that flattered his maister with
30 noy7 and tay7, of whoom he waz tauht too the art of hawk- ing with many stryp7, and pinching of the ærz. Too whoom

thē dog sayēth, thū knowst not, thū fool, thū knowst not
what thing? I hau' gōt'n throw thōg strȳp? for throw them
am I fe'dd with the sweteſt fleſh of partridge? and qailz.

The moral.

This fābl warnēth ys, that wē ſhould not ſuffer the
strȳp? of maisterz with an yn-fit or wrong-ful] mynd, which
strȳp? hau' be'n the cau3 of many good thing?.

39. Of a bæm rebuking the flownes of oxn.

When a bæm waz caried in a cart, he reproou'ed the
oxn a3 flow, ſaying, run ſlou'inz: for he cary a liht burdn. 10
Too whoorn the oxn answerēd, thū not knowing what puniſh-
ment abydeſth-for the, mokeſt ys. We ſhał lay-afȳd this
burdn qikly, but thū ſhałt be' constrained too bæ'r thȳn,
yntil thū art brōkn. The bæm waz ſorow-ful, and durſt not
prou'ok the oxn with blāmz any-mōr. 15

The moral.

This fābl warnēth eu'ery-ōn that he ſhould not triumph-
ou'er othēr'z miſeryz, when him-ſelf may be caſt ynder
græter.

40. Of the bird caled a linnet and a boy.

The linnet (being a bird) being aſked of a boy (of
whoorn ſhe waz had in plæzantnes, and nourished with ſwet
and plenty-ful mæt?) why being gon out-of the cāg ſhe
would not cōm-agein: ſaiēth, that I may be ābl too fe'd my-
ſelf accordīng too mȳn-own fanſy, not with thy iudgment. 20

The moral.

This fābl ſhewēth, that fredōm of lȳf i3 too be ſett
befōr al deſihting?.

41. Of the lap-wing [being a bird, and] ſonored yn-worthily.

Al bird? almoſt being bidd too the ægiz mariag, hār
it diſdain-fully that the lap-wing waz preferred befōr the reſt,

bicauz þhe' waz markt with a crōwn, and dekt with fetherz
of diu'ers cōlōrż, whær-aż þhe' waz wōnt too walow among
dunġ and filth.

The moral.

- 5 This fábl reproou'eth their fooliřhnes, that, in-ōnoring
then, ær wōnt too mark the gaynes of garmentŷ, and the
exc'elenti of fau'or, rather than the v'ertuż.

42. Of a preřt and pærż.

A c'ertain preřt be'ing a glutn, going out-of hiż cōntry
10 too a mariag', whær-yntoo he' waz bidn, found in the jōrny
a hæp of pærż of which he' tucht not aż mūch aż ōn, al-
thowh he' wær grætly hunġri: but rather hau'ing them for
sport, sprinkled them with pis. For he' disdained that sūch
mæt waz offered in the jōrny too him whoo went too fyn
15 deinty-mæt. But when he' had found in hiż jōrny a c'ertain
brook so encræc'ed with shōwerż, that for-aż-mūch-aż he' could
not go-ou'er without danger of lýf, he' appoointed too go hōm
agein. And returning fasting iż oppressd with so græt hunger,
that except he' did æt thōż pærż that he' had sprinkled with
20 pis, he' shōuld be' ded, for-aż-mūch-aż he' could not fynd
oþer thing.

The moral.

- This fábl warn'eth, that no-thing iż too be' despyzed,
fe'ing-that no-thing iż so litl wōrth and nauht, that at sōm
25 tȳm may not be' for an v'e.

43. Of the mul and the hors.

- A mul beholding a hors be'ing nōtabl with a gōldn
brýdl and sadl, and cōuered with trapingŷ of purpl-cōlōr,
waz ou'er-cōmed with enu'y, thinking that the hors waz happy,
30 which waz fe'dd continually with the best mæt, and clōthed
with cōmly deking, but that him-selġ waz yn-happy (in
compāriżon of the hors) whoo be'ing ou'er-ládn with pak-

sadlīz il-hewd, waz constrained daily too bær v'ery-græt byrdenz. But when he' saw the hors returning from fiht wounded much he' calēd him-self happy in compárison of the horsē' misery, saying, that it iz far-better too serch hard lyu'lyhood with daily labor, and too be' clóthed filthily, than after the best and delicat mæt', and so græt deking' too go too the dangerz of deth.

The moral.

This fábl warneth, that men must not enu'y king' and prince', bycauz they hau' plenty of riches and welth, se'ing their lýf se'meth too be' subject too far-mo dangerz, than the lýf of poor men.

44. Of a hog and a hors.

A hog be'hólding a hors for war, that went-forth too the fiht be'ing armed eu'ery-whær, saieth: thū fool, whither háltst thū ∞ For per-adu'entur thū shalt dy in fiht. Too whoom the hors answereth, a knýf shal ták lýf from the' be'ing fated among dirt and filth, althowh thū shalt doo no-thing wórtthy of praij. But renowm [glory or praij] shal folow my deth.

The moral.

This fábl granteth, that it iz mór-ōnest too be' slain in affairz nóblly doonn, than too lengthen a lýf be'stowed dī-ōnestly.

45. Of a tanor bying a bárz skin, of a huntor, not yet tákn.

A tanor cōming too a huntor þowht of him a bárz skin, and shewed-forth mōny for it. The huntor sayeth, that he' hath not a bárz skin for him at the present tým, but that he' would go or waz redy-too go] forth a-hunting the day after too-morow: and the bár be'ing kild, he' promisetþ him hiž skin. The tanor for hiž mynd' sák be'ing gon-forth with the huntor intoo the wōod, climed-yp a v'ery-hih tre', that he' miht from-thenc' be'hóld the fiht of the bár and of the

hunter. The hunter without fær went-forth too the den whær
the bår lay hydd, the dog? being sent-in, he' forced the bår
too go-out, whoo, the hunter? strók, being auoided, ouerthrew
him on the ground. Then the hunter knowing that this wýld
5 bæst iz not cruel on ded carcase?, his breth being held-fast,
feined him-self ded. The bår smeling with his nostralz mooued
thær-too, when he' perceiued the hunter ytter breth nether
with nóð, nor hart, went-away. When the tanor saw-throwhly
that the wýld bæst waz gon-away, and that thær waz no
10 danger any-mór, læding him-self fram-of the tre', and coming
too the hunter, whoo durft not-þet aryð, warned him that
he' miht ryð: and asked afterward, what the bår spåk too
him in the ær. Too whoom the hunter saieth, he' warned
me' that from-henc'-forth I should not þe' wiling too fel a
15 bårð skin, except I hau' caught him befór.

The moral.

This fábl sheweth, that yn-certain thing? ær not too
be' accounted for suz thing?.

46. Of a hōws-band and wýf being bóth twýs married.

20 A certain man, his wýf (whoom he' grætly lou'ed) being
ded, mari'ed an-øther, the sám being a widow tooð, whoo
continually layed befór him, the vertuð and stout dooing?
of the first hōws-band, too whoom (that he' miht reqyt the
lýk) him-self also reherc'ed the v'ery-wel-leked manerz, and
25 nótabl chástity of his decesed wýf. In a certain day she'
being angri with her hōws-band, gau' too a poor man asking
an almz, part of a cåpn that she' had drest for her hōws-
band? super, saying: I ge'u' the' this for my first hōws-band?
fowl. Which the hōws-band hæring, gau' the rest of the
30 cåpn too the poor man being sent-for, saying: And I ge'u'
the' this tooð for my wýf? fowl that iz ded, or being ded.]
So they, whyl't the ón deðy'reth too hurt the øther, hau' not
at-last what they miht sup with.

The moral.

This fābl warneth, that it is not too-be stryued against them that can very-wel reuēng them-selū.

47. Of the lion and the mouc.

When a lion being tākn with a snār in a wood saw him-self so en-tangled, that he trusted too no forc' that he could yn-doo him-self from-thenc', he desyred a mouc', that he would deliuer him, the snār being knawen a-sunder, promising that he would not be yn-mynd-ful of so græt a good turn. Which when the mouc' had spe'dily doon, he asked the lion, that he would deliuer him his daughter for his wyf. The lion did not refus, that he miht doo a thank-ful thing too his wel-dooer. But when the new bryd coming too her hōws-band did not se' him, by chanc' croucht him with her foot, and brougd him altogether. 15

The moral.

This fābl sheweth, that marriage and othēr fellow/ship, which ar drawn toogethēr of yn-equalz, be too-be mis-leked.

48. Of an elm and a wilow.

An elm being grown on a riuerz syd, mōkt a wilow next too him as febl and wæk, bicauz the wilow was bowed at euery, be the læst violenc' of the wān?, but praişed his-own stedfastnes and strength with joily-græt word, bicauz he had thirpwhly-suffered the continual violenc' of the riuer many yerz yn-shāk. But on tyme the elm being brōkn-of with a very-græt violenc' of the wān? was drawn in the water. Too whoom the wilow sayed laughing: why doo ye forsāk me? O neihbor, whær is now your strength? ∞

The moral.

This fābl mæneth, that they ar wyjser that ge'u plāc too miltier, than they that being wiling too resist be ou'ercōmed.

49. Of wex earnestly cráu'ing hárdnes.

Wex lamented much that it-self waz soft and *mád* pérc'abl with the lihtest strók, and se'ing tylz *mád* of clay much-softer than it too com too such hardnes throw the hæt of the fier, that it continuéd many ág'e?, castt it-self intoo the fier, that it miht get the sám hardnes. Bút be'ing meltz, by-and-by iz confumed in the fier.

The moral.

This fábl warneth, that we' should not cráu' earnestly a
10 thing that iz denyed ys by natür.

50. Of a hufband-man grætly phanfyng war-fár
and the trád of merchandiȝ.

A c'ertein hufband-man tok it gre'u'goffly, that he' continually turnéd land, and cam not with continual labør yntoo
15 græt riches, whær-aȝ he' saw som soldhorz, whoo (the battailz be'ing doown) went wel appareled, and lædd a blefed lȝf be'ing nourished with fȳn deinty-mæt?. Thær-for hiȝ shep, gót?, and oxn be'ing /öld, he' þowht horfe? and armqor, and went-forth intoo war-fár, whær when it waz il /owht of the
20 g'eneral, he' did not ónly lóg the thing? that he' had, bút also waz v'ery-much wounded. Whær-for war-fár be'ing mis-le'kt, he' purpoȝeth too occupy the trád of merchandiȝ, aȝ whær he' þowht græter gain and les labør. Thær-for hiȝ land be'ing /öld, when he' had filéd a ship with merchandiȝ,
25 he' þegan too sayl-abröd, bút when he' waz in the de'p, a tempest be'ing sȝdenly rȳȝn, the ship waz drownd, and he with the rest that wær in the ship wær al lost at ón tȳm.

The moral.

This fábl warneth eu'ery-ón too be' content with hiȝ lot,
30 se'ing that misery iz redy eu'ery-whær.

51. Of the as and a g'eftor.

An as bæring disdain-fully that a c'ertein scoffor waz ðnored and clóthed with faier clóthing, bycauȝ he' let-out græt

crak? of the bely, went too the mag'istrat?, deýýring that they would not ðnor him les than the g'æstor. And when the mag'istrat? meru'eling thær-at ask'ed him, whær-for he' rek'ned him-sel' so wörthy of ðnor: he' say'eth, bycauþ I send-forþ græter crak? of the bely, and thóþ sām withouþ stink. 5

The moral.

This fábl reproou'eth them that pour-ou't their mōny on v'ery-liht thing?.

52. Of a riuer railing at hiþ spring with reproof?.

A c'ertain riuer prou'ok'ed hiþ spring with rebuk?, aþ 10
ýd' or yn-profitabl' bicauþ it stood without moou'ing, and had not any fishe?, büt it commended it-sel' v'ery-much, that it bre'dd' v'ery-gōōd fish, and cre'pt throw v'alyz or dälz] with a plæzant noyþ. The spring disdaining at the riuer aþ yn-thank-ful stay'ed the stræmz. Then the riuer 15
be'ing be'reft of the fish and swe't sound v'anish't-away.

The moral.

This fábl nóteþ thóþ that imput too them-selu? the gōōd thing? that they doo, and doo not affýn it too God, from whoom aþ from a lārg' spring ou'r gōōd thing? proced. 20

53. Of a wicked man and the diu'l.

When a wicked man had þrowht-too-pas v'ery-many mische'f?, and be'ing v'ery-oftn tákn, and shutt in priþn wāþ hōldn with v'ery-strait and v'ery-watch-ful ke'ping, he' lamentabl' deýýreþ the diu'lz ayd, whoo v'ery-oftn týmz wāþ 25
at-hand for him, and had fre'ed him from many dangerz. At-laft be'ing cauht-agein, and lamentabl' deýýring the wōnted help, the diu'l appe'red hau'ing on hiþ shoulderz a græt bundl of tōrn shooz, say'ing: fre'nd, I am not ábl too be' a help for the' any-mór. For I hau' wander'ed so many pláce? hither- 30
too for set'ing the' at liberty, that I hau' wholly worn-out al

thæȝ fhooz. Truȝy nō mōny iȝ lēft too mē, whēr-wīth I
may bē ābl̄ too prourȝ oȝher. Whēr-for thū mīȝt dȝ.

The moral.

This litl̄ fābl̄ warnēth, that wē ſhōlȝd not thīnk, that
our offenceȝ wīl bē yn-pūnīſhed āl-way.

54. Of the birdȝ bēīng wīlīng too chuȝ mō kīngȝ.

The birdȝ ſōok aduȝc̄ tooȝether tūchīng thē chuȝīng of
mō kīngȝ, for-āȝ-mūch-āȝ the ſēȝl̄ alōn cōlȝd not rul̄ ſo græt
cōpanyȝ of ſōwl̄: and they hād ſatīſfīed thēir dēȝȝr, excēpt
10 they hād lēft-of frōm ſūch cōunc̄l̄ thrōw̄h the crows warnīng,
whōo w̄hen the cauȝ wāȝ āsked, why hē rek̄nēd nōt that
mō kīngȝ ſhōlȝd bē choȝw, ſaith: bīcauȝ it iȝ mōr-yn-ſēȝi
that mō ſakȝ bē fīled thān ōn ſak.

The moral.

15 This fābl̄ tēchēth, that it iȝ ſar-better too bē gōuērnēd
of ōn prīnc̄ than of many prīnc̄ȝ.

55. Of a wō-man that ſayēd that ſhē wāȝ wīlīng
too dȝ for hēr hōws-band.

A cērtēī vērȝ-ōneſt matron, and vērȝ-lōuīng of hēr
20 hōws-band, hōr it grēuȝoſſȝ that hēr hōws-band wāȝ hōldȝ
wīth contrāȝ hēl̄th, lamentēd, and mōurnēd, and that ſhē
mīht wītnes hēr lōu' toward hēr hōws-band, dēȝȝrēd dēth,
that if hē wōlȝd tāk hēr hōws-band frōm hēr, that hē wōlȝd
rather kīl hēr than hēr hōws-band. Among thēȝ wōrdȝ ſhē
25 ſēȝēth dēth cōmīng wīth a terrībl̄ lōok: wīth the fēȝr of whōoſh
ſhē bēīng thrōw̄hly ā-frāīd, and thēn rēpēntīng hēr dēȝȝr,
ſayēth: It iȝ not I that ȝē crāu': hē līēth thēȝr in the bēth,
that ȝē cōm̄ too kīl.

The moral.

30 This fābl̄ ſhewēth, that nōn iȝ ſo mūch ā lōu'ȝr of ā
frēnd, that hāth not lēu'ȝr oȝr iȝ not mōt-wīlīngȝ that wēl
ſhōlȝd bē too hīm-ſēlf, thān too thē oȝher.

56. Of a þong man singing at the burying
of his mother.

A certein man weþt and mourned for his wýf be'ing ded, whoo waz horn-forþ too the gráu, but his son sang. Whoo when he waz chýddn of the father, aꝥ out-of his mynd and mad, that would sing at the burying of his mother, whær-aꝥ he owht too be sorow-ful with him and weþ. He sayeth: O my father, if thu hau' hyrd preſt that they ſhould sing, why art thu angai with me, ſinging with them, for-naught? Too whoom the father ſaith, thy duzy and the preſt iꝥ not al-ón or a lýk.

The moral.

The fábl ſheweth, that al thing be not comly for al men.

57. Of a jeloꝝ man, that gau' his wýf too-be' kep't. 15

A jeloꝝ man gau' his wýf (whoom he had found too liu' yn-cháſtly) too-be' kep't of a certein frend, whoom he truſted v'ery-much and promiſed much mōny, if he tók he'd ſo diligently, that ſhe did by no mæn bræk the band of matrimony. But when he had proou'ed a few dayz that this keeping waz too-yn-aꝥi, and had found that his wit waz conquered by the ſutty of the wꝝ-man, he going too the hꝝw-band ſayeth, that he wil not-any-mór hau' this ſo hard a chárꝥ: in-aꝥ-much-aꝥ not ſo much aꝥ Argus, whoo waz al-together yied, could kep a wꝝ-man ageinſt her wil. He adꝝd mór-ou'er, if ne'd be, that he had-leu'er daily too bær-out intoo a medow a ſak ful of flæz a whól þer, and the ſak be'ing loozed too fe'd them among the gras, and the euning be'ing com, too læd them al hóm agein, than too kep an yn-cháſt wꝝ-man ón day. 25 30

The moral.

This litt fábl ſheweth, that thér be no keþorꝝ ſo diligēt that ar ábl too kep a ſhám-les wꝝ-man.

58. Of a man refusing a glifter.

A c'ertein rich man a German by naþion waz v'ery-fik. Too cur whoom thér had comp v'ery-many phizicianz (for too hony the be'e'z fly by flock?) of whoom ón, among oþer
5 thing?, faied, that he' had ne'd of glifterz, if he' would wax whól. Which thing, when the man yn-ac-cuþtomed too this maner of medc'yn, hærqd, be'ing ftired-yp with rág, bidð al the phizicianz too be' caſt-out-of the hqws, ſaying that they wæſer mad, whoo, whær-aþ hiþ hed ákqed, they would hæł hiþ
10 ars-hól.

The moral.

This fábl granteth, that al thing?, be the whól/om thing?, ſe'm yn-plæþant and hurt-ful too the yn-ac-cuþtomed and yn-ſkil-ful.

15 59. Of the as be'ing fik, and wolff going too ſe' him.

An as waz fik, and the report went-abróð that he' would ſoon dy. Thær-for when the wolff and dog? cam too ſe' him, and aſked of hiþ ſon hqw hiþ father did, he' answered thrqwh a chýn of the dór. Better than you would.

20 The moral.

This fábl ſheweth, that many ſein too bæſer ſorow-fully the deþ of oþer, whoom not-withſtanding they deþýr ſhould dy qikly.

60. That ſtrýp? be' for a nut, an as, and a wq-man.

25 A c'ertein wq-man aſked a nut growing niht-too a way, whoo waz affailed of the pe'pl paſing-by with ſtónz, whær-for it waz ſo mad, that with hqw much the mo and græter ſtrýp? it waz bætn, ſo much the mo [rather mór] and better frut it þrowht-forþh. Too whoom the wal-nut ſayeth: ært
30 thý yn-mýnd-ful of the prouerb, ſaying thus: a nut, an as, a wq-man be' bound with ón law. Thæþ thre' doo no-þing rihtly if ſtrýp? lau-of.

The moral.

This fábl granteth, that oft týmz men ar wōnt too strýk-
in them-selu? with their-own dart?.

61. Of the as not fynding an end of labořz.

The as waȝ vexed v'ery-much in the winter-tým, bicaȝz 5
he' waȝ hurt with too-much cōld, and had hard food of
fodder, whær-for he' wiſhed for the temperatnes of the spring,
and the tender gras. But when spring-tým waȝ cōm, and
he' waȝ constrained of hiȝ maister, whoo waȝ a potoz, too
cary potoz clay intoo the floor, and wōd too the kill, and 10
from-thenc' too cary-fōrth hip-týlȝ, gutter-týlȝ, and comū
týlȝ too diu'ers plác'e, be'ing wery of the spring-tým, in
which he' abydd so many labořz, he' much deȝyred sōmer
in al praierȝ, that hiȝ maister be'ing lett with ræping, miht
suffer him too rest. But then also when he' waȝ compeled 15
too bær the n'ew cōrn intoo the floor, and from-thenc' too
bær the threshed cōrn hóm, nether waȝ thér a plác' of rest
for him: he' hōped that at-læst at the tým of gathering of
oſher frut wōuld be' an end of hiȝ labořz. But when then
also he' did not perc'eiu' the end of hiȝ e'u'lȝ too be' at-hand, 20
se'ing-that wýn, aplȝ, and wōd wær too be' caried daily.
He' wiſhed ernestly agein the snowȝ and yic' of winter, that
at-læst sōm rest miht be' granted him then from so græt labořz.

The moral.

This fábl sheweth, that thér be' no týmz of the present 25
lýf, which be' not subiect too continual labořz.

62. Of a mouc' that wōuld mák fre'nd/hip with
a cat or wæȝ[.]

V'ery-many thýc' abyding in the hólow plác' of a wal,
þe'held a cat, that lay in a garnerd of boord? with a hanging- 30
down hed and sad cōntenanc'. Then ón of them, sayeth:
this bæst se'meth sōm-what courtiȝ and gentl. For with the
cōntenanc' it-self he' sheweth-fōrth a c'ertein holines, I wil

spæk too him, and knit an yn-¹leogabl frend/hip with him. Which when he had sayed, and comp¹never, he waz ták¹ of the cat, and torn-asunder. Then the rest seing thæ¹ thing¹, said with them-selu¹: It is not verily, it is not too-be trusted
 5 or a man must not trust rashly too a countenanc¹.

The 'moral.'

This fábl granteth, that men be not too be judged by countenanc¹, but by their work¹, seing cruel wolph ly hydd oft¹ tým¹ ynder a shep¹ skin.

63. Of an as that seru'd an yn-thank-ful maister.

An as that had seru'd a c'ertein yn-thank-ful maister many yerz, with foot not offending, sel ón¹ (ynder hi¹z burdn a¹ it chanceth) whylt he waz croocht with a heu'y pak, and going in a rowh way. Then hi¹z maister be'ing yn-plæ¹gabl
 15 or angri¹ compeled him with many strýp¹ too ary¹z, caling him slow and doltish bæst. But that wretch sayed thæ¹ thing¹ with him-self among the strýp¹: How yn-thank-ful a maister hau' I (be'ing yn-happy) chanc'ed-on ∞ For thowh I hau' seru'd him much tým without offenc¹, yet he dooth
 20 not weih this ón falt with so many my óld good turnz.

The moral.

This fábl is deu'yzed ageinst them, that be'ing yn-mýnd-ful of good turnz bestowed on them, folow also with cruel punishment on the læst offenc¹ of their wel-dooorz.

64. Of a wolph counsling a porkepin that she should lay-away her priklz.

A wolph be'ing hungr¹ bent hi¹z corag¹ on a porkepin, whoom not-withstanding he durst not assayl, bica¹ sh¹ waz fenc'ed euery-whær with arowz. But he began too counsl¹
 20 her throgh a deu'yzed suttly too spooil her; that for a lid¹ whyl she should not cary so græt a burdn¹ of wepnz on her bak; seing-that achorz did not cary any thing; büt when

the tȳm of battel, waȝ at-hand. Too whoom the porkepen
saigth; ón muȝt; be'leu; that the tȳm of fihting ageinst a wolf
iȝ al-way.

The moral.

This fábl granteth, that a wȳȝ man muȝt be' al-way
fenced ageinst the deceit of enemyȝ and yn-knowȝ perſnȝ.

65. Of the mouc' ſeting a kiht at liberty.

A mouc' þe'held a kiht wrapt in the ſnár of a fȝwlor,
he' pitied the bird, thowh enemy too him, and the tying
be'ing knawȝ-aſunder, mád for him way too-fly-away. The
kiht forget-ful of ſo græt good turn, when he' ſaw him-ſelf
lós, catching the mouc', ſuſpecting no ſuch thing, fór him
with hiȝ talantȝ and bæc.

The moral.

The fábl ſheweth, that miſche'uȝos men ar wont too
recompenc' ſuch thankȝ too their wel-dooerȝ.

66. Of the fiſh calèd a pirwincl, cráu'ing of Jupiter
that ſhe' miht cary-abróð her hȝws with her.

When Jupiter from the be'gining of the world granted
too eu'ery bæſt the giftȝ that they had cráu'ed, the pirwincl
deȝȝred of him that ſhe' miht cary her hȝws about. She'
be'ing aſked of Jupiter, whær-for ſhe' aſked ſuch a gift of
him, which would be' heu'y and gre'uȝos too her, ſayeth, I'
hau'-le'uer, or am wilinger too] bæc a heu'y byrðȝ continually,
than that I can not be' abl too a'oid an il neiħbor when
it ſha' lýk me'.

The moral.

This fábl ſheweth, that the neiħborhood of the eu'il iȝ
too-be' fledd with eu'ery diſ-commodity.

67. Of a hedȝ-hog thruſting-out an adder be'ing hiȝ óſtis.

A hedȝ-hog fór-knowing winter too be' at-hand, deȝȝred
the adder that ſhe' would grant him a plác in her-own cau'.

ageinst the forc' of the cöld. Which when she' had doon, the hedg'-hog rowling him-felf hither and thither prikt the adder with the sharpnes of hiȝ prikłz, and tormentēd her with græt gref. The adder seing that it went il with hir-
 5 felf, when she' took the hedg'-hog in hōws-höld prayēd him with faier-/pókx wordȝ, that he' would go out, for-aȝ-much-aȝ the plác' waȝ narrow for twoo. Too whoom the hedg'-hog faieȝ, let him go-out that can not tary he'r. Whær-for the adder perc'eiu'ing that thér waȝ no plác' for her thær, went
 10 thenc' from her lodging.

The moral.

The fábl shewēȝ, that they ar not too be' alowed in felow/hip, that ar ábl too thruft ys out.

68. Of a hár prefering him-felf befór the fox bycauȝ
 15 of the swiftnes of hiȝ fe't.

A hár accomptēd him-felf wórtȝy that shoułd be' preferred befór the fox, bicauȝ he' exc'elēd her far in swiftnes of fe't. Then the fox sayȝ, but I han' hapnēd with an exc'elenter wit, with which I deceiu' the dogȝ oftner than
 20 thuȝ doost with thy swiftnes.

The moral.

This fábl shewēȝ, that swiftnes of the body and strength, ar ou'ercōmed of wit a-græt-way.

69. Of an óld man læu'ing the lust of the flesh
 25 bicauȝ-of fe'b'nes.

A c'ertain man ende'wed with a singular holines, war-
 nēd a c'ertain óld man, that at the last he' would let-pas the v'yc' of yn-law-ful lust, whær-intoo he' had trau'elēd earnestly. Too whoom the óld man sayēȝ: O holy father, I wil obey
 30 þour v'ery-holy and v'ery-gōod warningȝ. For I perc'eiu' that the vc' of lechery dooth hurt me' sōm-what, and my yard iȝ not adu'anc'ed any-mór.

The moral.

This fábl sheweth, that e'u'l men ar wɔnt ʒoo læu'-of
ac-customed v'ýc'eʒ not for the lɔu' of v'ertu and of God, bʒt
for fæ'r and fe'b'lnes.

70. Of a c'ertein hʒfband-man and a poet.

When a c'ertein hʒfband-man going ʒoo a poet, whooʒ
f'eldʒ he' tilɛd, ʒound him alón among bookʒ, he' askɛd him
by what mæn he' could liu' so alón. Too whoo'm he' saith,
I b'egan ʒoo be' alón ónly after-that thʒ gɔtʒt thy-felf hither.

The moral.

This fábl sheweth, that lærned men that ar gárded con-
tinuallly with the cɔpany of v'ery-lærned men, ar then alón
when they shal be' among yn-lettered men.

71. Of a wɔlf be'ing appareled with a she'p' fkin,
that deu'oured the flok.

A wɔlf be'ing-arayed with a she'p' fkin, mingled him-
felf in a flok of she'p, and dailly kilɛd ʒom-ón of them. Which
when the she'pp-herd had markɛd, he' hangɛd him yp on a
v'ery-hih tre'. The ɔther she'pp-herdʒ ask'ing why he' had
hangɛd-yp a she'p, he' saith, trulý it iʒ a she'p' fkin, aʒ he'
fe', bʒt the de'dʒ be' a wɔlfʒ.

The moral.

This fábl sheweth, that men ar not ʒoo be' iʒɒged by
their apparel, bʒt by their wɔrkʒ. For many ynder she'p'
clóthingʒ ɔoo wɔlf'ish wɔrkʒ.

72. Of a father exórt'ing hiʒ ʒon ʒoo v'ertu in v'ain.

A c'ertein father exórtɛd hiʒ ʒon (be'ing whóllý-ge'u'n
too v'ýc'eʒ) with many wordʒ, that (the way of v'ýc'eʒ be'ing
forfák'n) he' would dilig'entlly watch ʒoo v'ertuʒ, that would
bre'd him praiʒ and óneʒtʒ. Too whoo'm the ʒon sayeth:

father, þe' exōrt me' in v'ain too doo thæȝ thingȝ. For I
 hau' hærd, aȝ then say, many præchorȝ that did exōrt too
 the way of v'ertuȝ far-better than you, yet I hau' neu'er
 folowēd their warningȝ thær-yntoo.

5

The moral.

The fábl sheweth, that then of a wicked natūr wil depart
 from v'ýceȝ by no manȝ exōrtation.

73. Of a dog kiling hiȝ maisterȝ shep, of whoom he'
 waȝ hangd-yp.

10 A c'ertein shepp-herd gau' hiȝ shep too-be' ke'pt of a
 dog, fe'ding him with v'ery-gȝod mætȝ: but he' oftȝ týmȝ
 kilȝ sȝm-ón shep. Which when the shepp-herd had per-
 c'eu'ed, he' táking the dog waȝ wiling too kil him. Too
 whoom the dog saieth, what, deȝýr you too kil me' ∞ I am
 15 ón of your hȝws/old-fólkȝ, kil the wolȝ rather, that con-
 tinually lyeth in way for your fóld. Ye-rather, sayeth the
 shepp-herd, I think the' mór-wórthy of deth than the wolȝ:
 for he' profeseȝ him-selȝ mýn enemy opnly, but thu lefsest
 my flok daily ynder a shew of fre'nd/hip.

20

The moral.

This fábl granteth, that they ar too-be' punis'hed. mór
 a-græt-dæl, that hurt ys ynder a shew of fre'nd/hip, than
 thóȝ that profes them-seluȝ opnly too be' our enemyȝ.

74. Of a ram fihting with a bul.

25 Thér waȝ a c'ertein ram among the flokȝ that bæ'r wȝl,
 of so græt suernes of hórȝ and hed, that he' by-and-by and
 æȝily ou'er-çám the ȝther ramȝ. Whær-for when he' could
 fýnd no ram any-mór that durst too stand ageinst him' runȝg
 at ón, he' be'ing lift-up with ac-cuſtȝmed victȝryȝ, durst too
 30 prouók a bul too the fiht. But at the first me'ting-together,
 when he' had butȝd ageinst the bulȝ fór-hed, he' waȝ strýkn-

bak with so cruel a strók, that al-mófst dying he' sayed thæȝ word?: I am a fool, what hau' I dooqn ∞ Why waȝ I bóld too prouók so mihti an adu'erfary, too whooſh natúr hath creatéd me' no match ∞

The moral.

The fábl sheweth, that a man muſt not strýu' with mithier then.

75. Of a widow and a gre'n as.

A c'ertain widow hau'ing a ſingl lýt, deȝýréd or waȝ deȝýréd] too mary. but durſt not, be'ing afraid-of the pe'plȝ 10 moking, whoo ar wont too accuȝ with il ſpe'cheȝ thóȝ wq-men that go-on too ſecond mariag'. But a goſhop of her ſhewéd by this art, hqw the pe'plȝ v'oyceȝ wær too be' deſpýȝed. For ſhe' commandéd that a whýt as, which the widow had, ſhould be' painted in a gre'n cȝlȝr, and be' lædd- 15 about thȝrȝwh al the ſtre'tȝ of the tȝwn. Which when it waȝ doonn, ſo græt wȝndering çám on al men at the be'gining, that not ónly boyȝ, but alſo óld men moou'ed with this yn-ac-cuſtȝmed thȝng, wait-on the as for phanſyȝ fák. Afterward, when ſuȝh bæſt waȝ dai'y lædd thȝrȝwh the c'ity, 20 they leſt-of too wȝnder. Saięth the goſhop too the widow, it wil hapn too the lýk wyȝ. For if thȝ ſhalt ták a hȝws-band, thȝ ſhalt be' the pe'plȝ tál for a few dayȝ, afterward this ſpe'ch wil be' huſht too.

The moral.

This fábl sheweth, that thér iȝ no-thȝng wȝrthy of græt wȝndering, which thȝrȝwh length of tȝm dȝoth not læu'-of too be' a wȝnder.

76. Of an æȝl táking-away a cȝnyȝ chýlddérn or rather rabbet?.]

An æȝl hau'ing-næſted in a v'ery-hih tre' ſnatch-yp for her ȝȝȝg-ónȝ food, a cȝnyȝ rabbetȝ that fe'dd not far from

thenc': whooſh the cōny prayēd with faier-/pókx word?, that
 he' would v'ouchſáf ſoo reſtór her chýlddērx too her. Bút
 he' thīnkīng her a; be'ing liſt, and a bæſt of the erth, and
 not ábl ſoo hūrt him, doūtēd not ſoo tæx them in pe'e'e?
 5 with hi; talant? in the dam; ſiht, and ſoo lay them ſoo hi;
 ſong-ón; ſoo-be' ætn. Then the cōny be'ing mūch moou'ed
 for the deſh of her chýlddērx, ſufferēd this wrong in no wy;,
 ſoo eſcáp yn-pūniſhed. For ſhe' digēth-yp by the root?, the
 tre' that hēld-yp the næſt: whoo fáling with a liht forc' of
 10 the wýnd?, caſt-ūt ypon the ground the ægl; ſong-ón;,
 be'ing a;-get yn-fethered and not flūſh, whoo be'ing ætn-yp
 of the wýld bæſt?, hēldēd too the cōny a græt cōmfort of
 her ſorow.

The moral.

15 This fábl ſhewēth, that no man be'ing bóld of hi;
 mihtines, owht ſoo deſpý; the wæker, ſe'ing-that the fe'bler
 ſqm tým may reu'eng' the wrong? of the mihtier.

77. Of a pýk be'ing a riu'er-fiſh, de;ýring ōr phanſýing
 the kingdōm of the ſæ.

20 Thér wā; in a c'ertein riu'er a fiſh [caled] a pýk, whoo
 exc'e'dēd the o'her fiſhe? of the ſám riu'er in faiernes, grætnes,
 and ſtrength. Whær-for al the fiſhe? wōnderēd at him, and
 ōnored him cheſtly a; king. Whær-for he' be'ing liſt-yp
 yntoo prýd, hē'gan ſoo de;ýr a græter rul. Thær-for the
 25 riu'er, whær-in he' hād reynēd many yērz, be'ing forſákx, he'
 entrēd intoo the ſæ that he' miht chaleng' the kingdōm thær-
 of yntoo him-ſelf. Bút fýnding a dolphin of wōnder-ful
 grætnes, which reynēd thær-in, wā; ſo chác'ed of him, that
 fle'ing-away, he' could ſcant go intoo the mōuth of the riu'er,
 30 from-whenc' he' dūrft not any-mór go-ūt.

The moral.

This fábl warnēth ys, that we' be'ing content with our-
 own materz, ſhould not cráu' thó; thing?, which be' far-græter
 than our ſtrength.

78. Of a she'p spæking in repróch too a she'pp-herd.

A she'p spák in repróch too a she'pp-herd, bycauȝ not be'ing content with the milk that he' milkȝ from her for hiȝ-own ve' and hiȝ chýlddêrnȝ, he' dîd mór-ou'er despooyl her of her fle'c'. Then the she'pp-herd be'ing angri qre'w her sȝn too deth. The she'p sayeȝ, canst thu doo any thing wȝrs yntoo me' ∞ The she'pp-herd sayeȝ, that I may kil the', and cast the' fȝrth too be' deu'oured of wȝlfȝ and dogȝ. The she'p spák no-thing færing yet græter e'u'lȝ.

The moral.

10

This fábl sheweȝ, that men owht not too be' angri ageinst God, if he' sȝffer riches and chýlddêrn too be' tákn from them, se'ing-that he' can also bring græter puniſhmentȝ. bóth on the liu'ing and ded.

79. Of a cartor, and a cart-whe'l cræking.

15

A cartor askȝd the cart, whær-for the whe'l, that waȝ the wȝrs cræked, se'ing-that the rest dîd not the sám thing. Too whoom the cart sayeȝ, the sik ær wȝnt al-way too be' wayward and qerulȝos qȝ ful of cȝmplaintȝ.]

The moral.

20

This fábl sheweȝ, that e'u'lȝ ær wȝnt al-way too stir men too cȝmplaintȝ.

80. Of a man be'ing wiling too proou' hiȝ frêndȝ.

A c'ertein v'ery-rich man and frank, qȝ liberalȝ had græt plenty of frêndȝ, whoom he' had v'ery-oftn too sȝper, yntoo 25 whoom they cãm v'ery-wilingly. But he' be'ing wiling too try whether they would be' faith-ful too him in labȝrȝ and dangêrȝ, calȝd them al toogether, say'ing that enemiȝ wær rȝȝn ageinst him: too destrooy whoom, he' had determinȝd too go. Whær-for they shȝuld go with him, wepnȝ be'ing 30 caught with háft, that they miht reu'eng' the wrongȝ offered

him. Then al except twoo began too excus them-selu?. Thær-for the rest be'ing shákn-of, he' accounted thóð twoo only in the number of frend?, whoom afterwãrd he' lou'ed singularly.

6

The moral.

This fábl sheweth, that contrary fortùn ið the v'ery-best trial of frend/hip.

81. Of a fox praižing hárž-flefh too a dog.

When a dog chác'ed a fox, and she' kne'w that she'
10 should be' caught by-and-by, and that she' could not fynd any oþer way: she' sayeth, O dog, why dežýrest thý too destrooy me', whoož flefh can be' for no ve' too the' ∞ Catch rather thar hár (for thér waž a hár not far-of from-thenc') whoož flefh men al-together say too be' móst-swe't. Thær-
15 for the dog be'ing moou'ed with the foxé? counç'l, the fox be'ing lett-alón, folow'ed after the hár, whoom for-al that he' could not ták bycauž-of her yn-credibl' swiftnes. A few dayž after, the hár me'ting the fox accus'ed her sharply: for the hár had hærd'ed the word?, that she' had shew'ed him too
20 the dog. Too whoom the fox saieth, O hár why doost thý accus' me', whoo hau' praižed the' so grætly ∞ What woułst thý sayed, if I had dis-praižed the' ∞

The moral.

This fábl sheweth, that many men deuyž destruction
25 too oþer ynder the shew of praižing.

82. Of the hár cráu'ing of Jupiter sýtly:
and of the fox cráu'ing swiftnes.

The hár and the fox cráu'ed of Jupiter: the hár, that he' miht jooy'n sýtly too hiž swiftnes of fet: the fox, that
30 she' miht join swiftnes too her sýtly. Too whoom Jupiter answer'ed thus: frō the be'gining of the world we' hau' grax'ed too eu'ery liu'ing thing their gift? from our móst-

liberal boȝom. Bȝt ȝoo hau' ge'u'x al ȝingȝ too ón miht
had be'p the wrong of oȝher.

The moral.

This fábl sheweth, that god haȝh granted too eu'ery-ón
their giftȝ with so indifferent balanc', that eu'ery-ón owht
ȝoo be' content with hiȝ porȝion.

83. Of a hors be'ing yn-drest, bȝt be'ing swift,
and of oȝher moking him.

Many horseȝ wær browht too gámȝ for rȝning, be'ing
trimed with v'ery-faier trapingȝ, except ón, whoom be'ing yn- 10
drest, and yn-fit, or yn-hansómȝ for sȝch a trial, the rest
mokȝ, and ȝowht not that he' would be' a winor at any tȝm.
Bȝt when the tȝm of rȝning ȝám, and al went out-of the
plác'eȝ of stay, when the trumpetȝ sounȝ waȝ ge'u'x, then
at-length he' shewed hȝw mȝch he' be'ing laȝht-at a litl 15
befór, excelered the rest in swiftnes. For al the oȝher be'ing
lest be'hȝnd him a long spác', he' ȝot the gám.

The moral.

The fábl sheweth, that men ar not ȝoo-be' iȝdȝed by
the outȝard shew, bȝt by their v'ertu. 20

84. Of a huȝband-man be'ing lett-cȝm too a lawior
by a kidȝ voic' or crying.]

A c'ertein cȝntry-man be'ing wrapt in a gre'u'ȝos mater
in law, ȝám too a c'ertein lawior, that he' be'ing hiȝ defendor,
he' miht get-out him-selȝ. Bȝt the lawior be'ing lett with 25
oȝher buȝines, cȝmmanded ȝoo be' answered-agein, that he'
could not nȝw be' at leiȝur for him, whær-for he' shouȝd go-
away ȝoo return an-oȝher-tȝm. The cȝntry-man whoo trustȝd
v'ery-mȝch too this lawior, aȝ an óld and faith-ȝul fre'nd
cȝming-agein v'ery-mȝch, waȝ neu'er lett-in. At length, 30
carying-forȝth with him a kid, ȝet sȝking and fat, he' stood

befór the lawiorz hqws, and pinchíng the kid, constraynéd
him too blæt: the portor whoo by híz maísterz cõmmãdment
waz wõnt by-and-by too let-in then bringíng gift, the v'oiç
of the kid be'íng hæ'rdd, opníng the gát straiht-way, bidd
5 the man go-in. Then the cõntry-man be'íng turnéd toward
the kid, saięth, I thãnk the' my litl kid, that hæst mád thæz
doorz so æzi for me'.

The moral.

The fábl shewęth, that no thíng be' so hard and yn-
10 æzi which gift can not opn.

85. Of a yong man be'íng febl thrõwh the act
of g'eneration, and of a wõlf.

A certein yong man marięd a wýf, and the sám also
a prety yong wench, sòm-what faier, and ge'u'n too plæzur.
15 whooz yn-brydled lust whýl he' dezyréd too satíffy, he' emptięd
híz loozn z so, that in few dayz after he' waz mád læn,
and sëmęd mór-lýk a ded man than a-lýu'. He' waz not
ábl too go, not too stand, not too doo any exercíz, but waz
glad of sítíng in the sún az ón be'íng óld. Thær-for whýl
20 he' standing in a súní plác, warmęd him-sel'f with the hæ't
of the sún, it hapnęd that huntorz whoo huntęd-after a wõlf.
had theír jorny thar way, whoom when the yong man askęd,
why they had not çauht the wõlf: they say, we' wær not
ábl too get him bicauz-of híz yn-credíbl swíftnes. Then the
25 yong man sayęth, fuerly this wõlf owht not too hau' a wýf.
For if he' wær joíned too a wýf, he' wõuld neu'er be'n mihti
with so græt swíftnes of the fet.

The moral.

This fábl shewęth, that no man iz so strong and stout,
30 whoom too-much vç of lechery may not mák febl and wæk.

86. Of an óld man thrõwing-down with stónz a yong
man táking-away aplz from him.

A certein óld man dezyręd with faier /pókN word/ a
yong man táking aplz away from him, that he' wõuld cõm-

dow'n from the tre', and not too bær-away hiȝ thingȝ. But when he' pouřed wordȝ in v'ain, the ȝong man despyȝing hiȝ ág' and wordȝ, he' sayeȝ, I hæ'r that thér iȝ v'ertu not ónly in wordȝ, but also in érbȝ. Thær-for he' beginneȝ too pluk gras, and too caſt it at him. Which thing the ȝong man behólding waȝ fałx-out intoo ernest lauhing, and thowht that the óld man dóteȝ, that he'left that he' waȝ ábl too dryu' him from the tre' with gras. Then the óld man deȝýring too try al thingȝ, sayeȝ, ſe'ing-that thér be' no wórkingȝ of wordȝ and of érbȝ ageinſt the ſnatchorȝ of my thingȝ, I wil wór 10 work with ſtónȝ, in whoom then ſay thér iȝ v'ertu alſo, and hurling at the ȝong man the ſtónȝ, whær-with he' had filęd hiȝ lap, conſtrained him too go-dow'n, and too go-away.

The moral.

This fábl ſheweȝ, that al thingȝ ar too-be' affaięd of a 15 wýȝ man, be'fór that he' fle' too the aid of wepȝ.

87. Of the nihtingál promiſing the hawk a ſong
for her lýf.

A nihtingál be'ing caught of a hunȝri hawk, when ſhe' perc'eiu'ed that ſhe' waȝ too-be' deu'oured of him by-and-by, 20 deȝýřed him with faier ſpe'ch, that he' would let her go, promiſing that ſhe' would reſtór a græt reward for ſo græt a góȝd turn. But when the hawk aſked her what góȝd wil ſhe' could be' ábl too reqýt him? She' ſayeȝ, I wil deliht thýn ærȝ with ſongȝ aȝ ſwe't aȝ hony. But the hawk ſaięȝ, 25 I am mór wiling thy ſhoułdſt deliht my bely, for I can liu' without thy ſongȝ, I can not without mæt.

The moral.

This fábl granteȝ, that profitȝ ar too-be' ſett be'fór plæȝurȝ. 30

88. Of a lion chooȝing a hog too be' a cȝompanion for him.

When a lion waȝ wiling too ȝoȝyn too him part-tákorȝ in fre'nd/hip, and many bæſtȝ deȝýřed too ȝoȝyn them-ſeluȝ

too him, and earnestly cráu'ed it with entrétiſ and praierſ. The reſt being deſpy'ed, he' would fal in frend/hip with the hog óny: and be'ing aſked the cauſ, answered: Bycauſ this bæſt iſ ſo faith-ful, that he' forſáketh hiſ frend? and com-
 5 panionſ at any tým in no dang'er how græt ſoeu'er.

The moral.

This fábl tæcheth, that their frend/hip iſ too-be' deſýred. whoo in tým of adu'erſity doo not ſtep-bak from-ge'u'ing ayd.

89. Of a gnat deſýring mæt and hqws-room of a bee'.

10 When a gnat gefed that he' ſhould dy in the winter-tým for hunger and cöld, he' went too the ſtanding-pláce? of bee'eſ, cráu'ing of them mæt and hqws-room, which if he' miht had gotn of them, he' promiſed that he' would throwh/y tæch their chylddèrn the art of muſik. Then a certein bee'
 15 ſayeth: But I am mór-wiling my chylddèrn ſhould lærn mýn-own art, that ſhal be' ábl too diſ-charg' them from the dang'er of hunger and cöld.

The moral.

This fábl warxeth ys, that we' bring-yp our chylddèrn
 20 in thóſ art?, that may defend them from pou'erty.

90. Of an aſ be'ing a trumpetor, and of a hár be'ing a carior of letterſ.

The lyon [be'ing] king of fower-footed bæſt?, [and] redy-
 25 too-fiht ageinſt the bird?, ſet in aray the frunt? of the battel of hiſ fowr-footed bæſt?. Be'ing aſked of the bár, what the dylneſ of the aſ, or the fær-fulneſ of the hár could be' ábl too bring-fyrth too the victory, whooñ he' ſaw thær too be' preſent among the oþer ſoldyorſ, answered: the aſ ſhal ſtir-yp the ſoldyorſ too the fiht with the noyſ of hiſ trumpet,
 30 but the hár ſhal vſ the offic' of a letter-carior bicauſ-of the ſwiftnes of hiſ fet.

The moral.

The fábl mæneth, that no man iz so much too be' despýzed, that iz not ábl. too doo ys good in sòm thing.

91. Of hawk? be'ing enemyz among them-felu? whoom the culu'erz a-pæc'ed. 5

The hawk? be'ing enemyz ón too an-øther fowht daily, and be'ing occupied with their-own hátred? did not trqbí øther bird?. The culu'erz be'ing sory for their cás, browht them at-ón, embassadorz be'ing /ent. But when they wær thrøwhly-mád frend? among them-felu?, they left not of too 10 trqbí and kil the øther wæker bird?, and chefly the culu'erz. Then the culu'erz sayed with them-felu?, hqw profitabler for ys waz the hawk? faling?-out, than their agre'ing toogether.

The moral.

This fábl warneth, that the hátred of e'u'l citi/enz iz 15 rather too-be' maintained than putt-away, that whyl/t they strýu' among them-felu?, they may suffer good then too liu' quietly.

92. Of a wq-man bæring fier intoo hir hqws-band? hqws.

A c'ertein skil-ful man maried a wyf. And be'ing asked 20 of hið frend?, what thar litl torch should mæn, which the ne'w maried wyf bringeth burn'ing out-of hir fatherz hqws, and which she' about-too go intoo her hqws-band? hqws lihted-agein and carieth-in: sayeth, it mæneth that too-day I bring intoo my hqws fier caried-away out-of my father- 25 in-lawz hqws.

The moral.

The fábl mæneth, that wq-men be' oftñ týmz a c'ertein fier, which burneth-yp the hqws-band? good?.

93. Of a græt offic'or be'ing condemnèd of extorþion. 30

A c'ertein cheif offic'or that had pilð a prouinc' or cøntry] waz condemnèd of extorþion, and when with much a-doo he'

restóred thing? tákn from oþer, a c'ertein dwelor in the
prou'inc' or contry] sayed, this our prætor dooth aȝ wȝ-men.
whoo conceiu'ing frut ar wonder-fully delihted, bȝt when
they bring-forþ thóȝ frut? they ar tormented with in-credibl
5 forow.

The moral.

The fábl mæneth, that oþer menȝ thing? ar not ȝoo-be'
cauht-ȝp of ȝs, lest we' be'ing constrained ȝoo put them a-
way shoudl be' strýkn with forow.

10 94. Of an óld man be'ing wiling ȝoo delay deth.

A c'ertein óld man deȝýred deth, whoo cam redy-ȝoo
ták him out-of lýf, that she' would stay v'ery-litl whýl/t he'
miht frám hiȝ testament, and miht mák redy oþer necessaryȝ
for so græt a ȝorȝny. Too whoom deth sayeth: why hast thȝ
15 not mád redy hither-too be'ing warned so oftȝ of me' ∞
And when the óld man sayd that she' wáȝ neu'er se'n of
him any-mót. Deth sayeth, when I did dailȝ catch not ónly
thy lýk, of whoom almóft nón remain nȝw, bȝt also ȝong
men, chylddérȝ, [and] infantȝ, did I not warn the' of thy
20 mortality ∞ when thȝ perceiu'edst that thy yiȝ waxed dul.
that thy hæ'ring wáȝ les, and that thy oþer sence? did fayl
dailȝ, thȝ didst perceiu' thy body ȝoo wax heu'y, did I not
tel the' that I wáȝ-nih, and dooft thȝ deny that thȝ art
warned ∞ Whær-for it muȝt not be' defered fúrther.

25 The moral.

This fábl sheweth, that we' muȝt liu' so, aȝ-thowh we'
ȝoo se' deth ȝoo be' al-way at-hand.

95. Of a cou'etȝos man spæking too a bag of mȝny.

A c'ertein cou'etȝos man dyed, whoo about-ȝoo læu' a
30 græt hæp of góldȝ mȝny il got, asked the bag of mȝny.
which he' had commanded ȝoo be' browht too him dying, too
whoom it shoudl bring deliht ∞ Too whoom the bag sayeth.

too thy executoꝛz, whoo wil spend the mōny gotv of the
with so much swet, on harlot? and banket?: and too the diu'iz,
that shal tak in bondag' thy soul too eu'er-lasting punishe-
ment?.

The moral.

This fábl sheweth, that it is a v'ery-foolishnes too labor
on thóð thing?, that ar redy too bring joy too oth'er, but
wil bring torment too our-selu?.

Finis.

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1. Of a fox and a gót.

10

A fox and a gót be'ing v'ery-thirsti went-down intoo a
well, whær-in when they had thꝛowhly drunk, the fox sayeth
too the gót looking-about the way bak-agein. O gót, be' of
good cōrag', for I hau' deu'ýzed by what mæn bóth may be'
at liberty agein. If thū wilt lift thy-self yp-riht, thy fór-fe't
be'ing mooou'ed too the wal, and shalt bend-yp thy hornz,
thy chin be'ing browht too thy brest, and I læping-ou'er by
thy bak and hornz, and going-away out-of the well, wil gyd
the' out thenc' afterward. Too whooż councl the gót hau'ing
trust, and obeying aȝ she' bidd, her-self læpt out-of the well,
and afterward for joy jeted on the brim of the well, and
rejoyced-grætly, hau'ing no cár of the gót. But when she'
waȝ accused of the gót aȝ brækor of promis, she' answerd:
truly O gót, if thū hadst aȝ much perc'eiu'ing in thy mynd
aȝ thū hast long hærz on thy chin, thū wouldst not had
gon-dōwn intoo the well befór that thū hadst had assuranc'
of returning.

The moral.

This fábl granteth, that a wýȝ man owht too serch the
end befór-that he' com too doo a thing thꝛowhly.

30

2. Of the fox and the lion.

The fox hau'ing-se'n no lion befór, when she' mett' him on the sűden waz so a-frayd with the siht of him, that it lakt litl bűt she' shoud be' ded. Which thing when it hapn-
ed agein afterward, she' waz a-fraid at the siht of the lion,
bűt not so az at-first. Bűt when she' had be'hóldz the sám lion the thirđ tỳm, she' waz not ónly not a-fraid, bűt go'ing too him bóldly spák and talked with him.

The moral.

10 This fábl granteth, that cűstom and accompanying máketli that thóž thing? that be' móst-űrribl and ڑoo-be' fared, se'm nether űrribl nor fær-ful.

3. Of a cok and a partridg'.

When a c'ertein man had cok? in hiž hűws, he' bowht
15 a partridg', and gau' her ڑoo-be' cherished intoo the company of the cok? ڑoo-be' fated-together with them, bűt the cok? by-and-by eu'ery-ón fór him-selř did bűt and driu' her a-way. The partridg' waz tormented in her-selř, thinking that sűch thing? waz layed on her by the cok?, bycauz her kỳnd waz
20 strang' from their kỳnd: bűt when not műch after she' be-held them fihting among them-selu?, and strýking ón-an-űther, be'ing restóred from sorow őr heu'ynes] sayeth, trully I wil not be' tormented in my-selř any-mór he'r-after, se'ing them fihting among them-selu?.

The moral.

25 This fábl granteth, that a wýž man owht ڑoo bær with an in-differant mỳnd despýt? doonn by strang'orž born, whoom he' se'eth not ڑoo forbær from the wronging of their familiarz.

30 4. Of the fox and a hed be'ing-found.

Onc' őr on a tỳm] a fox be'ing entred intoo a harporž hűws, whyl she' ferched al the toolž pertayning too mufik.

and al the hōwsbold-stuf, she' found a hed *mád* cūningly and wōrk-manly out-of marbl, which when she' tók intoo her hand, she' sayeþ, O hed be'ing *mád* with græt ynder-standing, [and] hólðing no ynderftanding.

The moral.

This fábl be'longeþ too them, that hau' the bewty of the body, and hau' not the dilig'enc' of the mýnd.

5. Of a cólhōr and a fūlor.

A cólhōr dweling in a hýted hōws, caled-in a fūlor that had cōm v'ery-nih in thar plác', that they miht dwel-
together in ón-felf hōws, too whoom the fūlor sayeþ: O
man, thar tþing iþ not profitabl too be' doonn. For I fær
left what-soeuer I should mák whýt, thy wouldst blak it al
with the sprinkling of cólz.

The moral.

This fábl granteþ, that thér iþ no dæling too-be' had with the mische'u'ōs.

6. Of a man fūl of bófting.

When a c'ertein man hau'ing-gōþ intoo strang' cōntryz sōm long whýl, waz retúrned hóm agein, whær-aþ he' tóld bragingly
many oþer thing? doonn of him-felf manly in diu'ers regionz, then he' tóld thar móst q'r chefly] that he' had ou'ercōmp
al men at the yil of Rōds in the trial of-læping. That the
men of Rōds, whoo wær present, wær witnese?. Too whoom
ón of the standorþ-by, sayeþ, O man, if thar-sām be' tru that
thy spækeþ, what ne'd hast thy of witnese? ∞ Lo he'r iþ
rōds, behóld he'r iþ the trial of læping.

The moral.

This fábl granteþ, that whær tru proof? be' at-hand thér iþ no ne'd of word?.

7. Of a man proou'ing or trying] Apollo.

A c'ertein nauhti man got him too [the c'ity caled] Delphy [in the contry of Gre'e] too try Apollo be'ing caled the god of wýzdom, and hau'ing ynder hiȝ clók a ȝong sparow. which he' held in hiȝ fist, and cōming-ne'r too the táblz in Apolloz templ askēd the god saying: whether liu'ēth it or iȝ it ded, that I hau' in my-riht hand ∞ Be'ing redy too bring-fōrth the ȝong sparow a-lýu' if he' had answerēd that it waz ded: agein, redy-too bring-fōrth the litl sparow ded. 10 if he' had answerēd that it waz a-lýu': for he' would kilēd it fōrth-with ynder hiȝ clók priu'ily befór that he' would browht it fōrth. But the god ynderstanding the manz sutl craftines, sayēd: O thȝ askor of councl, doo thȝ weither thing thȝ art mór-wil'ing too doo (for the iudgment iȝ in the power 15 of thy-self) and whether it be' a-lýu' or ded bring-fōrth what thȝ haft in thy hand?

The moral.

This fábl grantēth, that noth'ing, nether iȝ hýdd, nor de'ceiu'ēth the knowledg' of God.

20

8. Of a fiſhor.

A c'ertein fiſhor, hiȝ net? be'ing caſt-fōrth intoo the ſæ, browht-out a fiſh of a v'ery-litl body, whoo beſe'chēd the fiſhor thus: Doo not ták me' at this preſent be'ing v'ery-litl and ſmal, ſuffer me' too go-away and grow-agein, that thȝ 25 maiſt get me' afterward be'ing ſo grown, with græter ad-u'antag'. Too whoom the fiſhor ſayēth: truly I ſhould be' mad if I ſhould let-go the gain that I hau' betw'en my hand? thowh ſmal, in hóp of gōodnes too cōm, thowh græt.

The moral.

30 This fábl grantēth, that he' iȝ fooliſh that for hóp of a græter thing, dooth not mák-much of a preſent and ſuȝ thing. thowh ſmal.

9. Of a hors and an as.

A c'ertein man had a hors and an as. In máking a jørny the as sayeþ too the hors, if thu wilt that I be' fáf, æȝ from me' a part of my burdn. The hors not folowing hiȝ wordȝ, the as dyeþ faling ynder the burdn. Then the ownor of the bæstȝ layeþ on the hors al the fardlíz that the as did bær, and the skin also, which he' had plukt-of from the ded as. With the which burdn the hors be'ing weihd-down, also gróning, sayeþ: wo yntoo me' the móst-yn-happy of bæstȝ, what e'u'l hath hapnæd too me' a wretch ☞ for I re- 10 fuzing part, now bær al the burdn, and hiȝ skin besýd.

The moral.

This fábl granteþ, that the græter owht too be' partnorȝ with the leser, that bóth may be' fáf.

10. Of a man and a fatyr [which sȝm say iȝ a bæst 15 hau'ing the hed of a man, and the body of a gót.]

A c'ertein man fel in fre'nd/hip with a fatyr, whoo when they sát bycauȝ of-æting, a storm of the air be'ing rýȝn and cöld, the man moou'ing hiȝ handȝ too hiȝ mouþ refreshæd them with hiȝ bræthȝ: which thiȝ the fatyr be- 20 hóliding, askæd why he' did it. The man sayeþ, I cȝmfort-agein my cöld handȝ with warmȝ. And a litl after, the mæt be'ing sȝm-what hot, when the man moou'ing-agein hiȝ hand with the mæt too hiȝ mouþ, coolæd the hæst of the mæt with a smal bræthing. The fatyr askeþ, whæ-for he' did 25 thar toó. The man answeriȝ, that I miht cool-agein the mæt: But I, sayeþ the fatyr, wil not vȝ fre'nd/hip with the he'r-after, that drawft hæst and cöld out-of ón mouþ.

The moral.

This fábl granteþ, that hiȝ fre'nd/hip iȝ too be' au'oyded, 30 whooȝ lýf iȝ douȝt-ful, and whooȝ talk iȝ not plain.

11. Of the fox and the libard.

The fox and libard ſtrau' tuching bewty, and the libard
adu'anc'ing hiȝ diu'erſ-cōlōred ſkin, when the fox cōuld not
ſet her ſkin forth befōr it, ſhe' ſayēth: Būt hōw mūch fairer
5 am I that hau' not hapnēd-on a body of diu'erſ cōlōrȝ, būt
on a mýnd diu'erſly cōlōred.

The moral.

This fábl grantēth, that the fairnes of the mýnd excēlēth
the fairnes of the body.

10 12. Of a cat be'ing chang'ed intoo a wō-man.

A c'ertain cat wāȝ the deliht of a c'ertain wel-fau'ōred
ȝōng man, he' be'ſe'chēd V'enuſ that ſhe' wōuld chang' her
intoo a wō-man. The goddeſ V'enuſ hau'ing pity on the
ȝōng manȝ deȳr, tūrñēth the bæſt intoo a fairer wench, with
15 whooȝ bewty the ȝōng man waxing a-fier lædēth her hōm
with him, whoo ſit'ing-toogether in the bed-chamber, V'enuſ
be'ing wil'ing ſōo māk proof whether ſhe' had alſo chang'ed
manerȝ with her body, ſent-in a moȳc' intoo the midl of
the chamber. Būt ſhe' be'ing forget-ful of them that wēr
20 preſent, and of the mariag'-chamber, rýȝing from the bed
chác'ed the moȳc', cōuēting ſōo æt him. Then the goddeſ
diſdaining her, reſtōrēd her agein yntoo her-own natūr.

The moral.

This fábl grantēth, that wicked men, althowh they cháng'
25 their cōndiȝion and eſtát yet in no wyȝ chang' their manerȝ.

13. Of a huſband-man and hiȝ dogȝ.

A c'ertain huſband-man be'ing ſtaied in the ſeld the
winter-tým, when food failēd, fiſt hiȝ ſhe'p be'ing kiled ón
after an-ōther, wāȝ fe'dd with their fleſh: ſoon-after with the
30 fleſh of hiȝ ſhe'-gótȝ: laſt-of-al he' wāȝ fe'dd with hiȝ wōrking
oxn be'ing kild. Which thiȝ when hiȝ dogȝ had cōſiderēd,
they talkēd-toogether among them-feluȝ, ſaying: Būt let ȝȝ māk

a rýning-away from-henc'. For if our maister hath not spáred the wórking oxn, trulý he' wil not spár ys.

The moral.

This fábl granteth, that they be' too-be' au'oided, and too be' tákn-he'd-of, that doo not hólð-away or forbær] their hand? from their familiarz. 5

14. Of a huſband-man tæching hiȝ ſonȝ.

A huſband-man fe'ing hiȝ ſonȝ ſtryu'ing daily, and that they could not be' browht-agein intoo good wil among themſelu', commanded that a litl fagot of rod? ſhould be' browht too him. For hiȝ ſonȝ wær preſent ſit'ing thær. Which 10 when they wær browht, he' bound al intoo ón litl fagot, and commanded eu'ery of hiȝ ſonȝ ſeu'erally too ták and bræk the litl fagot toogether. But they not be'ing ábl too bræk the litl fagot toogether, he' loozing afterward the fagot, deliu'ered ſeu'eral rod? too-be' brókn of ou'ery-ón ſeu'erally, and they bræking 15 them forth-with and ægily, he' conclud'ed thus: and þou my ſonȝ ſhal ſhew þourſelu' not too-be' ou'er-thrown of þour enemyz, and yn-v'inc'ibl, if þe' wil continu ernestly of ón mýnd. But if not, the sám þour enu'ying and varianc' wil mák þou a fit prey or booty] for þour enemyz. 20

The moral.

This fábl granteth, that manȝ affairȝ doo lýk-wyȝ: either agre'ing-together máketh encræc', or varianc' máketh los.

15. Of a wȝ-man and a hen.

A c'ertain wȝ-man be'ing a widow had a hen laying 25 eg? ſingly eu'ery-day. But ſhe' hóping that the hen would lay twoo eg? at-ónce' for ſeu'eral eg?, or for ón-at-ónce' if ſhe' had ge'u' the hen mór mæt, cheriſhed her plenty-fully. But the hen be'ing mád fater, could not lay aȝ much aȝ ón eg. 30

The moral.

This fábl granteth, that men waxing wōrs, bycauȝ-of
exces and plenty of thingȝ, ȝr plukȝ-bak from their purpós
ȝr enterpryȝ.]

5 16. Of a man whoom a dog had býttē.

An be'ing býttē of a dog went-about men from ón too
an-ȝther deȝýring hælīng ȝr curing] and ȝot ón, whoo, the
qality of the hurt be'ing knowē. sayeth: Truly if thu, O man,
wilt wax whól, ták a cruſt of bred be'ing wett in the blud
10 of the wound, and offer it too the dog that býtt the, ȝoo-
be' ætē. Thoo whoom he' ſayēd afterward: In ȝood ſooth.
if I ſhał doo that thing I am wōrthy that ſhoułd be' býttē
of al the dogȝ of the tōwn.

The moral.

15 This fábl granteth, that e'uł men when they receiue
græteſt ȝood tūrnȝ, then they ȝr móſt en-cōragēd too il
dooingȝ.

17. Of twoo fren'dȝ and a bár.

A bár me'tt twoo fren'dȝ máking a jōrny toogether, of
20 whoom the ón be'ing a-frayd waȝ hýdd climbing on a tre',
být when the ȝther perc'eiuēd that he' ſhoułd be' no match
for the bár, and ſhoułd be' ouercōmed, if he' woułd fiht,
faſīng-grōu'lingly feynēd him-ſelf ȝoo be' ded. The bár
cōmīng thither ſmeleđ hiȝ ærȝ and powl, he', that lay ſprædd-
25 abród, hólđīng-clóc' hiȝ fetchīng of breth ſtil, ſo the bár
went-away bele'uīng that he' waȝ ded. For men ſay that
a bár iȝ not cruel yntoo a ded carcas. Soon-after the ȝther
that waȝ hýdd among the læu' of the tre' cōmīng-dōwn,
aſketh hiȝ fren'd what the bár hađ ſpōkē with him too hiȝ
30 ær. Too whoom the fren'd ſayeth: He' warnēd me' I ſhoułd
not mák a jōrny he'r-after with fren'dȝ of this fort, ȝr with
ſuch fren'dȝ.]

The moral.

This fábl granteth, that thóð frend? ær too be' au'oided,
whoo in dangeros tým pluk-bak the foot from-ge'u'ing ayd.

18. Of ȝong men and a cook.

Twoo ȝong men had howht mæt of a cook for them s
bóth. But when the cook lookt diligently and applyed c'ertein
hows-hóld-buȝines, the ón of the ȝong men putt part of the
mæt intoo the oþerz boȝom. The cook fynding fast, he' that
tók-away the fleſh ſwóre that he' had it not: and he' that
had it, ſwóre that he' tók it not away. Too whoorn the cook, 10
the craftines of the ȝong men be'ing ynderſtanded, ſayeth:
Althowh the theſ ly hýdd from me', yet he' ſha' not ly hýdd
from him, whoorn ȝe' ſwær-by be'ing God.

The moral.

This fábl granteth, that if we' hýd any thiȝ from men, 15
we' can in no wýð hýd it from God.

19. Of a re'd and an oliu'-tre'.

A re'd and an oliu'-tre' diſputed of conſtanci, of ſtoutnes,
and of ſuernes. The oliu' tre' layed reprooff ageinſt the re'd
aȝ be'ing britl and wáu'ing at eu'ery wýnd. But the re'd 20
held hiȝ pæc', not looking a long tým. For when a ve'eement
wýnd cam-on, the re'd waȝ driu'n too-and-fro, and bent-dow'n:
the oliu'-tre' waȝ al-brókn, when it would ſtryu' ageinſt the
v'iolenc' of the wýnd?.

The moral.

25

This fábl granteth, that they that ge'u' plác' too the
fero'er for a tým, ær mihtier or better] than they that doo
not ge'u' plác'.

20. Of a trumpetor.

Thér waȝ a trumpetor, which ble'w the tókn in war-fár, 30
he' be'ing ſudenly tákn of men, cryed-alowd too them that

stood round-about: O he' men doo not you kil me' be'ing yn-hurt-ful and innocent. For I hau' kilēd no man at any tȳm: for-why I hau' no o'her tȳng than this trȳmpet. Too whoom they answered agein with noyȳ: Truly thȳ shalt be'
 5 cruelly slain the-mór for this sám tȳng, bicausȳ when thy-self canst not fiht, thȳ canst set-on o'her too the fiht or battel.]

The moral.

This fábl grantēth, that they offend abou' o'her, which perfwád e'u'l and dis-ordered princeȳ too doo wickedly.

10 21. Of the fowlor and a snák.

A c'ertein fowlor, hiȳ fowling netȳ be'ing tákn, went-forth a-fowling, and a wodd-dou' be'ing se'n siting in the top of a tre', he' moouēth hiȳ twigȳ cuningly sett-toogether with
 15 hiȳ netȳ priu'yly too the bird, hóping that he' could rather catch her. Which tȳng when he' laboreth, he' looking-yp on-hih, croochȳ with hiȳ fet' a snák lyng [thær,] the which be'ing mád v'ery-angri with the pain, býttȳ the man. But he' fainting now, sayēth: alas wretch that I am, whoo whȳl/t I am wiling too catch an-o'her, I-my-self perisȳ be'ing tákn
 20 of an-o'her.

The moral.

This fábl grantēth, that deceit-ful men doo hȳd their en-trapingȳ, yet not with-standing oftȳ tȳmȳ they suffer the sám tȳng of o'her.

25 22. Of a beu'er cȳting-of hiȳ-own memberȳ.

The beu'er iȳ sayd too continu in the water mór than o'her fowr-footed bæstȳ, and that hiȳ memberȳ of g'eneraȳion be' c'ertainly profitábl for the art of phizik. When he' seēth that he' shal be' tákn of men se'king for him (for he' knowēth
 30 whær-for he' iȳ hunted-for) him-self cȳtēth-of hiȳ-own memberȳ and casting them forth yntoo the foloworȳ, efcápeȳ sáf by this mæn.

The moral.

This fábl granteth, that by the exampl of him, wýð men
owht þoo hau' no regard of their gōðð? or adu'ancement? for
attaining hællth or sáfty.]

23. Of the tuny and dolphin [be'ing fífhe?]

5

When a tuny fle'dd from the dolphin chác'ing him with
very-háfti spe'dines, and waz þoo be' tákn eu'n-then, he'
thrustt him-self on a rok. The dolphin also waz driu'n too
an-øther lýk rok with the sám v'iolenc'. Too whoom the
tuny looking-bak agein, and fe'ing him now a-dying, fayeth: 10
Deth iz not gre'u'qos too me' now, fe'ing him dying, that iz
the cauð of my deth.

The moral.

This fábl granteth, that men bær miðeryð or afflictionð
with an in-differant mynd, when they shal fe' them ful of 15
miðery for whoom they be' in calamity or miðery.]

24. Of the dog and the butcher.

A c'ertain dog læpt intoo a butcherz shop (the butcher
be'ing occupied in sòm mater) and ran-away when he' had
fnatcht-away a bæft? hart. Too whoom the butcher be'ing 20
turnt-about, and behólding the dog runing-away, fayeth: O
dog, I wil ták he'd too the whær-soeuer thu art he'r-after.
For thu hast not tákn a hart from me', but hast ge'u'æ me'
a hart.

The moral.

55

This fábl granteth, that los iz al-way a lærning too men.

25. Of a c'ertain prophifior.

A c'ertain prophifior siting in the market-plác', talket
too øther, too whoom ón þrowht word that the doorz of hiz
hōws wær brókn too pe'e'e?, and al thing? caught-away, that 30
wær in the hōws. At the which messag the prophifior máking

a lamentabl noyð, and máking háft with rúning getth him hóm. Whoom rúning, ón behólding, sayeth, O thy that promiſeth that thy wilt fór-fhew qther menſ búgines, ſunly thy-ſelf haſt not fór-fhewed thýn-own.

3 The moral.

This fábl be'longeth too them, that not vʒing their-own thing rihtly, endeu'or too fór-fe' and too prou'yd for qther menſ, that belong nothing too them.

26. Of a fik man and a phizic'ion.

10 A c'ertain fik man be'ing aſked of a phizic'ion in what maner he' fáred q' fel'tt him-ſelf] he' anſwered that he' waz faln intoo a ſwet abqu' meʒur. Too whoom the phizic'ion ſayeth, thar iʒ go'od. But an-qther day be'ing aſked agein in what maner he' fáred, he' anſwered, I hau' be'n v'exed a
15 long tým be'ing ca'pt with cöld, and thar iʒ go'od alſo, ſayz the phizic'ion. When he' waz aſked of the ſám phizic'ion the thir'd tým, he' anſwered: I am wækned with a lafk of my body, thar ſám iʒ alſo go'od, ſayz the phizic'ion. But afterward be'ing aſked of a c'ertain familiar, how doo thou
20 fre'nd ∞ He' anſwered: in v'ery-de'd, I doo wel, but I dy.

The moral.

This fábl granteth, that flatterorſ ar too-be' reprooued.

27. Of an as and a wölf.

An as haltēd with a prik of w'ood trodn-on, and a wölf
25 be'ing ſe'n he' ſayeth: O wölf, lo I dy for torment, redy-too-be' ether thy food, or the ráu'nſ, or-elc' the crowſ. I cráu' ónly ón go'od turn of the': get-out the prik out-of my foot firſt, that at-læſt-way I may dy without torment. Then the wölf táking the prik with hiʒ græteſt te'th býtingly, dre'w-
30 out the prik. But the as hau'ing-forgotn the ſorow, clapt hiʒ ýrned hel'z on the wölf' fáç, and (hiʒ brōw, noſtreliſ, and te'th be'ing brókn) fle'dd-away. The wölf accuſing him-ſelf,

and saying, that it hapnəd too him wörthily, bicaū he' that
had lærnəd too be' the bytchor of bæst?, nōw wōuld be' their
surg'eon.

The moral.

This fábl grantəth, that they that forsák their-own occu- 5
pationz turning them-selu? too othər not fit for them, cōm
bóth too a mok and intoo danger.

28. Of the fowlor and the blak-bird.

A fowlor bended net? for bird?: which thing the blak-
bird be'hólding a-far-of, askəd the man what buzines he' did. 10
He' answerəd that he' býldəd a c'ity, and went-away farder-
of, and býdd him-felf. The blak-bird bele'u'ing hi? word?,
and cōming too the bayt sett thær nih the net?, i? caught.
The fowlor rüning thither, she' sayəth: O man, if thū býld
sūch a c'ity, thū shalt not hau' many dwelorz thær-in. 15

The moral.

This fábl grantəth, that priu'at welth and the comun
welth also i? destrooied by that mæn che'fly, when the
gou'ernorz exerc'iz cruelty.

29. Of a trau'eloz by the way, and a bag be'ing found. 20

A trau'eloz going a long jōrny, v'owəd, if he' found any
thing, that he' wōuld offer the half thær-of too Jupiter.
Afterward a bag fūl of dát? and almqnd? be'ing found in the
jōrny, he' ætəth al the dát? and almqnd?. Büt offerəd at a
certain altar the kernelz or stónz of the dát?, [and] the shelz 25
of the almqnd?, and the rynd? or out-sýd? saying: O Jupiter,
thū hast [thar] which I v'owəd too the. For I offer too the
bóth the iner and outer thing? of thar which I hau' found.

The moral.

This fábl grantəth, that a cou'etqos man deu'ýzəth deceit? 30
eu'x too the god? for the deýr of mōny.

30. Of a chýld and the mōther.

A c'ertein chýld [stól hiȝ felowȝ alphabet-tábl or abce] he' þrowht too hiȝ mōther, of whoom he' not be'ing cháftic'ed did stæl mór daily. But tȝmȝ going-on, he' þe'gan too stæl
 5 græter thing?. At-length be'ing arrested or tákn yn-wárȝ by the mag'istrat waz lædd too torment or execution. But hiȝ mōther folowing and crying-out, he' deȝýr'ed the gárdorȝ that they would suffer him too spæk with her a litl too her ær: whoo suffering him, and hiȝ mōther hásting much, and
 10 moou'ing her ær too her sonȝ moutȝ, he' plukȝ-of hiȝ mōtherȝ ær with hiȝ te'tȝ. When hiȝ mōther and the rest rebuk'ed him, not ónly aȝ a thef, but [aȝ] yn-pity-ful yntoo hiȝ parent or mōther,] he' saye'tȝ: She' ha'tȝ be'n cauȝ too me' that I sho'uld be' destroo'ied. For if she' had cháftic'ed me' hau'ing-
 15 stóln the abce, I sho'uld not be'n lædd now too torment hau'ing-gon-on too farder thing?.

31. Of a she'pp-herd exerc'izing marinorȝ art.

A she'pp-herd fe'dd a flok in a plác' nih the sæ, whoo when he' [aw the sæ cal'm, the'r çám on him a deȝýr too-mák
 20 a say'ing or v'yag'] too a faier or mart.] Thær-for the she'p be'ing /óld, and pakȝ of al'mondȝ be'ing bowht, he' say'ed or mád a viag'.] But a v'e'e'ment or cruel] storm be'ing rȝȝ, and the ship be'ing in dang'er too be' drow'ned, he' castȝ-out intoo the sæ al the burdn of the ship, and scárcȝly escáp'ed
 25 the ship be'ing yn-lódn. A few daiȝ after, ón cȝming, and maru'eling at the cal'mnes of the sæ (for it waz quiet in-de'd) the she'pp-herd answer'ing, saye'tȝ: aȝ much aȝ I perceiu, the sæ would hau' dátȝ agein, and thær-for it shewe'tȝ it-self too be' stíl or yn-moou'ed.]

30

The moral.

This fábl grant'e'tȝ, that then ar mád the skil-fuler or wȝȝer by los and dang'er.

32. Of an óld manʒ sƿn and a lion.

A c'ertein óld man had ón ónly sƿn and of a g'entl-manly
mýnd, and a lƿu'or of hún̄ting-dogʒ ƿr houndʒ,] he' sƿw by a
dræm that hiʒ sƿn waz cruely slain of a lion. Be'ing a-frayd
left per-adu'entur the chanc' miht folow this dræm at sƿm tým, 5
bylded a c'ertein v'ery-fýn hƿws, be'ing v'ery delihtabl bóth
with the roufʒ and windowʒ, and wining hiʒ sƿn thither
abód-stil a k'epor too hiʒ sƿn. He' had painted in the sám
hƿws, for hiʒ sƿnʒ deliht, eu'ery kýnd of bæstʒ, among whoom
the lion toó. The ƿong man looking on thæʒ d're'w the mór 10
gre'f thær-by, and stánding sƿm-what-ne'r, saieth too the lion:
O cruelest wýld bæst, bicaʒʒ-of the' and my faterʒʒ v'ain
dræm, I am ke'ptt in this hƿws, aʒ in a priʒn. What may
I doo too the' ∞ And saying thæʒ wordʒ he' strák hiʒ hand
on the wal, be'ing wiling too pluk-out the lyonʒ yi, and 15
hurtʒ hiʒ hand with a nayl, that waz hýdd thær, thrōwh
which strók hiʒ hand rankled, and mater ƿr corruption] gre'w
by litl and litl, and an agu folowed, and in short tým the
ƿong man dyed. So the lion kild the ƿong man, the faterʒʒ
inu'entʒion helping no-thing ƿr not a-whit.] 20

The moral.

This fábl granteth, that no man can au'oid the thingʒ
that wil cƿm ƿr be' too cƿm.]

33. Of a bald man weering ƿr bæring] strang' ƿr ƿtherʒ]
hærʒ for natúral ƿr hiʒ own] hær. 25

Whýl't a c'ertein bald man weering cƿunterfet hær,
waz caried with a hors, behóld, a v'ery-mihti wýnd tók-
away thar hær from hiʒ hed: forth-with græt lauhing waz
stired-yp of the standorʒ-about, and he' with lauhing agein
at them, fayeth: what maru'el iz it, if the hærʒ that ƿær not 30
mýn-own ar gon-agein from me' ∞ They that ƿær bórn with
me' ar gon-away agein toó.

The moral.

This fáblí granteth, that we' shoud not be' sad for welth
lost: for thar can not abyð with ys eu'er, which we' rec'eiu'ed
of natúr, be'ing bórn.

5

Finis.

*

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1. Of the ægl and the fox.

The ægl and the fox appoooint too dwel nih, frend/hip
be'ing mád betw'en them, thinking that frend/hip would
be' the surer throuw the oftn ac-companying. Thær-for the
10 ægl he'gan her næst yp-on a hih tre'. The fox plác'ed her
cub? or ðong-ónz] among the bu'hi ground ne'r the tre'.
Thær-for ón of the dayz when the fox be'ing gon out-of the
cooch or erth] did se'k food for her cub?, the ægl also her-feli
laking mæt flying-away yntoo the cooch of the fox snatcht-yp
15 the foxé? cub?, and gau' them too her ðong-ónz too æt. The
fox cõming-agein, her chylddérnz cruel detþ be'ing know'n,
waz mád v'ery-sorow-ful, and when she' could not be' reu'enged
on the ægl, bycauz be'ing a fowr-footed bæst she' could not
be' ábl too folow-after a bird: which ón thing iz ge'u'n too
20 then in misery and not ábl too resist, curs'ed on the ægl.
and wisht him e'u'l, the brók'n frend/hip iz turned intoo so
græt hâted. Thær-for it hapn'ed in thóð dayz that gót? wær
sacrific'ed, a pe'c' whær-of the ægl snatching-yp toogether
with burning cólz, cary'ed it too her næst, but the wynd
25 blowing som-what ernestly, the næst which waz mád of hey.
and of smal and dry stu'f, iz sett-on-fier or sett-a-fier.] The
æglz ðong-ónz fel'ing or perc'eiu'ing] the flám, fal-dow'n on
the ground for-að-much-að they could not fle' að-yet. The
fox snatching them yp strait-way deu'ou'reth them in the
30 æglz siht.

The moral.

The fábl mæneth, that they that violat or bræk frend-
/hip, althowh they get-away from the reu'eng'ing of thóð
whoom they hau' hurtt, yet they doo not escáp from God's
punishment. 5

2. Of the ægl and the crow.

An ægl flying-of from a hih rok snatcht-yp a lamb frō
the flok, which thing when the crow þe'hóldeth, be'ing mooued
with lýk deýr, flyeth yp-on a ram, with ernest fluttering
and noyð, and so wrapeth hið clawz intoo the ram's flec', 10
that he' could not yn-looð him-felf from-thenc', þe, with the
stiring of hið wing. When the she'pp-herd se'eth him so
wrapt, rüning thither catcheth the crow, and the fetherz of
hið wing be'ing cutt, gau' him too hið chýlddérn for a mok
or pas-tým.] Büt when any man askēd the crow, what bird 15
he' waz, the crow sayeth: at-first truly az-tuching cōrag' I
waz an ægl, büt now I know c'ertainly that I am a crow.

The moral.

The fábl mæneth, that whoo-so dárēth too doo any thing
abou' hið strength, bringeth-too-pas this thing only, that he' 20
falēth intoo adu'ersity v'ery-oftn, and sheweth him-felf a mōking
stok too the pe'pl.

3. Of the ægl and the dór.

An ægl chác'ed a hár, büt the hár be'ing v'oid of aid,
se'ing a fly [caled a dór] whoom tým offerēd, lamentabli 25
deýrēd aid of him, too whoom the dór promiſed hið defenc'
and ke'ping. Afterward when the dór se'eth the ægl drawing-
nēr, he' prayeth her that she' would not ták-away hið seru'ant
from him. Büt the ægl despýzing the litlnes of the dór
ætēth-yp the hár befór him. Büt the dór mýnd-ful of hið 30
wrong, táketh he'd whær the ægl býlded næft. Lo, the ægl
layeth eg, the dór be'ing lift-yp with hið wing, flieth too

the æglǝ næft, and turning-out the egǝ caſtꝥ them down on the ground. The ægl be'ing ſtired-yp with heu'ines for the los of her egǝ, flyeṭh-away too Jupiter (for the bird iʒ conſecrated too thaṭ god) and deʒýreṭh thaṭ théṛ be' ge'u'n her
 5 a fáf plác' too bre'd: Jupiter granteṭh, thaṭ when tým iʒ cõmm, ſhe' ſhould lay egǝ in hiʒ lap. The dóṛ fóṛ-fe'ing this, mákeṭh a bał of dũg, and flyeṭh-yp a-hih, let it fal intoo Jupiterʒ lap. Jupiter be'ing wiling too ſtryk-out the bał out-of hiʒ lap, ſtrák-out the æglǝ egǝ too. From that
 10 tým, men ſay, thaṭ the ægl neu'er bre'deṭh, in what tým théṛ be' dóṛʒ.

The moral.

The fábl mænēṭh, thaṭ nón iʒ ýtterly too-be' deſpýʒed, bicaūʒ théṛ iʒ no man, thaṭ tákeṭh wrong, büt when tým iʒ
 15 ge'u'n, may ſe'k too be' reu'enge'd.

4. Of the hawk and a nihtingál.

When the nihtingál ſat on a hih ók, ſhe' ſang alón after her maner: when a hawk ſe'king mæt þe'held her, he' flyeṭh thither ſũdenly, and catcheṭh her, büt when the nihtin-
 20 gál ſe'ṭh thaṭ ſhe' ſhould dy, ſhe' praiēṭh the hawk, thaṭ he' would let her go, bicaūʒ ſhe' waʒ too-too-liṭl' too fil hiʒ bely, büt thaṭ it waʒ ſuerly ne'd-ful thaṭ he' ſhould tũrn himſelf too græter birdʒ for hiʒ ſuffic'ient filing. The hawk looking on her frõwningly, ſaiēṭh: truely I ſhould be' too-much a fool,
 25 if I let-go the mæt thaṭ I hóld in my handʒ, be'ing fe'dd with the hóp of mór-aboundant mæt.

The moral.

The fábl mænēṭh, thaṭ they thaṭ for-go thaṭ which they hóld in hand, in hóp of græter thiṅʒ, be' too-much v'oid of
 30 councl and ræʒn.

5. Of the fox and the gót.

A fox and a gót be'ing thiṛfti went-down intoo a well. büt after the drinking, when the gót þe'held the go'ing-out,

the fox sayeþ g'entlly too him: Be' of goðd cōrag': for I
 hau' confidered v'ery-wel, what iȝ nec'essary or ne'd-ful] for
 our hæll/th or sáfety.] For thu shalt stand yp-riht, and stand-
 clóc' too the wal with thy fórmér fēt and hornȝ, and I
 climing on the shoulderȝ and hornȝ, when I shal be' gon- 5
 out the well, tákíng the' by the hand wil draw the' yp henc'.
 The gót redily obeyed her. The fox rejoyc'ing about the
 welȝ mouth, for her goíng-out, mokeþ the gót. But whylt
 the gót accuseth her, not too hau' ke'ptt promise? with him.
 The fox sayeþ merily too him: O gót, if thu wær ende'wed 10
 with thar wýȝdom, aȝ thar-sám thy berd iȝ furnis'hed with
 triming of hærz, thu wouldst not had gon-down intoo the
 well be'fór that thu hadst se'n the going-out adu'ýgedly.

The moral.

The fábl mæneth, that men ende'wed with counce' shoulð 15
 look yntoo the end of thing? be'fór that they shoulð ge'u'
 dilig'enc' too dooing thing?, or too thing? too be' doonn.]

6. Of the fox and the lion.

When a fox, that neu'er had se'n lion a had me'tt him
 by chanc', she' waz a-fraid so much, that she' waz al-móft 20
 ded: when she' had lookt on him agein, she' waz v'ery-much
 a-fraid, but noþing-at-al aȝ at-firft: when she' þe'held him
 the third tȝm, she' waz bóld, cōming-ne'r too him too ræȝn
 or disput] opnly or in hiȝ presenc'.]

The moral.

25

The fábl mæneth, that vc' and cūstōm of thing? mákeþ
 terribl or fær-ful] thing? too be' familiar or wel-acq'einted.]

7. Of a cat and a cok.

When a cat had çauht a cok, and sowht occasiō how
 she' miht æt him, she' þe'gan too accus him, that he' waz a 30
 trōbl-sōm bæst or creatūr,] whoo crying-out by niht would
 not suffer men too ták rest. The cok excuþeth him-self, that

he' did thar for their profit, for-aȝ-much-aȝ he' stired them
 yp too doo work. The cat sayeþ agein, thu ȝrt without
 godlines, and mische'u'qos abou' meȝur, whoo dooſt continual
 ageinſt natũr, ſeing-that thu dooſt not abſtein ȝr hõld-bak
 5 thy-ſelf, nether fro moþher nor ſiſterz, bũt mingleft thy-ſelf
 with them by yn-chãſtnes. The cok defendeþ alſo, that he
 did thar for hiȝ maiſterz gainz ſák. For by ſuch going-too
 gether in g'eneraþion the henz doo lay egȝ. Then the ca
 ſayeþ, althowh thu be' ful of excuſeȝ, yet I entend ȝr mæn
 10 not too faſt.

The moral.

The fábl mæneth, that he' that iȝ lewd by natũr, when
 he' ónc' purpoſeþ in hiȝ mynd too doo doo harm ȝr offend
 althowh thér lak cõlõr of cauȝ, yet he' læueþ not of from
 15 lewdnes.

8. Of the fox without a tail.

A fox, her tayl be'ing cutt-of, that ſhe' miht eſcãp out
 of a ſnár, when ſhe' thowht lýf a deth too her for the ſhãm
 deu'ýȝed by deceit too win-in ȝther foxeȝ, that eu'ery-ón
 20 ſhould cutt-of their tayl ynder a ſhew of a comyn comodity
 ȝr gõõd,] and ſo ſhe' miht æȝ her yn-cõmlynes. Thær-for
 ſhe' entræteþ the foxeȝ be'ing ac-cõpanyed-toogether at ón
 plác, that they would cutt-of their tayl, ræȝning ȝr diſputing
 that a tail waȝ not ónly an yn-cõmlynes too foxeȝ, bũt a
 25 heu'y and fooliſh burdn. Ón of the foxeȝ anſwered her
 plæȝantly: Oh ſiſter, if that thing be' profitabl too the' ónly
 it iȝ not an yp-riht thing too councl ȝther the lýk.

The moral.

This fábl be'longeth too them, that ynder a ſhew of
 30 gõõd wil fór-ſe' their-own comodity ȝr gõõd] by councling

9. Of a fiſhor, and a litl fiſh caled a Smarid.

A fiſhor that hent a net in the ſæ ȝauht a litl fiſh caled
 a ſmarid, whoo be'ing yet litl in ág deȝýred the fiſhor, that

he' would ge'u' her lýf, wyl't she' miht be' a græt ón, and he' miht get græter gain by her. The fiſhor answered her pretily: Truly I ſhould lak my mýnd, if I ſhould let-go thar the læft gain that I hau', in hóp of lárger adu'antag'.

The moral.

5

The fábl mæneth, that it iȝ a fooliſhnes ȝoo for-go ſur thing? for yn-ſur, althowh thér be' græt hóp in them.

10. Of the fox and the brambl.

When a fox climd on a hedg', that ſhe' miht au'oid the dang'er that hang'ed ou'er her, ſhe' çayht a brambl in hir 10 hand?, and thruſt-throw the midl of her hand with the brambl, and when ſhe' waȝ gre'u'qofly hurtt, grón'ng, ſayeth too the brambl: Whær-aȝ I fle'dd whóllý too the' that thȝ ſhouldſt help me', thȝ haſt deſtrooyed me' w'ers. Too whoom the brambl ſayeth: Thȝ dooſt er, O fox, that thowhtſt ȝoo 15 ták me' with lýk deceit aȝ thȝ haſt ac-cuſtom'ed ȝoo ták o'her.

The moral.

The fábl mæneth, that it iȝ a foolly ȝoo deȝýr-lamentab'ly ayd of thóȝ, too whoom it iȝ ge'u'n of natür rather ȝoo hurtt, 20 than ȝoo profit o'her.

20

11. Of the fox and the crocodil [a v'enimqos bæſt.]

The fox and crocodil ſtráu' for nobility. When the crocodil browht many thing? for him-ſelf, and adu'anc'ed him-ſelf abou' meȝür, tȝching the ónor of hiȝ prog'enitorȝ or fatherȝ, or fór-ſýrȝ the fox ſmýling at him, ſayeth: Ho 25 fr'end, and if thȝ didſt not ſay this, it app'ereth clerly by thy ſkin, that thȝ haſt be'n mád bár or ſpooyled of the nóbl'nes of thy anc'etorȝ nqw many ȝerȝ.

The moral.

The fábl mæneth, that the thing it-ſelf dooth che'fly diſ- 30 proou' then be'ng græt lyorȝ.

12. Of the fox and hunter.

A fox running-away from hunter, and being now very with running by the way, by chance found a man being a wood-haker, whom she prayeth that she may hide herself
 5 in any place. He sheweth his cabin. The fox not entering in hideth her-self in a certain corner. The hunter be at-hand, they ask the wood-haker if he saw the fox. The wood-haker denyeth in word, that he saw her, but shewed with his hand the place, where the fox was hid. But the hunter
 10 went-away forth-with, the thing being not perceived: as the fox seeth-abroad that they be gone-away, she going softly out-of the cabin, goeth-away again. The wood-haker blameth the fox, because she did not thank him, seeing-that he made her safe. Then the fox turning her-self about, sayth too him softly:
 15 O friend, if thou hadst had the work of thy hand and manner lyk thy word, I would throwly payed the thank deserved.

The moral.

The fable meaneth, that and if a naughty man promise good thing, yet he belideth evil and naughty thing.

13. Of cock and a partridge.

When one had very-many cock in his house, he suffered a partridge which he had bought, too fed with them. But when the cock troubled her often, and strake her with their bill, the partridge was earnestly sorry for that wrong, thinking
 25 that thos wrong were doon too her because she was a new-come or stranger and not of that kind. Afterward when the partridge saw the cock fighting-together one with another, the trouble of her mind being put-away, she saith: from-hence-forth truly I wil not be sad, after-that I see hate
 30 ful variance among them-selves.

The moral.

The fable meaneth, that men endewed with wisdom doo bear with a moderat or measurable mind wrong: ye very-

grætly doorn too them, by oþher that can nether for-bær
them-felu? nor theiř.

14. Of the fox and a v'izard.

A fox hau'ing-entæd a harporz hōws, wyl't ſhe' ſercheþ
adu'ýedly the thiſi? that be' mād redy in the hōws, ſhe' 5
fýndeth a poppet? hed fet-together with dilig'ent art, which
the fox táking in hir hand?, ſayeth: O what a hed without
brain.

The moral.

The fábl mæneth, that al men of a cōmly body, hau' 10
not the fám faiernes in the mýnd.

15. Of a dog be'ing caled too ſuper.

When a c'ertein man had mād redy a gorg'iqs or plenty-
ful] ſuper, he' caled a c'ertein fre'nd too hiȝ hōws, and hiȝ
dog alfo bidð the oþherz dog too ſuper. When he' be'ing 15
entæd intoo the hōws ſaw ſo much deinty diſhe? of mæt
mād redy, be'ing glad, ſaieth too him-ſelf: Too-day I wil ſo-
thrw'ly-ſil my-ſelf, that too-morow I ſhal not ne'd too æt.
And thæȝ thiſi? be'ing ſaied, he' rejoic'ed with the waging
of hiȝ tayl. Büt the cook looking-about, táketh him ſoftly 20
by the tayl, and hurl'ing him round v'ery-oftn, thr'ew him
forth thrōwh the wýnddoor, he' be'ing aſtoned, a-rýȝing from
the ground whýl't he' ran-away crying-out, the oþher dog?
run toward him, and aſk hōw deintily he' ſupt. Büt he'
be'ing ſik ſaieth, I hau' ſo filð me' with drink and deinty 25
diſhe?, that I ſaw not the way when I went-out.

The moral.

The fábl mæneth, that a-man owht not too be' glad for
thóȝ thiſi?, which he' iȝ redy-too be' fory-for, or ſhal be'
fory-for.] 30

16. Of the ægl and a man.

When a c'ertein man had çauht an ægl, the fetherz of
hir wing? be'ing plykt-out, he' let her tary among hiȝ henȝ,

afterward ón hau'ing-bowht her, repaired or mád strong] her wing] agein. Then the ægl flying tákeþ a hár, and bringeþ him too her wel-dooor. Which thing the fox be'hólding, saieþ too the man, doo not hau' this ægl a-geftred, aþ be'fór tým, 5 left. aþ she' catcheþ the hár, she' catch the' lýk-wýð. Then the man plukþ the ægl's wing] also.

The moral.

The fábl mæneþ, that wel-dooorþ ær too-be' rewarded-agein. Bút the wicked ær too-be' au'oyded by al diligenc'.

10 17. Of a man be'ing a huþband-man.

When a c'ertein man be'ing a tilor of ground, kne'w that the end of hiþ lýf waþ at-hand, and deþýrred that hiþ sonþ shouþd be' mád skil-ful in tiling of ground], caþed them, and saieþ: O sonþ, I depart out-of lýf, al my goþd] ær 15 whóllý-putt in my v'ýn-yarð. After the fatherþ deth, they thinking too fýnd treþur in the v'ýn-yarð, dig-yp the v'ýn-yarð ytterly with spád], mattok], and pek-axe], and found no treþur. Bút when the v'ýn-yarð waþ thro'whly-digd, it þrowht-forþ a-græt-dæl mór or far-way mór] frut than ac-cuþtomed: 20 and mád them rich.

The moral.

The fábl mæneþ, that continual labor bringeþ-forþ treþur.

18. Of a cóllior and a washor.

25 A cóllior asked a c'ertein washor, that he' shouþd dwel with him toogether in a hõws, that he' had hýrred for rent. Bút the washor be'ing skil-ful of the thing at oþher týmþ, saieþ: That would not be' profitabl for me': for what I shouþd mák whýt, thu' wouldst fowl them al with the duþt 30 or sparkling] cólþ.

The moral.

The fábl mæneþ, that thing] yn-lýk by natùr, can not hanþom/y or comodiþf/y] stand toogether.

19. Of a fox be'ing hungræ.

When a fox be'ing prou'oked with v'ery-græt hunger
 [aw or þe'held] a pe'c' of mæt and bred layd-yp in a c'ertein
 hqws, she' entræd intoo the sám hqws or cabin] and ætþ so
 much, that she' stretchþ her bely yntoo a v'ery-græt sweling, 5
 and when she' could not go-out from-thenc' thrqwh the too-
 much sweling of the bely, be'ing /wólx, gróneth. When an-
 other fox pas'ing-by thar way hæ'rdd hir gróning, she' goeþ
 thither, and asketh for what she' gróned. Afterward be'ing
 thrqwhly-tóld the cauþ of the lamenting, sayeth plæzantly: 10
 Thū mußt tary thær so long, whýl/t or yntil] thū art mád
 so slender aþ thū wær when thū entrædst: for by thar mæn
 thū mayft go-out.

The moral.

The fábl mæneth, that no-thing iþ so hard that tým can 15
 not diffolu' or dis-charg'.]

20. Of a c'ertein fiþhor.

A c'ertein fiþhor yn-fkil-ful of fiþhing, went too the
 sæþ fýd, and be'ing sett-yp on a c'ertein rok, first þe'gan too
 play on a fhawm, fhawmz and netþ be'ing caried thither, 20
 thþinking that he' should ták fiþheþ with pýping. But when
 he' got no effect with pýping, hiþ fhawmz be'ing layd-away,
 he' leteth dqwn the net intoo the sæ, and çauht v'ery-many
 fiþheþ. But when he' should draw-out the fiþheþ out-of the
 net, and þe'held them læping, he' sayeth merily: O wicked 25
 creaturþ, whýl/t I pýpt with my fhawm, þe' would not danc',
 nqw bycauþ I læu'-of too pýp, þe' ge'u læpþ stíl or continual.]

The moral.

The fábl mæneth, that al thþingþ ar v'ery-wel doonn, 30
 that ar doonn in their tým.

21. Of c'ertein fiþhorþ.

Fiþhorþ be'ing gon-forth a-fiþhing, and wery of-fiþhing
 long tým, mór-ou'er be'ing v'ery-hungræ, and sad, bicauþ they

had tákæ no-thing. When they determin too go-away, be' hólð, a c'ertein fiſh fle'ing an-oðther fiſh chác'ing him, læpæth intoo the bót. The fiſhorz be'ing v'ery-glad catch him or hólð him faſt] and be'ing return'd intoo the tōwn, fólð him
5 for a great prýc'.

The moral.

The fábl mænæth, that fortùn v'ery-oftn ye'ldæth thar that art or cūning] can not bring-too-pas.

22. Of a man be'ing poor and ſik.

10 When a c'ertein man be'ing poor waz ſik, he' v'owæd too the god], that if he' miht be' deliu'ered or fre'ed] from thar ſiknes, he' wou'ld ſacrific' a hūnderd oxñ. Which thing the god] be'ing wil'ing too proou', reſtór him hællth ægi]i or qikly.] Thær-for be'ing fre' from the ſiknes, when he' had
15 not oxñ, bycauþ he' waz poor, he' gather'd-toogether the bónz of a hūnderd oxñ, and laying them dōwn ypon an altar, ſayæth merily: Be'hólð, I hau' th'rowly-paið the v'ow nōw that I v'owæd too þou. But the god] be'ing wil'ing too be' re- u'enged on him, ſtand by him in flep], and ſay: Go too
20 the sæz ſýd, for thær thu ſhalt týnd a hūnderd talent] of góld in a ſecret plác'. He' be'ing awákneð, mýnd-ful of the dræm, ſel-on or hapneð-on] thæ'u], whýl't he' goæth-on too the ſæ-ſýd. Thær-for be'ing tákæ, dežýræd that they wou'ld let him be' loožed, bycauþ he' wou'ld truly pay them a thoꝝand
25 talent] of góld.

The moral.

The fábl mænæth, that a man be'ing a græt lyor, deſpýzæth the god] and then alyk.

23. Of the fox and the libard.

30 When the fox ſtráu' with the libard tuch'ing faiernes. Whær-aþ the libard reknæd that the diu'erſ mark] or ſpot]] of hiþ body wæx a cōmlynes too him. The fox ſayæth cour- tiouſly too him: Truly I am too-be' iudg'ed far-faizer, that

hau' not a body markt with diu'ers spot?, but a mynd markt with diu'ers mark?.

The moral.

The fábl mæneth, that the cōmlines or bewty] of the mynd iȝ better than the deking or trimming] of the body. 5

24. Of c'ertein fiſhorȝ.

Certein fiſhorȝ d'rew a net out-of the ſæ, which, when they fel'tt too be' heu'y, they læpt-about for joy, thinking too hau' many fiſhe? mæſhed or wrapt in the net.] But aȝ they d'rew the net yntoo land, when they ſaw plainly that 10 few fiſhe? wæſ in the net, but a v'ery-græt ſtōn, they wæſ mād ſorow-ful grætly. On of them be'ing anc'ient by birth or ág] ſayth too hiȝ felowȝ fýnly: Be' of quiet mynd?, for-why ſorow iȝ mirth? ſiſter. Truȝly men muſt fór-ſe' chance? too cōm or too be' he'r-after] and perfwád them-felu? that 15 they wil hapn or ær too cōm] that a man may bæſ them the lihter.

The moral.

The fábl mæneth, that he' that remembreth manȝ luk or deſtiny] iȝ the leſ brókȝ or ou'er-thrown] in adu'erſity. 20

25. Of the frog? aſking a king.

The frog? ſorowing that they wæſ without a king, ſent oratorȝ too be'ſe'ch Jupiter, that he' would ge'u' them a king. Jupiter knowing their ſimpl'nes, ſent-down a pe'c' of wōd intoo the midl of the pond: which when it ſel intoo the 25 pond, the ſound thær-of frayēd the frog? v'ery-much. Whoo when they kņew that it waȝ wōd, they ſent-agein too be'ſe'ch Jupiter, that he' would ge'u' them a lȝu' king, not a ded. Jupiter be'ing moou'ed with their fooliſh prayerȝ, gāu' them a water-ſerpent for a king. When he' deu'ouřēd 30 the frog? daily, the frog? pray Jupiter the thȝrd tȝm, that he' would moou'-away from them the cruel and ferc' king.

Then Jupiter sayeþ: Hau' him a king for-eu'er too þou,
whoom þe' hau' entræted-for, with so many prayerz.

The moral.

The fábl mæneth, that oft týmz we' prai-for thóð thing,
5 which we' repent afterward that we' hau' obteyned.

26. Of a cat be'ing chang'ed intoo a wq-man.

A certein cat be'ing tákn with the lq'u of a certein
bewti-ful þong man, praied Venus, that she' would chang'
hir intoo a wqman. Venus hau'ing pityed her, chang'ed her
10 intoo the fháp of a wq-man, whoo when she' waz bewty-ful,
her lq'uor lædd hir hóm sýdenly. But when they sat-to-
gether in the bed-chamber, Venus deýýring too proou', if hir
fau'qr be'ing chang'ed, she' had chang'ed hir manerz too, sett
a moyc' in the midl of the bed-chamber, whoom when she'
15 þe'held, hau'ing-forgotn hir fau'qr and her lq'u, purfued the
moyc' that she' miht ták him. Vpon which thing Venus
disdaining, chang'ed her agein intoo the first form or fháp
of a cat.

The moral.

20 The fábl mæneth, that a nauþi man, thowh he' doo
chang' hið degre' or estát] þet he' hóldeþ stíl the self-sám
manerz or fashioz.]

27. Of an óld man caling deth.

When an óld man cary'ing a fagot of wqod on hið
25 shoulderz out-of a wqod or gróu'] waz wery with the long
way, caléd deth. Lo deth cam thither, and asketh the cauð
whær-for he' caléd her. Then the óld man sayeþ, that thu
wouldst lay-on this fagot of wqod ypon my shoulderz.

The moral.

30 The fábl mæneth, that eu'ery man ið v'ery-deýýroos of
lýf: thowh he' be' subiect too a thqðand dange'rz þet he' al-
way efhe'weþ or flyeþ from] deth.

28. Of a wō-man and a phizic'ion.

When a c'ertein wō-man be'ing an óld wō-man, sūffr'ing
a dis-æȝ of the yiz, sendeþ for a phizic'ion too-cur or hælj
her, promisi'ng him a c'ertein reward, if she' wær hæled of
that dis-æȝ or sik'nes,] büt if she' wær not ridd or fr'e'd] she' 5
bargain'ed too ge'u' him no-thing. Aȝ oft'n aȝ the phizic'ion
went-too cur or hælj her, so oft'n he' cary'ed-away sōm thing
priu'ily out-of the hōws. Thær-for the dis-æȝ in the yiz
be'ing hæled, when the wō-man he'held that thér wāȝ nōn
of her welth in her hōws, deny'eþ too pay the phizic'ion 10
aski'ng the reward bargain'ed or promisi'd.] Whær-for she'
be'ing cal'ed yntoo i'udg'ment deny'eþ not the bargain, büt
that she' iȝ hæled of the dis-æȝ in the yiz, she' ytterly de-
ny'eþ that: sayi'ng, when I wāȝ blýnd I [aw my hōws stuf
with mūch hōwshold-stuf, nōw when I se', aȝ the phizic'ion 15
sai'eþ, I be'hóld nōn of my thingȝ in my hōws.

The moral.

The fábl mæn'eþ, that then ge'u'n-ou'er too equ'etq'os'nes
fay contrary too them-seluȝ v'ery-oft'n.

29. Of the hūfband-man and hiȝ dogȝ.

20

A c'ertein hūfband-man plác'ed him-sel'f in a plác' ne'r
a c'ity, bicaūȝ of the græt'nes of the winter. Büt when food
fayl'ed him, he' he'gan first too be' fe'dd with gótȝ and she'p.
Büt when the winter rág'ed mór dailȝ, he' d'id not spár hiȝ
ox'n too. Which de'd or act] when hiȝ dogȝ d'id confider or 25
mark] they spák ón-too-an-ōther: Why stand we' he'r, fay
they, why dōo we' not fle', deth læning toward ys ∞ Doo
we' think that he' spár'eþ ys lýf, that hāth kild hiȝ ox'n for
foodȝ fák.

The moral.

30

The fábl mæn'eþ, that we' owht too au'oyd them that
bær them-seluȝ cruelly toward the fámq'os and nótabl.

30. Of a huſband-man and hiȝ ſonȝ.

A certein huſband-man had v'ery-many ſonȝ, diſ-agre'ing with continual v'aryanc', and not regarding hiȝ warniſg continually or al-way.] When by fortuſn or chanc' they
 5 ſat al at hóm toogether, the father cōmmandēd that a fagot of wanȝ ſhould be' browht-forth opnly, and he'gan too exōrt hiȝ ſonȝ, that they ſhould bræk-aſunder the whól fagot. Thær-for when they wær not ábl too bræk the fagot, with
 al their ſtrength, the father or ſýr] cōmmandēd, that, the
 10 fagot be'ing looȝed, they ſhould bræk the wanȝ ſeu'erally or ón-by-ón.] When eu'ery-ón did it æȝily, then ſilenc' be'ing mád, the father ſayēth too them: O ſonȝ, móſt-de'rly-be-lou'ed too me', if at any tým he' ſhal iudg' al-ón thiſg in your mýndȝ, he' can not he'r-after be' ou'ercōmed of the
 15 enemyȝ. But if he' ſhal ke'p v'arianceȝ among you, he' ſhal æȝily deſtrooy you that wil.

The moral.

The fábl mænēth, that vnity iȝ ſtronger than v'arianc', which iȝ wæk.

30 31. Of a wq-man and hir hen.

A certein wq-man be'ing a widow had a hen, that layēd an eg eu'ery day. The wq-man thowht, after the maner of manȝ natúr, which the gre'dines or thirſtines] of-hau'ing dooth al-way mák cár-ful, that the hen would lay
 25 twýc' a-day if ſhe' would vȝ too caſt her mór cōrn. But the hen be'ing mád fater with mór food or cheriſhing] left-of too lay that ón eg. So the wq-man ſo much the mór ſhe' ſowht-for gain, ſhe' loſt it thȝrowh the blýnd deȝýr of-incræc'ing it.

30 The moral.

The fábl mænēth, that thȝrowh v'ery-much cōuētiſg of thiſgȝ, preſent gain iȝ ytterly loſt ſom týmȝ.

32. Of a man be'ing byttn of a dog.

A c'ertain man when a dog had bytt him, enqýrēd with v'ery-græt dilig'enc', of whoom he' miht be' hæled. A c'ertain man hau'ing-me'tt him, and be'ing asked for a phizic'ion, saye'th: fre'nd, if thu wilt be' mád whól, thu hast not ne'd 5 of a phizic'ion. For if the dog that bytt the' may wýp the blýd from the wound with hiȝ tung, no-thing may be' /ound better than that cure or hæling.] The o'ther lauhing thær-at, saye'th: If I vȝ such remedy, I shal be' byttn of dogȝ daily mór and mór. 10

The moral.

The fábl mænēth, that dis-comodityȝ ar wont too be' reqýted of nauhti men for comodityȝ or gōodnes] and e'u'liȝ [ar wont too be' reqýted] for gōod turnȝ.

33. Of twoo fre'ndȝ and a she-bár.

15

Whylt twoo fre'ndȝ traueled on the way too the contry, a she-bár cam runing ageinst them, whoo be'ing se'n plainly, the ón of them be'ing a-frayd, climd a tre' by-and-by, that he' miht sáu' him-selȝ. When the o'ther douȝtēd that he' waz ábl too stand ageinst the bárȝ strength, lay yp-riht on the 20 ground aȝ ded, staving blowing or feting of bræth: when he' tók bræth nether with mouȝth nor nóȝ, the she-bár thinking him ded went-away. For they say, that bárȝ doo stay-away them-seluȝ from a ded body or carain.] Afterward the o'ther com'ing-down from the tre', asked hiȝ felow, what the bár 25 sayēd intoo hiȝ ær. He' answerēd with g'entl spe'ch: I waz warnēd of the bár, that I shoud not go-forth any-mór with such fre'ndȝ.

The moral.

The fábl mænēth, that their fre'nd/hip iȝ not too-be' 30 regarded, that deny their fre'ndȝ succor, when thér iȝ ne'd.

34. Of twoo ȝong men and a cook.

Twoo ȝong men ȝowht flešh toogether with æqal chárgeȝ, and deliu'erēd it too a cook too dres or look too.]

By the way or the mæn whyl] whyl/t the cook applyeþ
 oþher buʒines, the ón of the ʒong men tók the sám fleſh
 priu'ly, and deliu'ereþ it too hiʒ felow. The cook afterwærd
 ſeking-for the fleſh he' that hað ták it, ſwæreþ that he'
 5 haþ it not, and he' that hað it ſwóʀ, that he' tók it not.
 The cook, the ʒong menʒ deceit be'ing per'ceiu'ed, ſayeþ:
 Truly thowh I am deceiu'ed of ʒou, thaʀ-sám þing wil not
 be' hýdd from God, by whoo'm ʒe' ſwær.

The moral.

10 The fábl mæneth, that no wickednes can be' hýdd
 from God.

35. Of twoo enemyʒ.

Twoo certein men hau'ing hátreð betwe'n them-felu'
 with a dedly mynd or mynd too fiht] ſayleþ in ón ſhip.
 15 And when the ón could not abyð or ſuffer] too ſtand with
 the oþher in ón-ſelf plác, ón ſiteþ-down on the pouþ of the
 ſhip, the oþher on the fóʀ-ſhip. A tempeſt or ſtoʀm] be'ing
 rýʒ, when the ſhip waʒ in danger, he' that ſat in the fóʀ-
 ſhip aſkeþ the maiſter of the ſhip, what part of the ſhip
 20 owht too be' drowneþ firſt, and when the maiſter hað ſayd
 the pouþ: the oþher ſayeþ: Deth iʒ nõw the les gre'u'qos
 too me', if I be'hóld mýn enemy dy firſt.

The moral.

The fábl mæneth, that an enemy oftʀ týmʒ chooʒeþ
 25 too deſtrooy him-ſelf, that he' may deſtrooy hiʒ enemy.

36. Of the reð and the oliu'-tre'.

The cán and oliu'-tre' [tráu' toogether, or ón-with-the
 oþher,] whether miht be' ſtronger, harder, and móʀ-reſiſting.
 The oliu'-tre' objecteþ or caſtʒ ageinſt] the reð hiʒ ũmbles,
 30 bicaʒ that he' ʒe'lded or ʒau' plác] æʒily too the wýnd].
 The reð ʒau' not agein ón word too this ſaying. A-litl
 after, the wýnd blowing with a ʀe'eement or cruel] whurliſg-

wýnd or storm] pluht-yp the oliu'-tre' by the root, standing ageinst the wýnd with al fórc'. But the cán bending-dow'n it-felf too the blast, got fásty ægily.

The moral.

The fábl mæneth, that the mihtier muht be' obeyed in, s tým without v'arianc' or resístanc'.

37. Of the hekfer and the ox.

When an hekfer þe'held an ox áring or plowing] she' despýðed him in compárizon of her-felf. But when a day of sacrific' wað comm, the ox wað lett-go, but the hekfer 10 wað stayed that she' miht be' sacrific'ed. Which thing when the ox be'hóldeth, he' saieth smýling: Oh hekfer, thær-for thū didst not labor, that thū mihtst be' sacrific'ed.

The moral.

The fábl mæneth, that dang'erz hang ou'er ydl men, and 15 dooing no-thing toó.

38. Of a chýld and of fortùn.

When a chýld fle'ptt nih a well, fortùn comíng thither, stired him yp, saying: Arýð, and go-away henc' qikly, for-why, if thū shalt fal intoo the well, eu'ery man or al men] 20 would not accus thy foolishnes, but me' fortùn.

The moral.

The fábl mæneth, that v'ery-oftn we' run intoo dang'erz throwh our-own falt, afterward we' accus fortùn without cauð.

39. Of mýc' and cat.

25

A cat perc'eiu'ing-be'fór, that thær wær v'ery-many mýc' in a c'ertain hqws, she' went thither, and táking now ón, now an-óther, ætt-yp v'ery-many by-kiling [them.] But when the mýc' perc'eiu'ed that they wær consumed day by day or daily,] be'ing gotn-toogether intoo ón plác', say with them- 30 selu': from-henc'-forth we' muht not go-dow'n lower, if we'

wil not be' destrooied ał, büt we' muſt tary he'r hiher,
 whither the cat can not clim. Büt the cat, the myc'e/
 councl' be'ing perc'eu'ed, feining hir-felf too be' ded, hangd-
 yp hir-felf by the hýnder fet too a póſt q'r ſták] which waz
 5 fałt'ned too the wal. A c'ertein-ón of the myc' looking
 wityly downw'ard, ađ he' k'new it too be' the cat, ſayeth not
 yn-plæđantly q'r v'ery-plæđantly:] O fre'nd, and if I did know
 for-c'ertein q'r c'ertainly] that thu w'ær a cat, I woułd not in
 any wýđ com-d'own.

10

The moral.

The fábl mæneth, that a wýđ man truſteth not any-món
 then hau'ing feined and c'ounterfet'ed, if he' be' dec'eiu'ed ónc'.

40. Of the aap and the fox.

The aap danc'ed ſo hanſomly q'r trimly] at the aſſembly
 15 of brut bæſt', that ſhe' waz ał-móſt mád king by-and-by by
 the conſent of ał. Büt the fox enu'ying her, when he' ſaw
 fleſh ſett in a dýk with a ſnár, that he' may bring q'r læd]
 the aap thither, he' ſaith too her: He'r iđ góld hýdd, which
 by the law perteineth too king?. Whær-for ſe'ing it iđ thýn
 20 by the law, thy-thy-felf maiſt ták it. The aap going thither
 raſhly by the fox'e' perſwaſion, ađ ſhe' perc'eu'ed her-felf
 ták'n with the ſnár, accuſeth the fox ſharply, that had 'dec'eiu'ed
 her with craft. The fox ſayth too her not yn-plæđantly:
 Ho fool, that thowhſt thy-felf w'orthy n'ow too rul q'r too
 25 be' lórd] ou'er q'ther, when fortùn had extol'ed q'r liſt't] the' yp.

The moral.

The fábl mæneth, that he' that raſhly goeth-on any
 thing ſaſeth raſhly intoo dang'erz, and iđ mád a lauhing-
 ſtok too the pe'pl.

30

41. Of the hart and the lyon.

When a hart waz v'exed with an ern'eſt thirſt, he' went-
 forth too a ſpring of water, and whýl't he' drinketh, be'hólding

hiȝ ſhadow in the water, iȝ v'ery-glad for the grætneſ and branching of hiȝ hornȝ, afterward behólding hiȝ fet and ſhankȝ, iȝ mád too-too-fad. Whȝlſt he' turneȝ thæȝ thingȝ in hiȝ mýnd, behóld, a lion appe'reȝ and purſueȝ the hart. But the hart catching fliht, went befór the lion a græt way 5 thȝrōw the feldȝ or plainȝ.] for men ſay that hartȝ ſtrengthȝ conſiſt in their fe't, but that a lionȝ ſtrength or miht ſtandȝ in hiȝ mýnd or coragȝ thær-for aȝ long aȝ the lion folowȝ the hart thȝrōw the plainȝ, he' waȝ not ábl too get him. But by chanc' it hapnȝd, that the hart enterȝd intoo a thik wōd, 10 whær hiȝ hornȝ be'ing wrapt too the bōwȝ, when he' could not eſcáp or fleȝ be'ing tákn of the lion, when he' ſaw himſelf redy too dy, ſayȝ: alas wretch that I am, whoo rejoicȝd for my hornȝ, periſh or dyȝ with the ſám hornȝ.

The moral.

15

The fábl mænȝȝ, that thōȝ thingȝ hurt or be' ageinſtȝ ys v'ery-oftn, which we' think wil profit or be' forȝ ys.

42. Of a huſband-man and the ſtork.

A huſband-man hent or layȝ] ſnárȝ, that he' miht catch cránȝ and ge'e', that continually ætȝ-yp hiȝ córn. But he' 20 çauht with them a ſtork alſo, whoo be'ing hóldȝ by the foot deȝýreȝ the huſband-man, that he' would looȝ her, and let her go, ſe'ing-that ſhe' iȝ not a crán, nor a gooc' in ſhew or fháp] but a ſtork, the godlieſt or pity-fulȝ of the birdȝ, whoo al-way dooth ſeru'ic too hiȝ parentȝ or damȝ,] nether 25 dooth forſák them at any tȝm in their óld-ág'. And the huſband-man ſmȝling ſaith: What thȝ ſayeſt dōo not fle' me', or ær not hȝdd from me':] for what thȝ ært I know v'ery-wel. But ſe'ing thȝ ært tákn in cōpany with thæȝ, thȝ muſt dy alſo with thæȝ too. 30

The moral.

The fábl, mænȝȝ, that he' that iȝ tákn or çauhtȝ with the wicked in any fałt, iȝ puniſhed with them with lýk puniſhment.

43. Of the lamb and the wolf.

When a lamb be'ing fhutt-well in a hōws [aw the wolf cōming too her, she' raylēth at him and cūrfēth him. But the wolf fayēth too her: not thū, bŭt the plác' be'ing yn-
 5 acc'eſabl̃ q̃r not too be' cōm-at] fayēth repróche? too me'.

The moral.

The fábl̃ mænēth, that tȳm and plác' mák the fær-ful
 v'ery-bóld v'ery-oftn.

44. Of Jupiter and the crow.

Jupiter be'ing wilīng too creat̃ q̃r mák] the bird? a king.
 appoointēd the bird? a day of councl̃, that he' that waz̃ the
 bewty-fuler miht be' appoointēd king by him. Which thing
 the crow perceiū'ing-be'fór-hand, and knowing q̃r hau'ing a
 conscienc' of] hiȝ il fau'ordnes q̃r fōwl̃nes] mád him-sel̃ trim
 15 q̃r hanfōm] with q̃therz? fetherz gathered-together he'r and
 thær, q̃r from this plác' [and] from thar plác' and mád him-
 ſel̃ the bewty-ful/t of al. The day be'fór-appoointēd iȝ cōm̃.
 the bird? cōm too councl̃. When Jupiter wōld mád the
 crow king too the bird? bycauȝ-of hiȝ faierñes, the bird? bærīng
 20 q̃r táking] it diſdain-fully, eu'ery-ón drawēth-away hiȝ fetherz
 from the crow. And when the crow waz̃ yn-raied q̃r ſtrip̃t
 of the fetherz of q̃therz, q̃r that wær q̃therz?] at-laſt remaynēd
 a crow, aȝ he' waz̃.

The moral.

25 The fábl̃ mænēth, that he' that dependēth on q̃ther mēnz̃
 thing?, they be'ing gon, he' q̃r it] appe'rēth too eu'ery-ón
 plainly what-ón he' iȝ.

45. Of a c'ertein trūmpetor.

A c'ertein trūmpetor caſēd-yp an army q̃r óſt of mēn]
 30 too fiht, with the ſound of hiȝ trūmpet. Afterward be'ing
 tákr̃ by an ambuſh q̃r ſecret watch] cryēd-out with a pity-
 ful v'oic': Doo not kil me' without cauȝ and in v'ain.

Truly I fihþ not, nether poſſes I any oþer þing but a trumpet. They that lædd him bound, contrarily or on the oþer ſýd] gæu'-agein word? of this fort: Bicaug-of this þing þu art þoo-be' iudged the worþhier of deþ, bicaug þu au'oid-ing þoo fihþ with enemyz, exōrteft oþer too the battel or fihþ] with found or noyð.]

The moral.

The fábl mæneth, that they ar þoo-be' iudged with gre'u'poſer or græter] puniſhment that when them-felu? doo no wrong prouók oþer too wrong. 10

46. Of a ſmith and a dog.

A c'ertein ſmith had a dog, that fle'pþt continually whýl/t the ſmith [þrák or wrowht] ýrn, but when the ſmith did æt, the dog aróð forth-with, and without tarying æt-yp þing? that wær caſt-down ynder the boord, aþ bónz, and oþer 15 lýk. Which þing the ſmith marking or confidering] ſayeth too the dog: Ho wretch, I know not what I may doo, whoo fle'peft continually and art hólðw with flugifhnes, whýl/t I ſþýk ýrn. Again when I moou' or wag] my te'th, by-and-by þu rýðeft, and ſawnft on me' with thy tayl, or læpft 20 about for joy.]

The moral.

The fábl mæneth, that the flugifh and drōwzi or fle'pi] that liu' of oþerz? laboꝝ, ar þoo-be' reſtrained or ke'pþt-hard] with græt or gre'u'qos] correction. 25

47. Of a c'ertein mul.

A c'ertein mul be'ing mād fat with too-much barly, waþ wanton thoꝝowh too-much fatnes, ſaying with her-ſelf: My father waþ a hors, whoo waþ v'ery-ſwift in rýning, and I am lýk him by al þing?. A-litl after, it hapned that the mul 30 muþt rýn aþ much aþ ſhe' waþ ábl or could,] but when ſhe' ſtoþt or [eft-of] in rýning: Alas wretch that I am, ſayz ſhe',

whoo thowht that I waz a horfê? daughter, but now I remember that an as waz my father.

The moral.

The fábl mæneth, that foolz doo forget too know them-
s felu? in prosperity, but ac-knowledg' their erqoréz v'ery oft in adu'ersityz.

48. Of the tuny and the dolphin [be'ing bóth fishe?]

The tuny (when the dolphin be'ing puft-yp or proude)
throuw græt violenc' and noy3 chác'ed him) iz caryed-yp of
10 a veément wáu' or flyd] intoo an ýl-land, and the dolphin
him-self also iz caryed-out yp-on the self-sám rok with the
sám wáu'. Then the tuny be'ing turnd-about he'held the
dolphin he'lding-yp the góft or dying.] sayeth with him-self:
Deth iz not grætly-gre'u'ous too me', for that or bicauz] I be'hóld
15 the aytör of my deth dy with me' too.

The moral.

The fábl mæneth, that eu'ery-ón bæreth adu'ersityz the
lihter, when they be'hóld the aytörz of their adu'ersity too
be' oppresed with the self-sám adu'ersity.

20 49. Of an c'ertein phizic'ion.

A c'ertein phizic'ion (when it hapned the sám fik man
too dy whoom he' shoud cured) sayd too them that cary-
forth the ded cörs, if the sám man had forbörn or absteyned]
him-self from wýn, and had v3ed glisterz, it had not hapned
25 him too dy. A c'ertein-ón of them that wær thær, faith too the
phizic'ion not yn-fýnly or trimly:] Ho phizic'ion, thó3 thing?
wær too-be'n sayed, when they could dooyn good, not now
when they can profit no-thing.

The moral.

30 The fábl mæneth, that when councl' dooth not profit,
too ge'u' it thar tým, iz suerly too mok a frend.

50. Of a fowlor.

A fowlor went a-fowlīng or too fowl] with rod? and bird-lým, and when he' þe'held a fe'ld-fár or mau'is] sing yp-on the bow of a tre', he' fetþ-yp hiȝ twig? or qilz] that he' miht ták hir. But aȝ he' wałkt, he' trod-on a snák with the 5 ón foot, and be'ing býttē of her, when he' [aw-be'fór-hand that he' faintēd eu'n-then bicaug-of the v'enim, he' [pák lamentably: Alas wretch that I am, whoo whýl/t I háftē too ták an-o'ther, an-o'ther þatþ çauht me' too detþ.

The moral.

10

The fábl mænēth, that our-selu? suffer thóȝ thing? v'ery-oft týmȝ of an-o'ther, whiçh we' enforc' too doo ageinft o'ther.

51. Of the beu'er.

The beu'er iȝ a fower-footēd bæft, that nouřiſhēth him-self in the fenȝ, hiȝ stónȝ ær ſayed too be' profitabl or goȝd] 15 for diu'er, med'cinȝ. Thær-for when any man folowēth him (he' not be'ing ignorant of the cauȝ of hiȝ purſuing or chác'ing] and trýſting too the ſwiftnes of hiȝ fet') aȝ much aȝ he' iȝ ábl, rúnēth ſo far that he' cȝmēth-away ſáf too a plác', that he' may not be' ſe'n, and thær cýtīng-of hiȝ stónȝ, caſtēth 20 them fȝrth too the hüntorȝ, when they cȝm nér, and by that ſhift or mæn] getēth-away him-self from the hüntorȝ.

The moral.

The fábl mænēth, that a wýȝ man wil læu' no-thing yn-affayed, that he' may get him-self a-way from dang'erȝ. 25

52. Of a boy fe'dīng or ke'ping] ſhe'p.

When a c'ertein boy fe'dd ſhe'p in a v'ery-hih plác', and cryēd-out v'ery-oftn: Ho hȝw, ſuccȝr me' from the wolſf. The tilorȝ or plȝw-mēn] that wær at-hand about læu'ing the tiling of the fe'ld?, and rúnīng toward him, and perceiu'ing 30 that thér wȝȝ no-thing, go-agein too their wȝrk?. When the boy had dooȝn it for ſport? ſák v'ery-oftn, be'hóld, when the

wolf for-c'ertain çám, when the boy eryed-out ernestly or in ernest] they should succor him. When the husband-men ran not toward him at-al, thinking that it waz not tru, the wolf did ægily spooyl the she'p.

5 The moral.

The fábl mæneth, that men doo not bele'u' at the end or afterward] ón saying truth, which iz known too ly or too be' a lyor.]

53. Of a crow and the fox.

When a crow had çauht a pe'c' of flefh he' fiteth ypon
 10 a c'ertain tre'. The fox looking-yp on him, and cou'eting the flefh for her-self, goeth too him with craft. Thær-for standing ynder the tre' she' be'gineth too prayz the crow, saying: O what a græt bird iz this ∞ Hqw goodly, hqw
 bewty-ful, hqw wel-fau'ored, it be'semmed this bird too be'
 15 king of bird?: for he' hath al thing? be'longing too a king, if he' had a 'voic' nqw. The crow be'ing puft-yp with thæz praize?, and not ábl too suffer any-longer too be' sayed dym, whylt he' craweth with a græt 'voic', the flefh faletþ-down on the ground. When the fox had çauht it, be'ing
 20 turnd-about, she' sayeth too the crow: Oh crow, thy holdest or haft] al thing? comly, so-that thy didst not lak wit or mynd.]

The moral.

The fábl mæneth, that they that bele'u' flatteroz too-
 25 much, fal v'eri-oftn intoo adu'erfityz, which they think not.

54. Of the dog and the wolf.

When a dog flepþt befór a græt palac' the wolf com'ing
 [thither] yn-lookt-for or sýdenly] çauht him forth-with, and when he' would kilð him, the dog dezyred that he' would
 30 not kil him, saying: O my lórd wolf, doo not kil me' nqw: for az ye' se', I am smal, and slender, and læn. But my maister iz about-too mák a mariag' on the next day, whær-

aȝ if thu wilt tary ȝr stay] for me' a-litl, I fe'ding ȝr æting] plenty-fully, and be'ing mād fater, ſhal be' profitabler for the'. The wolſ hau'ing truſt too thæȝ wordȝ, lett-go the dog. A few dayȝ after, the wolſ cōming thither, when he' found the dog ſleping in the hōwe, the wolſ ſtanding befōr the 5 palac' reqy'reth the dog, that he' held the promiſeȝ too him. The dog ſayeth too him pretily: Ho wolſ if thu' ſhałt fynd me' befōr the palac' he'r-after, thu ſhouldſt not look-for the mariag' any-mōr.

The moral.

10

The fábl mæneth, that a wýȝ man, when he' au'oydeȝ danger, iȝ wár of it eu'er afterward.

55. Of a crow be'ing ſik.

When a crow waȝ ſik, he' deȝy'red hiȝ mōther, that ſhe' would pray the godȝ for hiȝ hæl/th, ſaying: Mōther doo not 15 we'p, but rather pray the godȝ, that they reſtōr me' hæl/th. Hiȝ mōther anſwered him qikly: Which of the godȝ thiנקeſt thu wil be' fau'orabl too the', when thér iȝ nōn, from whooȝ altarȝ thu haſt not ſnatchȝ holy thiȝȝ.

The moral.

20

The fábl mæneth, that he' that offendeth eu'ery man in proſperity, ſhal fynd no man a frēnd too him in adu'erſity.

56. Of a dog carying fleſh.

When a dog carying fleſh in hiȝ mōuth, and paſing-ou'er a græt riu'er, ſaw the ſhadow ynder the water, he' 25 thowht that it waȝ an-oȝther dog, that caryed mōt fleſh. Thær-for he' let the fleſh that him-ſelf caryed go ynder the water, and moou'ed him-ſelf that he' miht ták the ſhadow, but he' loſt the fleſh and ſhadow too, which in-de'd wær no-thing.

30

The moral.

The fábl mæneth, that thȝrowh deȝy'r of hau'ing mōr al-way, we' lōȝ v'ery-oftn tȝmȝ thōȝ thiȝȝ that we' hōld ȝr hau']

57. Of a lion and a frog.

When a lion hæ'rdd a frog spæking-big, thinking that
it waz sòm græt bæst, turnēd him-self bak, and staying a-litt
se'ēth a frog going out-of a pond, whoom, he be'ing ful of
5 disdain forth-with trod-down with hiȝ fet, saying: Thū shalt
moou' no bæst with noȝ any-mór, that he' shoulð be'hóld the'

The moral.

The fábl mænēth, that with then ful of wordȝ, no-thing
iȝ found but tung.

10 58. Of a lion be'ing óld.

When a lion be'cám-óld, and could not get food for
him-self, he' deu'yȝed a way whær-by susteinanc' shoulð not
be' laking too him. Thær-for be'ing entæd intoo hiȝ den.
lying thær he' feined too be' gre'u'qolly-sik. The bæstȝ
15 thinking that he' waz sik in-de'd cámm thither too him, by
cauȝ of-vi'siting him, whoom the lion táking ón-by-ón did
æt. When he' had kilð many bæstȝ alreðy, the fox cōming
too the entrai of the den (the lionȝ craft be'ing knowen)
standing mór-with-out askēth the lion in what maner he'
20 færeð or waz in hælth.] The lyon answering with faier
spe'ch, sayēth: Daughte fox, why doo ye' not cōm-in too me' ?
The fox sayēth too him fýnly: Bicauȝ my lórd, I se' very-
many stepȝ of bæstȝ going-in, but no stepȝ of bæstȝ going-out.

The moral.

25 The fábl mænēth, that a wýȝ man that fór-se'ēth dangerȝ
hanging-ou'er, dooth æȝily au'oyd them.

59. Of a lion and a bul.

When a lyon folowing a græt or mihtȝ bul by wýlȝ
cámm nær, he' calēd the bul too sūper, saying: fre'nd, I hau'
30 kilð a she'p, thū shalt sup with me' too-day, if it plæȝ the'.
When the bul obeying the lyon (aȝ they sat down) saw many
cawdernȝ, ye græt ónȝ, and many brocheȝ reðy, and that thér

waȝ no ſhe'p thær, he' goeþ-away out-of the porch or entæ,] whoom the lyon perc'eiuing going-away, aſked, why he would go-away. The buł anſweretþ courtioſly: Truly I go not a-way for nauht, when I fe' toolȝ or nec'eſſaryȝ] ſoo be' mād redy, not ſoo-dreſ a ſhe'p, buȝ ſoo-dreſ a buł. 5

The moral.

The fábl mæneth, that the craft of the wicked ar not hydd at-al from wýȝ or ſkil-ful] men.

60. Of the lyon, as, and fox.

The lyon, as, and fox (felow/hip be'ing rowht betwe'n 10 them) go-forþ a-hunting or ſoo hunt,] and when they had tákæ much booty, the lion commitetþ too the as, that he diu'yd the booty. When the as had partet it intoo thre' equal or e'u'n] part, he' gæu' too hiȝ felowȝ the choic' of-táking or ſoo ták] which partiſion or diu'iſion] the lion bæring 15 diſdain-fully, and gnaſhing with hiȝ te'th, putt-of or a-way] the as from the diu'ying, and commitet too the fox, that ſhe' ſhould párt the booty. Buȝ the fox gathering-together al thóȝ thre' part, and læu'ing no-thing of the booty a-fýd for her-ſelf, deliu'eret al too the lion. The lion ſayetþ too 20 the fox: whoo haȝ wel-ȝaht the' ſoo párt or diu'yd ∞] The fox ſayetþ out-of-hand or without ſtaying] the danger of the as ȝaht or inſtructet] me' ſoo doo it.

The moral.

The fábl mæneth, that oþerȝ dangerȝ māk men the 25 wýȝer.

61. Of a lion lou'ing the daughter of a c'ertein contry-man.

A lion lou'et a c'ertein contri-manȝ daughter. When he' cou'etet ſoo hau' her, he' deȝyret the maidȝ father, that he' would aſſent or agre'] that ſhe' be' married too him. The 30 contry-man ſayetþ too him, that he' would agre' by no mæn that hiȝ daughter be' married too a bæſt. When the lion

lookt sturdily on him, and gnasht with hiȝ tēth, the cōntry-
man, hiȝ counceī beīng chang'ed, saith: that he' deȝyretȝ that
hiȝ dauȝter be' mariēd too him, so-that he' bæt and pluk-
out hiȝ tēth and nailȝ first, bycauȝ the maid iȝ grætly mād
a-frayd with thōȝ thing?. After-that the lion haȝt doonn
it thrōwh too-much lōu', he' going too the cōntry-man,
reqyretȝ that hiȝ dauȝter be' ge'u'n him. But when the
clōwn perc'eiu'etȝ the lion yn-armed with nailȝ and tēth, a
club beīng ȝaȝht-yp, he' purfuēth ȝr folowetȝ] him in-
10 bæting him.

The moral.

The fābl mænēth, that he' that commitetȝ him-self too
hiȝ enemyȝ, lihtly ȝr æȝily] perifhetȝ ȝr iȝ yn-doonn.]

62. Of the lyonnes and the fox.

15 When the lionnes waȝ oftȝ tȝmȝ ypbraid ȝr reproou'ed, ȝr
chekt] of the fox, bicauȝ she' browht-fōrth ȝr bre'dd] ōn ȝong-ōn
ōnly at eu'ery bre'ding, she' sayetȝ: ōn in-de'd, but a mihtī-ōn.

The moral.

The fābl mænēth, that faiernes ȝr bewty] dooth not
20 confist in the plenty of thing? ȝr in welth] but in v'ertu.

63. Of the wōlf and the crān.

When the wōlf waȝ tormented-much with a bōn beīng
stayēd-fast in hiȝ thrōt, he' offerēd græt reward too him
that would draw it out-of hiȝ thrōt. When the crān dre'w
25 the bōn out-of hiȝ thrōt with hir bil, she' asketȝ the reward
promisēd her. The wōlf smȝling at her, and also wheting
hiȝ tēth, sayetȝ: It owht ȝoo be' reward inȝwh too the, that
thȝ haȝt drawȝ-out thy hed out-of the wōlf? mōuth with-
out hurt.

30

The moral.

The fābl mænēth, that it iȝ accountēd no smāl thank-
fulnes with wicked men, if a man doo not rec'eiu' los ȝr
harm] for dooing aȝ they would.

64. Of the wōlf and the lamb.

When the wōlf found the lamb going out-of the way,
 she caught him not with v'ery-strong hand, but se'keth occasion
 by what riht or wrong she' miht æt him. Thær-for she'
 mād word? of this sort too the lamb: Thū haſt dooꝝn me' 5
 wrong? v'ery-much long-a-gon. The lamb ſorowing, ſayeth:
 Hōw could that be' dooꝝn, ſeing I çām too the liht or world]
 v'ery-látly ∞ The wōlf ſayeth agein: thū haſt deu'ouꝝed or
 wáſted] my ground with-feeding. The lamb ſayeth too her:
 I can not doo it, when I lak te'th alſo. The wōlf ſayeth 10
 agein: thū haſt dꝛunk of my ſpring too. The lamb ſayeth
 too her: By what mæn may that be' dooꝝn, ſeing I hau'
 not-ȝet dꝛunk water for or thꝛowh] my ág, but aȝ-ȝet my
 mo'ther's milk iȝ my drink and mæt ∞ At-length the wōlf
 be'ing ſtired-ȝp with anger, ſayeth: Althowh I can not answer 15
 or diſchárg] thy argument?, ȝet I entend too ſup plentyȝoſly,
 and caught the lamb, and æt't him.

The moral.

The fábl mæneth, that with the wicked ræȝn and truth
 hau' no plác'. 20

65. Of twoo cok? fihting betwe'n them-ſelu? or toogether.]

Twoo cok? ſowht betwe'n them-ſelu? in the cōntry:
 when he' which waȝ capten of the henȝ waȝ ou'ercōmd of
 the o'ther, he' hýdd him-ſelf for ſhám, but the o'ther be'ing
 puſt-ȝp with the v'ictory, flying-ȝp forth-with ȝpon the roof 25
 of the hōws, máketh ſýn with the ernest claping of hiȝ wing?
 and crowing, that he' had ou'ercōmȝ hiȝ enemy or co-
 deȝȝor] and gotȝ the v'ictory of hiȝ adu'eſſary. Whȝl't he'
 braggingly croweth thæȝ thing?, and ſuch lýk with hiȝ voic',
 be'hóld, an ægl lakȝ mæt flying from-a-hih catcheth the 30
 cok with hiȝ talanȝ, and caryed him be'ing food for hir
 ȝong-ónȝ. Which thing the ou'ercōmed cok ſeing or be-
 hólding] aȝ triumphing on hiȝ enemy cōmeth a-bróð, and
 ónly or a-lón] geteth the henȝ fre'ly.

The moral.

The fábl mæneth, that he' that trusteth too much to prosperity faletþ-hedlong v'ery-ofte intoo adu'ersity.

66. Of a c'ertein sooth-sayor.

5 A c'ertein sooth-sayor opned too eu'ery-ón chanc' too com q'r too be' he'r-after,] in the midl market q'r midl of the market] of the tōwn, whær-for be'ing garded with a græ company q'r haunting] of men, whýl/t he' opneth too ón an-
 10 an-óther hiȝ chanc' q'r destiny] it iȝ told him, that hiȝ thing q'r welth] wær caryed-away out-of hiȝ hōws. Which thing be'ing hæ'rdd, whýl/t he' goeth-away hóm with rüning q'r in hást] ón me'ting with him, sayth mokingly: Whýl/t thȝ warnedst óther what waz too com q'r too be' he'r-after] hȝw haſt thȝ be'n ignorant of thȝn-own chanc' ∞

The moral.

15 The fábl mæneth, that il q'r yn-thrifti] men correct ótherz and neglect q'r ſet-libt by] their-own faſt].

67. Of the emot and the cūluer.

The emot be'ing thirſti went-down intoo a ſpring q'r
 20 well] whær whýl/t ſhe' drank ſhe' fel intoo the water. When a c'ertein cūluer ſiting yp-on a tre' hanging ou'er the well be'held the emot ou'er-whelmed with the water, the cūluer by-and-by bræketh a twig q'r litl bōw] from the tre' with her bil, and without tarying caſt it down intoo the well: too
 25 the which the emot geting q'r rowling] her-ſelf, got her-ſelf out-of the water intoo ſáfty. In the mæn tȝm a c'ertein fōwlōr çám, and ſett-yp lȝm-twig], that he' may catch the cūluer. The emot per'ceiu'ing it, býtt the ón foot of the fōwlōr, the fōwlōr be'ing ſtired q'r mooued] much with that
 30 greſ, leteth-fal the lȝm-twig], with the which noiȝ the cūluer be'ing mád a-frayd, [and] flying-away out-of the tre', eſcapeth the danger of her lýf.

The moral.

The fábl mæneth, se'ing brut or gros-wited] thing? be' thank-ful yntoo wel-dooorž, so much the mót they owht too be' [thank-ful] which be' part-tákorž of rææn.

68. Of the hart-calf and the hart.

The calf sayeth too the hart on a tým, se'ing-that thy art græter than the dog? in grætnes, and swifter in runing throwh the swiftnes of se't, and far-better-fenc'ed with hornž for the fiht: by cauž of what thing, O father, færæst thy the dog? so grætly ∞ The hart smýling, sayeth too him: Bicauž, 10 O son, thowh I posses or hau' al the thing? that thy sayest, I can not suffer or bær] the barking of dog?, but by-and-by for fær I hástily-catch fliht or fle'ing-away.]

The moral.

The fábl mæneth, that no exórtation or counce] iž ábl 15 too mák them, whoo ar fær-ful by natùr, that they be' bóld.

69. Of the be'e and Jupiter.

The be'e, that iž mōther or bre'dor] of wex, going ónc or on a tým] that she' miht doo sacrific' too the god?, offered a gift of hony too Jupiter, with or of] which offering Jupiter 20 be'ing glad, commanded that what-soeuer she' dežýræd should be' granted too her. Thær-for the be'e asking, sayeth: O móst-nóbl god of the god?, be' wilung too grant too thy hand-maid, that whoo-soeuer shal com too the be'e-hard or be'e-ftok?] for-too ták or for-táking] away hony by violenc', he 25 may dy by-and-by až soon až I shal prik or sting] him. For which dežýr Jupiter be'ing dout-ful, bycauž he' grætly loued the kýnd of mortal créaturž or men] at length sayth too the be'e: It iž ynqwh for the', that whoo-soeuer shal com too the be'e-hard? or be'e-ftok?] for-táking hony with violenc', 30 if thy shalt prik or sting] him, and in the priking or sting-ing] shalt læu' or lóž] thy prik or sting.] thy-self shouldst dy by-and-by, and the prik or sting] it-self should be' thy lýf.

The moral.

The fábl mæneth, that we' doo sòm tým wið e'u'iz too
our enemyz, which ær turned v'ery-ofte-týmz ypon our-selu?.

70. Of a fly.

5 When a fly that had falæ intoo a pot of fleſh perc'eiu'ed
that ſhe' ſhould be' ſtuffed in the bryn or broth] ſayth with
her-own-ſelf: Lo, I hau' drunk ſo much, I hau' ætæ ſo much,
I hau' waſht me' ſo much, that I may by riht or riht-fully]
dy be'ing ful-fe'dd.

10

The moral.

The fábl mæneth, that it ið the pooint of a wýð man
too bæ'r with a miht' cōrag' or mýnd] that thiſg, that can
in no wýð be' au'oyded.

71. Of a c'ertein yong man and a ſwalow.

15 When a c'ertein riotōs yong man had conſum'ed or
ſpent] hið fatherz goōd], and hið garment ónly remain'ed: a
ſwalow be'ing ſe'n be'fór the ſæðN or tým] he' thiſking that
ſomer wað at-hand [óld the ſám garment too. Büt winter
be'ing rýðN or app'er'ing] agein, when he' wað puniſhed with
20 v'ery-græt cöld, the ſwalow be'ing ſe'n-agein whoo her-ſelf
wað ded for cöld, he' ſaith: O v'ery-naþthi bird, whoo haſt
deſtrooi'ed me' and thy-ſelf lýk-wýð.

The moral.

The fábl mæneth, that thoð thiſg? can not ſtand long
25 that ær not doōwn in their tým or ſæðN.]

72. Of a fik man and a phizi'ion.

A fik man be'ing aſked of a phizi'ion after what maner
or hōw] he' had or did him-ſelf] answered that he' ſwet'ed
mór than wað ne'd-ful or nec'eſſary.] The phizi'ion ſayth,
30 that thar wað goōd. Be'ing aſked the ſecond tým of the ſám
phizi'ion, hōw or in what maner] he' fe'l'tt him-ſelf, the fik

man sayth: that he' waz tákŋ with a v'eěment or ərneŋt] oold, the phizic'ion sayth that that iz yntoo hæl/ŋ tođ. Be'ing askēd of the sām phizic'ion the thīrd tȳm hōw he' did, the sik man sayth, that he' could digēst with yn-æzines or hard/y.] The phizic'ion sayth agein, that that waz v'ery-
 gōōd for hæl/ŋ. Afterward when ón of hiȳ familiarz askēd
 the sik man, in what maner or hōw] he' fāređ, the sik man
 sayth: Thēr be' v'ery-many, and v'ery-gōōd sȳnz for hæl/ŋ
 aȳ the phizic'ion saith, yet I ytterly perisĥ or dy] with thōȳ
 sȳnz. 10

The moral.

The fábl mænēth, that a man owht not ŋoo ge'u' ər
 too them that spēak at plæȳur.

73. Of a wōōd-hakor.

Whȳl/t a c'ertein wōōd-hakor cutt wōōd nih a græt 15
 riu'er dedicated or v'ōwed] too the god Mercurȳ, hiȳ ax fel-
 down by chanc' intoo the riu'er. Thēr-for he' be'ing tákŋ
 with mȳch sorow, sat-down mourning by the bank of the
 riu'er. Mercury be'ing moou'ed with pity, appeređ too the
 wōōd-hakor, and askēd the cauȳ of hiȳ we'ping, which aȳ soon 20
 aȳ he' tōld, Mercury bringing-fōrth an ax of gōld, askēd
 whether it wēr that, which he' ĥad loŋt. Bȳt the poor man
 denyēd that it waz hiȳ. At the second tȳm Mercury browht
 fōrth an-ōther of silu'er, which when that-sām poor man
 denyēd also ŋoo be' hiȳ: laŋt of al Mercury tōk-ȳp the wōōdŋ 25
 ax, when the poor man grantēd that that waz hiȳ, Mercury
 knowing that he' waz a tru and ĳuŋt or rihtȳs] man, gāw
 him al or eu'ery-ón] for a gift. Thēr-for the wōōd-hakor
 going too hiȳ felowz, opnēth what ĥapnēd too him. Ón of
 hiȳ felowz be'ing wilīng ŋoo try or proou'] it, when he' ĥad 30
 oqmm too the riu'er, castt-down an ax intoo the water, after-
 that he' sitēth-down on the bank of the riu'er we'ping. The
 cauȳ of whoōz we'ping Mercury be'ing taught or shewed]
 browht fōrth a gōldŋ ax, and askēd if it wēr not that that

he' loſt. Which when he' affirmed or claymed] too be' hiȝ. Mercury, hiȝ ſhámleſnes and ly be'ing known, deliuered nether the góldn nor hiȝ-own.

The moral.

- 5 The fábl mæneth, that in how much or aȝ much aȝ] God iȝ mór-fau'qrabl or merc'y-ful] too the good, ſo much iȝ he' the mór-offended [dis-plæȝed or mór-enemy] too the eu'el or lewd.]

74. Of the as and Jupiter.

- 10 When an as ſeru'ing a c'ertein gardnor did æt much, and labord litl, he' entræted Jupiter, that he' would chang' an-oſher maiſter for him. Thær-for Jupiter appoointed, that he' ſhould be' /óld too a potor. With whoom when the as labored in carying clay, hipȝ, tylȝ, and ſuch lyk, he' prayeth
15 Jupiter the ſecond tȝm, that he' miht ſeru' an-oſher maiſter. Jupiter appoointed-agein, that he' ſhould be' /óld too a tanor. Whoom the as ſeru'ing with much labor, and litl mæt, ſayth with gróning: alas wretch that I am, whoo loȝing the better maiſter hau' cõmyn too a wõrs, with whoom aȝ I ſe', my
20 ſkin ſhal be' puniſhed toó, after my deth.

The moral.

The fábl mæneth, that when ſeru'antȝ try or proou' wõrs maiſterȝ, then they deȝȝr the fiſt maiſterȝ.

75. Of the hárz and the frogȝ.

- 25 The hárz çám-together intoo ón plác', whær when they wær ſorow-ful for their miſery or wretchednes] bre'dd by natür, and mád a lamentabl noȝȝ, that a mór-miſerabl or mór-wretched] lýf waȝ ge'u'n them than too oſher bæſtȝ or creatürȝ] bicauȝ men, æglȝ, and dogȝ purſued or folowȝd]
30 after them eu'n yntoo deth, they determin or purpoȝ] that it iȝ better for them too dy ónc', than too remain or abyȝd] in ſo wretched a lýf any-longer. This councl be'ing tákn,

that they cast-hed-long them-felu? intoo a pond, whyl/t they go thither v'ery-spēdily or qiklier] the frog? that stood ypon the pond? fyd, a? they hæ'r the noy?, læp-down intoo the pond, and de'u them-felu? ynder the water: which thing when the hār that went befór be'hóldeth, she' sayeth too the rest: stand, for we' muſt chang' opinion or iudgment.] for-why, a? þe' plainly ſe', thér ær found bæſt? mór-fær-ful than we'.

The moral.

The fábl mæneth, that when a wretched man be'hóldeth a mór-wretched, he' bæreth hi? wretchednes the mór-wilingly or in-differently.] 10

76. Of the as and the hors.

When an as þe'held the hors hau' plenty of diligent cheriſhing and ydlnes or reſt] he' commendeth or praiſed] the hors too be' grætly happy, and ſayd that him-ſelf wa? too-too-yn-happy, whoo when he' labored much, had not hi? bely-ful of chaf. But when the tým of war çám, an armed ſoldþor læpeth on the hors, and when he' ran intoo the midl enemy?, or midl of the enemy? the hors be'ing ſtrykē with a ſwerd faſeth-grouling on the ground. Whoom the as be' hólðing, mourned, and hau'ing-pityed the hors, changed the opinion of hi? mynd. 20

The moral.

The fábl mæneth, that a man owht too agre' with pou'erty, which i? the mother or bredor] of quietnes or reſt] rather than too enu'y the welthier or richer.] 25

77. Of the as and the wōlf.

A c'ertein as trod-on a thōrn with the ón foot, and be'ing mād lām, when he' þe'held the wōlf com'ing too him, and could not fle'-away, he' ſayeth with a pity-ful v'oyc': Oh wōlf, truly I dy for gre'f, but bicauz or for-that] it i? ne'd-ful, that I am redy-too be' mæt for the' and the crow?, I be'ſech eu'n-that of þour courtiozi and g'entlnes þou would draw-out the thōrn out-of my foot, that I miht dy 30

the laſt day without greif throwh your good gift. Why! the wōlf pluketh-out the thōrn with hiȝ teth, the as ſtrāk him with the hel. The wōlf afterward, hiȝ nōȝ, brōw, and teth be'ing brōkn, cryeth-out: Alas wretch that I am, I ſuffer
 5 this by riht, whoo when I waȝ a cook would be' a phiȝicion.

The moral.

The fábl mæneth, let eu'ery-ón exerciȝ that art that he' knoweth.

78. Of a wō-man and a hen.

10 A c'ertein wō-man had a hen, that layed góldn egȝ ſtil or al-way.] Thær-for thinking that ſhe' waȝ al góldn or of góld] with-in, ſhe' kilēth the hen. But when ſhe' found her lýk oȝher henȝ, whær ſhe' thowht too be' rich, ſhe' loſt or
 15 for-went] the gain that ſhe' had at-fiſt, throwh the couēting too hau' mór.

The moral.

The fábl mæneth, that throwh deȝyr of hau'ing or too-hau'] mór, we' oftē lōȝ that gain that we' hau' in our handȝ.

79. Of a frog and a fox.

20 When a frog going out-of a fen profeſt her-ſelf too be' a phiȝicion, and ſkil-ful of mede'inȝ, by-proclaiming [it] too oȝher bæſtȝ. The fox ſayeth too her very-fynly or trimly:] How or whær-by] canſt thu cur or hæl] oȝher, when thu knowſt or canſt] not hæl thy-ſelf halting.

25 The moral.

The fábl mæneth, that a man can not tæch oȝher that which he' haȝth not lærnēd.

80. Of a ſerpent and huſband-man.

When a ſerpent hau'ing hýding-pláceȝ beſór a c'ertein
 30 huſband-manȝ hōws, waȝ ſtrýkn of the huſband-manȝ ſon, ſhe' býtt him ſo ſharply, that the chýld diēd-ſudenly of thar-ſám býting. This thing be'ing known, græt mourning arýȝeth

among the parent]. Then the father be'ing stired-yp with sorow, an ax be'ing caught, pursueth the serpent that he' miht kil her, and casting-about the ax, that he' miht strýk the serpent, [strók the end or outer part] of her tayl. Afterward be'ing wiling too mák pæc' with the serpent, mæl, water, salt, and hony be'ing tákn, he' calæth the serpent too reconcýl or get-agein] fre'nd/hip betwe'n them. But the serpent be'ing hýdd ynder a rok or græt stón] sayeth with hifing: Good man, thy labo'rest in v'ain: for fre'nd/hip can not be' mád betwe'n ys: for-why, aȝ long aȝ or whýl/t] I sha'l look on 16 my-self without a tayl, and thy thy sonȝ gráu', we' can not be' quiet or pæc'abl] in mynd.

The moral.

The fábl mæneth, that when the freshnes of wrong], or cheſtly, the remembranc' of them iȝ, the háttred] can in no 15 wyȝ be' tákn away.

81. Of a hen and the fox.

When a fox hau'ing-entraed intoo a hen-hows or cotag' of henȝ] þe'held a hen be'ing then fik, he' asked her, how she' fáred: too whoom the hen answered redily: I should 20 fel' or hau' my-self] som-what-better, O sifter, if thy wentst-henc' or away.]

The moral.

The fábl mæneth, that the presenc' of enemyȝ iȝ too-too-gre'u'ous. 25

82. Of a way-fáring-man.

When a way-fáring-man or trau'elor] had goȝ or trau'elēd] a græt way he' v'owēd a v'ow or promis] too Mercury, that if he' found any thing, he' would offer half of the sám thing too him. Thær-for by chanc' he' found a bag stuf with al- 30 mōnd] and dát], and when he' thowht that thar waȝ the proof or trial,] táking the bag, him-self æteth the kernelȝ of the almonȝ], and the flesh or softnes] of the dát]. Afterward

hau'ing-entræd into Mercury's templ or church] and hólðing
the altar with hiȝ hand?, sayeþ too him with mok-fal word?
O Mercury, now I thȝowhly-pay the' my v'ow: for truly
what thing? I hau' found, I offer the' the half of them, v'erily
the bônz (we' say stónz) of the dát?, and shelz of the almonð?

The moral.

The fábl mæneth, that cōuetqofnes maketh men despyȝor
of the god?.

83. Of a lion and a man.

10 When a lion and a man iȝrnyed a iȝrny óne' toogether
and aȝ they iȝrnyed, eu'ery-ón prayȝed or commended] him
felf with word?. Lo, stónen pillar' stand sȝdenly ageinst
be'fór] them, whær-on or on which] thér waz gráu'ed, tha
a man strangled a lion, which gráu'ing the man shewing to
15 the lion, sayeþ: He'r may be' se'n how much mór-exc'elin
and stronger men be' than lyonȝ and al wýld bæst?. And
the lion answering redily, sayeþ: If it wær with lyonȝ a
with men, that lyonȝ kne'w or had skil] too grau', thȝ shoulð
se' mo men gráu'ed, be'ing strangled or chóked] of lyonȝ
20 than lyonȝ of men, or by men.]

The moral.

The fábl mæneth, that men ful of bósting feín them
felu? too hau' dooȝn thing?, that they neu'er affayed too doo

84. Of a c'ertain fox.

25 When a fox þe'held clufterȝ ful of gráp?, and now
waxing rȝp, be'ing deȝȝrȝ too æt of them, she' deuȝȝe
eu'ery way whær-by she' miht get them. But when she
had assaied eu'ery way in v'ain, and could not satiffy her
deȝȝr, turning sorow intoȝ joy she' sayeþ: thóȝ clufterȝ o
30 gráp? be' ȝet too-sȝwer.

The moral.

The fábl mæneth, that it iz the pooint of a wýȝ man
ȝoo feiŋ that he' wil not hau' thóȝ thingȝ which he' knoweth
he' cannot get.

85. Of a chýld and a scorpion.

5

A c'ertein chýld ȝowht-for lopſter-flyȝ, and when he'
wouȝd ták a scorpion, the scorpion, hiȝ ſimplicity be'ing
knowȝ, ſayeth too him: Ho chýld, paſ-on in pæc', and hólð-
away thy hand, if thu wilt not perifh ȝr dy] whóȝly ȝr
aſtoogether ȝr ytter[ly.]

10

The moral.

The fábl mæneth, that he' that thiŋketh-on either fýd ȝr
part] knoweth v'ery-wel, what he' owht ȝoo folow and what
ȝoo au'oid.

86. Of a hūntor ȝr tákor] and a partridȝ.

15

When a c'ertein tákor wouȝd kilēd a partridȝ which
he' haȝ tákȝ, the partridȝ grónȝing máketh ſuch wordȝ too
him: Ho tákor of partridȝeȝ, if thu wilt let me' lóc', and
ge'u' me' lýf, I wil bring the' v'ery-many ȝther partridȝeȝ.
The ȝowlor ſaieth too her fitȝly ȝr hanſomȝly:] Nȝw I iȝdg' 20
the' wȝrthy ȝoo be' kilēd ſo mȝch the mór, that thu promiſeſt
ȝoo deſtrooy ȝr yn-doo] thy frendȝ by entrapȝȝ.

The moral.

The fábl mæneth, that he' faſeth-hedlong intoo dang'erȝ,
that ſe'keth ȝoo yn-doo ȝr deſtrooy] with de'ceit ȝther be'louēd 25
ȝr de'rly-be'louēd] of him ȝr too him.]

87. Of the hár and the ſnayl.

The ſnayl ſmýȝing, when the hár mokȝ her fe't, ſayeth
too him: if thu wilt mák proof in rȝning, thu ſhaſt know
plainȝly, that I am ſwifter than thu. Too whoom the hár 30
ſayeth: v'erily it paſeth the' ȝr thu know[ſt not] what my
fe't ȝr ábl ȝoo doo, bȝt let ys chuȝ a iȝdg', whoo may ap-
pooint ȝr bound] the couȝs and bound for ys. Thær-for they

12*

chúȝ the fox, the witiest of 'al brut bæstȝ, whoo aȝ soon aȝ he' appoointeð the plác' and end of the cours or rýning] the snail, al flowth and negligenc' beíng putt-afýd, táking spedily her jorney, did not rest, yntil she' çám-thrøwh too the mark.
 5 But the hár trustíng too hiȝ fet, when he' resteð a litl, beíng stired-yp from slep, ran too the mark aȝ much aȝ hiȝ fet wær ábl: and when he' found the snail resting thær he' confeseth with rednes or blýfhing] that he' waz ou'ercømm of the snayl.

10

The moral.

The fábl mæneth, that thingȝ, ȝe the grætest ar thrøwhlydoorn or browht too-pas] by study and diligenc', not with the fórc' or strength] of the body.

88. Of the wilow and the ax.

15 When an ax felð or cutt-dow[n] a withy, it mád wedgeȝ of the sám wilow, whær-with it miht clæu' the wilow the æȝilyer. Which thing the withy perc'eiu'ing-befór, gróníng and crying-out, sayth: I cõmplain not so much of the ax, that cutteth me' with menȝ handȝ, aȝ of the wedgeȝ, that ar
 20 mád out-of my body.

The moral.

The fábl mæneth, that yn-tru fre'ndȝ ar mád mór-hurtful or dif-plæȝant] too their fre'ndȝ, than oftȝ týmȝ enemyȝ be'.

89. Of a chýld beíng a thef.

25 A certein boy caryíng a book from hiȝ fellow priuily out-of the scool, deliu'eretȝ it too hiȝ mōther: which when hiȝ mōther wilingly rec'eiu'etȝ, and chástetȝ not her sōn, the boy caryetȝ agein from an-ōther a garment, and browht it away too hiȝ mōther too. Which when hiȝ mōther gladly
 30 rec'eiu'etȝ, when the boy lakíng chástic'ing, did stæl mo thingȝ from day to day, and græter thingȝ, ȝerȝ encræc'ing, at-length beíng takȝ opȝly, aȝ accuȝed of thef/t, waz condemnēd of or too] detȝ [we' say too dy] by the mag'istratȝ opȝly. But when

he' waz lædd too the plác' of iustíc', and hiȝ mōther ful of
mourning folowēd, læu' be'ing opteined or gotn] that he' miht
spæk ón word too hiȝ mōther at her ær, he' be'ing turned-
about too her, and puting hiȝ mouȝ too hiȝ mōtherz ær, aȝ
redy-too spæk sōm-what secretly, cūteȝh-of hir ær with hiȝ 5
teȝh. Hiȝ mōther crying-out for greif, wiſheȝh e'u'l too her-
self. Then they that lædd him, blámed or accusēd] him
abou' meȝur, not ónly for the thef/t, bȝt that he' waz so yn-
godly or wicked] yntoo hiȝ mōther. He' without blufhing
sayȝ too them: [et it be' a wōder too nón of ȝou, that I 10
hau' cutt-of my mōtherz ær with my teȝh: for she' iȝ the
aytor and cauȝ of this my yn-dooing or destrūction:] for-
why, if she' had cháfticēd me, when I browht-away the
book too her, which I caried-away first priuily from my
felow out-of the scool: thef/t? or stæling?] be'ing letz-alón, 15
for fær of strýp?, I had not cōm̃ too this kýnd of shám-
ful detȝ at this present.

The moral.

The fábl mænēȝh, that he' iȝ mád daily mór-wicked in-
offending, that iȝ not cháftned from the be'gining. 20

90. Of a shepp-herd and the sæ.

When a certein shepp-herd fe'ding shep nih the sæȝ
syd be'held the sám sæ ónc' qiet or cal̃] be'ing tákn with
deȝyr of-sayling, changēd shep for dát?, the which be'ing
putt in the ship, when he' saylēd nōw intoo the de'p, and 25
flóted-yp-and-down in a tempest without hóp of sáfety, he'
castt-out al thing? that be' in the ship, and scárcly got him-
self intoo a hau'n. When he' fe'dd shep est-fons or agein]
and saw the sæ nōw qiet agein, hiȝ cōpanyon praizing the
sám cal̃nes of the sæ, he' sayēȝ merily or lauhingly: The 30
sæ deȝýreȝh dát? agein.

The moral.

The fábl mænēȝh, that vc' and skil-fulnes mák ys the
wárer in dang'erȝ.

91. Of the pómgranat-tre' and the apl-tre'.

The pómgranat-tre', and the apl-tre' [stróu'-togethe
tuching faiernes. When they had strýu'ed a long tým betwe
them-selu', with diu'ers and sharp strýf': the brambl re
5 c'eiui'ng such strýu'ing? oftñ týmz from the ne'rest, went to
them, and sayth: It iz strýu'ed or þe' hau' strýu'ed] ynqwh
and ynqwh nqw betwe'n þou, c'æs or be' quiet] a-litl, and
lay an end on þour strýu'ing?.

The moral.

10 The fábl mæneth, that the lesér or poorer] doo v'ery
oftñ týmz appæz or order] the faling?-out or v'arianc'e?] o
the græter or richer.]

92. Of the móld and hiž mōther.

The móld iz a blýnd bæft by natúr, he' faieth on a tým
15 too hiž mōther: I fel a v'ery-græt sau'or or smel:] a litl afte
he' sayth agein: I behóld a hih or græt] chimney or qu'x
The thîrd tým he' sayth also: I hæ'r the sounð? of hammer
pertainig too a fórg'. Hiž mōther sayth to him g'entlly: H
fqn, až I per'ceiu', thu art be'reft not ónly of yiz, but of n
20 and ærz.

The moral.

The fábl mæneth, that when men ful of bósting profe
great thing?, then, þe che'fly, they ar reproou'ed or chek
in a v'ery-litl thing.

25 93. Of wasp?, partridge?, and a huřband-man.

When wasp? and partridge? be'ing prou'oked with thîrf
me'tt-together ónc', they went too a c'ertain huřband-man
cráu'ing drink of him, and promis'ng, that they wou'ld reqy
him lárgrly for water: for-why the partridge? promis them
30 selu'? too dig a v'ýn-ýard for him, that the v'ýnz may bring
fórth ful clústerz of gráp?. The wasp? offer them-selu'? lárgrly
too ke'p the v'ýn-ýard with-going about it, and too ke'
th'e'u'? from-thenc'. Too whoom the huřband-man sayeth:

hau' twoo oxn̄, whoo when they promis no-thing, held this self-sām trau'el no-thing the les. Thær-for it iȝ better for me', ȝoo ge'u' water too them, than too ȝou.

The moral.

The fábl mæneth̄, that a man muȝt not help them that s
be' wõrth̄ ȝr ȝoȝd] for no-thing and yn-profitabl̄.

94. Of Jupiter.

When Jupiter mād a fæst at a maryag', al bæft̄ offerd̄ gift̄ to him, eu'ery-ón for their abilityȝ ȝr too their pȝwer.] But the serpent gatherd̄ a róȝ, and hólđing it in hiȝ mouȝh 10
offerd̄ it too Jupiter. But aȝ Jupiter he'held her, he' sayeth̄ opnly: Truly I rec'eiu' gift̄ of al ȝr of eu'ery-ón] wilinyȝ ȝr gladly] but I ȝoo it not of the serpent.

The moral.

The fábl mæneth̄, eu'ery wýȝ man owht ȝoo perfwád 15
him-self that the gift̄ of the wicked ȝr not without̄ deceit̄.

95. Of the aap.

The aap iȝ sayed ȝoo bre'd twoo ȝong-ónȝ, too ón of which ónly she' iȝ affected, and thrȝwh affection nuriſheth̄ it diligently, but the ȝther she' háteth̄ and neglecteth̄ ȝr 20
regardeth̄ not.] It hapn̄ed, that it, that waȝ had in lýking, waȝ strangled of the aap in flep, whær-for, that, that waȝ not regarded, waȝ browht-yp aȝ the mȝtherȝ deliht, eu'n too perfet ág.

The moral.

25

The fábl mæneth̄, that without̄ doȝt fortùn exc'elet̄h, or paſeth̄ ȝr ou'ercȝmeth̄] the wýȝdȝm of men.

96. Of the flæ.

When on a tȝm a flæ prikt̄ ón with býting, and be'ing tákn waȝ asked, what he' waȝ that fe'dd-on hiȝ memberȝ ȝr 30
part̄ of the body,] she' sayth̄: that she' iȝ of that kýnd of

creátürz, too whoom it waz ge'u'n of natür, that they lyud
a lýf by thar mæn, and that he' would not kil her, se'ing-
that she' could not doo much e'u'l too him. Büt thar-sám
man smýling, sayth too her: thu shalt be' kild with my hand?
5 the mór for thar, bicauz it iz not law-ful too hurt any without
cauz, nether much nor litl.

The moral.

The fábl mæneth, that men mußt not pity the e'u'l,
thowh they offend litl or much.

10 97. Of a flæ and a man.

A flæ læping after her wõnted maner a-lihteth on a
manz foot, and priketh or stinging] him [sharply or earnestly]
with býting. With which priking, the sám man be'ing much-
mooued or stired] tók the flæ, and would-hau' croocht hir
15 with hiz naylz. Büt the flæ læping out-of hiz hand], au'oydeth
deth. Then the man crying-out, sayth: O Hercules, thu
destrooyor of the e'u'l, why wær thu not present with me
in oppresing or hólдинг] this flæ ∞

The moral.

20 The fábl mæneth, that ón owht not too deýyr lamentabli
ayd of the god? in v'ery-smal thing?, büt in græt and thing?
hard too com-too, or too be' doonn.]

98. Of emot? and the gras-hopor.

It waz the midl of winter, when emot? suned or ayred]
25 whæt a-bród or he'r-and-thær.] Which thing the gras-hopor
be'hólдинг when she' waz consumed with hunger, sám yntoo
them, and prayed them, that they would grant her whæt
for food. Büt when the emot? asked her, what she' did in
somer, whether she' stood slowth-ful and ýdl thar tým ∞
30 The gras-hopor sayth too them: I stood nether slowth-ful nor
ýdl, büt sung with a song, whær-with I did æz the labór
of the way too or of] the trau'elorz by the way. Which
thing be'ing hæ'rdd, the emot? smýling, say: if thu hau' sung

in sōmer, that thu mihtst deliht trau'elorz, now danc', that
thu be' not kilð with cōld.

The moral.

The fábl mæneth, that he' that dooth not thing? in hiȝ
tým, which be' too be' doorn, faletþ intoo straiht?, when he' s
thinketh not.

99. Of a man and hiȝ wýu?.

It waz the tým of the spring-tým, whær-in ón be'ing
browht-yp in deliht?, when he' waz nether ȝong man nor
óld man (for he' waz of hoar hærz) maryed twoo wýu? at- 10
ónce, ón ancient or óld] the oþer v'ery-ȝong. When al they
dwelt in ón-self hōws, the óld wýf looking daiȝly her huf-
band? hed plukt from him the blak hærz, that she' miht
bring hir hōwsband whólly yntoo the lōu' of hir. The ȝonger
plukt-yp the whýt hærz with lýk deȝyr or stȝdy] that she' 15
miht moou' him away from the company of the óld wō-man:
at-laft they pilð him so, that they mād their hōws-band bald,
and a mok not without v'ery-græt repróch.

The moral.

. The fábl mæneth, that thér iz no better hælth for óld 20
men, than too lak wō-men, and specially the ȝonger, except
they be' wilíng that them-selu? be' ou'erthrowen.

The end of Æsop? fáblz.

* * *

Witi sayíng? or mery sayíng? or jestíng? v'ery plæzant,]
gathered out-of the litl book of Poggius a Florentin a v'ery- 25
eloquent orator.

1. Of a ȝong manz flowth or flugifhnes.]

Bonaciꝝ a plæzant ȝong man of the hōws of the Gauſe?,
whýl't we wær at [the c'ity caled] Constanc', did a-rýȝ out-

of hiȝ bed v'ery-lát. When hiȝ cōpanionȝ blámed that
látnes, or askēd what he' could doo so long tȝm a-bed, he
smýling answerēd: I herkn ȝr ge'u' ær] too strýu'orȝ and dis-
agre'orȝ: for thér be' with me' fōrth-with, when I a-wák, twoo
5 in wō-mēnȝ sháp ȝr clóthing] that iȝ too say, cár-fulnes and
flowth, the ón of which dlooth exōrt ȝr cōunc[me' too rýȝ
and doo sōm wōrk, and not too wér-ōut the day in bed.
The ȝther rebuking the first, affirmēth that I muȝt ták rest
and abyȝd in the warmnes of the bed bycauȝ of the fórc' of
10 the cóld, and too fau'ȝr ȝr bær-with] the rest ȝr quietnes] of
the body, and not too apply labōrȝ al-way. Mór-ou'er, the
first defendēth her ræȝnȝ, so, that whýl't they disput and
contend with wordȝ longer, I aȝ in-differēt ȝr eqal] iȝdg'
læning ȝr hēlding] yntoo no party ȝr fýd] hær them disputing
15 looking-stil ȝr abyȝding] yntil they be' agre'd in opinion. By
this it iȝ doonn ȝr cōmēth too-pas] that I rýȝ the látē
looking for the end of the v'ariānc'.

2. Of the cok and the fox.

Onē the fox be'ing hungrī, too-deceiu' the henȝ, whoo
20 the cok be'ing gýd, hād gōt ypon a v'ery-hih tre', whither
cōming wāȝ not for her: wēt too the cok with faier spēch
whoom when she' hād saluted g'entlȝ, she' faiēth: What doo
ȝou a-hih ∞ haȝt thȝ not hærqȝd thæȝ fresh ne'wȝ, so whól/qm
for ȝs ∞ When the cok hād answerēd: not-at-al. Bȝt, faith
25 she', I cām hither a fór-messēnger too communicat ȝr im-
part] ȝoy-fulnes with the'. Thér iȝ a cōunc[of al bæftȝ
mád, whær-in they hau' establisheȝd a continual pæc' of al
bæftȝ among them-selu'ȝ ȝr toogether, ȝr ón with an-ȝther]
so that al fær be'ing putt-away, thér can be' mád too nōn
30 of ȝr by] an-ȝther entrapingȝ ȝr wrongȝ any-mór, bȝt al may
vȝ pæc' and concord, it iȝ law-ful for eu'ery-ón, ȝe be'ing
alón, too go-abróȝd whither he' wil, without cár. Thær-for
cōm ȝe' dōwn, and let ȝs mák this a fæst-ful day. The foxēȝ
fals hood be'ing knowȝ, the cok sayth: thȝ bringēȝt a gōȝd
35 messag', and plæȝant too me': and withal the cok stretching-

forth hiȝ nek hiher, and be'hólding farder-of, and lýk ón that wondered, liftt-yp him-self on hiȝ fet. Then when the fox had sayd: what doost thu look-at ∞ Twoo, saith the cok, dog? comíng hither with græt runíng, with opn mouth. Then the fox be'íng fær-ful, sayth: Fár ȝe' wel. Fle'íng-away iȝ 5 nec'essary for me', befór that they com hither, and with-al be'gineth too go-away. The cok saith: whær-for fle'est thu, or what færst thu ∞ tru/y pæc' be'íng mád, no-thing iȝ too be' færð. I dout, saith the fox, whether thóȝ dog? hau' hæ'rdd the decre' or order] of the pæc'. In this wýȝ dec'eit 10 iȝ mokt with dec'eit.

3. Of an obftinat or self-wild wȝ-man that cald
her hȝws-band lȝwfi.

A certein wȝ-man of ourȝ be'íng v'ery-contrary too hir hȝws-band, contraryed or refisted hiȝ word? al-way with 15 chýding, standing-ftil in thar which she' had be'gun, so, that she' would be' chef. A gre'u'qos v'aryanc' with word? on a tȝm be'íng had with her hȝws-band, she' cald him lȝwfi. He' strák her with wanȝ, bæting hir with fist? and he'lf. The mór she' waz bætn, the mór she' cald him lȝwfi. At- 20 length the hȝws-band be'íng wery of bæting, that he' miht ou'ercqm hiȝ wýu'? self-wil, let hir dȝwn intoo a well of water by a róp, sayíng that he' would strangl her, except she' did forbær from word? of thar fort. She' continuð mór-erneftly, ȝe be'íng sett in the water yntoo the chin continuíng 25 thar sayíng or word.] Then the hȝws-band dȝkt her intoo the well, that she' miht not spæk any-mór, proou'íng if he' may turn her from the wil-fulnes of the word? thȝrȝw the danger of deth. But she', the ability of-spækíng be'íng tákn-away, ȝe whýl/t she' shoud be'n strangled, what she' could 30 not spæk, she' shewed with her fingerȝ: for hir hand? be'íng sett-yp abȝu' hir hed, and the nailȝ of either thȝmb be'íng jooynd together, at-læft, with what g'estur or be'hau'or] she' waz ábl, she' objected lýc' ageínt hir hȝws-band. For

lýc' wær wønt too be' kild of wq-men with the naylǝ of thóǝ fingerǝ.

4. Of him that ŝowht hiǝ wýf be'ing ded, in a græt riuer.

When an-øther man, ŝeking hiǝ wýf which perifhød q
 5 dyød] in a græt riuer, wønt ageinfst the water. Then when
 ón hau'ing-meru'elød, warnød that ŝhe' ŝhould be' ŝowht-for
 downwørd according too the cours of the water. He' ŝaiøth:
 ŝhe' wil be' ŝound in no wyǝ by this mæn: for ŝhe' wǝ ŝo
 yn-toward and yn-qiet, and contrary too øtherǝ' manerǝ,
 10 whýlŝ ŝhe' lyu'ød that ŝhe' can neu'er walk qø ŝtir] büt with
 the contrary ŝtræm, after deth too.

5. A v'ery-plæǝant thing of a c'ertein óld man
 that cariød an as on him-ŝelf.

It wǝ ŝayed among the arch-biŝhop' ŝecretaryǝ, that
 15 they that lyu'ød according too the opinion of the comyn
 pepl, ær preŝt qø ou'er-born] with v'ery-miŝerabl wretched]
 ŝeru'ic' qø bondag' ŝeing-that it iǝ in no wýǝ poŝŝibl, when
 they iudg' diu'erŝly, too plæǝ al, diu'erŝ mæn alow'ing diu'erŝ
 qø contrary] thingǝ. Then ón reherc'ød a ŝábl according too
 20 that iudg'ment qø opinion] which he' had látly ŝe'n wrýtv
 and doonn qø mád] in Almain.] He' ŝayøth, that thér wǝ
 an óld man, whoo wønt-ŝørth too the market, with hiǝ ŝon
 be'ing a litl ðong-ñuth, and a litl as go'ing-beŝór, which he'
 wǝ about qø redy]-too ŝel. They paŝing by the way, c'ertein
 25 doo'ing buǝines qø wørk] in the ŝeld blámød the óld man,
 that nether the father nor the ŝon gøt-yp on the as bæring
 no-thing, büt ŝufferød him too be' empti of burdn, ŝeing the
 ón for óld ág, the øther for tender ág' ðid ne'd ŝom-what
 for caryag'. Then the óld man ŝett the ðong ñuth on the
 30 as, him-ŝelf máking iørny with hiǝ ŝe't. Øther be'hólding
 this, blámød the óld manǝ fooliŝhnes, bycauǝ the ðong ñuth,
 whoo wǝ luŝtier qø ŝtronger] be'ing ŝett ypon the as, him-
 ŝelf be'ing ŝtrýkn in ág' folowød the as a-foot. Hiǝ councl
 qø mýnd] be'ing chang'ed, and the ðong ñuth be'ing ŝett-døwn,

him-self got-yp on the as. But hau'ing-gon forth a-litl, he' hæ'rdð oðter bláming him, bycau; he' dre'w after him hi; sƿn be'ing v'ery-litl, a; a seru'ant, no regard of ág' be'ing had, him-self that wa; father siting on the as. He' be'ing thrøwhly-moou'ed with thæ; word; set; hi; sƿn with him 5 ypon the as, folowing hi; jørny in this wy;. When he' be'ing ask'ed of oðter afterward, whether the se'ly-as wæ' hi;, grant'ed or say'ed] he, he' wa; chástic'ed or reproou'ed] with word;, that a; an-oðter man, he' had no cár of him be'ing in no wy; fit for so græt a burdn. whær-a; ón owht too be'n inqwh too 10 be' bors. This man be'ing thrøwhly-trøbled with so many opinionz, when he' could not go-on withoutt accus'ing or bláming] nether with the empti as, nether with bóth nor the ón be'ing set; yp-on him, at-last he' þou'nd the as with joined fet, and þe'gan too bæ'r him forth too the market 15 be'ing hanged on a staf and layed on hi; and hi; sƿnz nek. Al ðen be'ing faln-out too lauhing for the ne'wnes of the siht, and reproou'ing the foolishnes of bóth, but che'fly the fatherz, he' be'ing angri staving abou' the bank of a græt riuer, cast-down the as be'ing bound intoo the riuer, and so 20 the as be'ing lo'ft or for-gon] he' w'ent hóm agein. So the go'od man satiffying or contenting] no man, whyl't he' de; ;ýreth too obey al ðen, lo'ft hi; as.

6. Of the moking of a man be'ing wil'ing too kil a hog.

It wa; the maner or fash'ion] in a c'ertain tōwn [of a 25 cōntry in Italy] that he' that kild a hog in winter, shou'ld bidd hi; neihbørhood too sƿper. Ón ask'ed coun'el of hi; gofhop in what wy; he' miht au'oyd that chárge' or expen'se;] say, sayth he, too-morow, that the hog wa; tákn-away from the' this niht by the'f't, and also, he' færing no sƿch thing, 30 ón stól-away the hog from him with the'f't in the niht. In the morning he' se'ing the hog cary'ed-away, be'ing gon too hi; gofhop, cōmplayn'ed with a lōwd or hih] v'oice, that the hog wa; stól-away priu'ily from him by the'f't. Then the oðter say'eth: My gofhop thū art wý; rihtly or in de'd:] for I þaht 35

the' too say so. When he' sayēd it v'ery-oftn, and swōr by
 al the godʒ, that it waz tru. The oʒher answerēd: thu doost
 wel, and after ʒr according too] my councl. When he' re-
 pétēd it agein, the oʒher answerēd: I warnēd the' be'fōr that
 5 thu shouldest ʒr owhtst] too spæk in this maner, and I hau'
 ge'u' the' sáf ʒr whólʒqm] councl. At-laft he' went-away
 be'ing mōkt ʒr deceiu'ed.]

7. Of a fox be'ing hýdd of a cōntry-man in foodder.

One' a fox fle'ing dogʒ in hūnting, baytēd ʒr restēd]
 10 with a cōntry-man, that thresht whæt in a floor, deʒy'ring,
 that she' miht be' defendēd from the dogʒ, and promiſēd
 withal that she' wōuld neu'er hurt hiʒ henʒ chikē. The
 cōntry-man agre'ed too the condiʒion, and foodder be'ing
 tákn with a fork, cou'erēd the fox. Thér cām thither ōn and
 15 also an-oʒher of the hūntorʒ se'king the fox: they askēd the
 cōntry-man whether he' had se'n the fox fle'ing on her ʒorny
 ʒr way,] he' shewēd in wordʒ that the fox waz rún-away by
 a c'ertein way, büt with hiʒ cōuntenanc' and yiz he' shewēd
 that she' waz hýdd ynder the foodder. They regard'ing ʒr
 20 be'hōlding] rather yntoo the wordʒ, than too the noding ʒr
 beking] went-away. Then the cōntry-man, the fox be'ing
 yn-cou'erēd, sayēth: ke'p promiſeʒ nōw: for thu hast eſcápēd
 ʒr gon-away] by ʒr thrōwh] my wordʒ. Büt she', whoo be'ing
 fær-ful of her-felf be'held the cōntry-man diligēntly thrōwh
 25 a narow hól ʒr chink] betwēn the foodder, sayēth: Thy
 wordʒ wær gōōd, büt thy dedʒ il ynōwh. A saying ageinſt
 them that doo ōn thing in wordʒ, an-oʒher thing in ded.

8. Of a Florentin that howht a hors.

A Florentin know'n too me', about-too biy of nec'eſſity
 30 a hors at Room, bargaynēd with the ſelor, that askēd ʒr
 reqy'red] XXV. crownz a pry'c' de'rer than the hors he' grántēd
 that he' wil ge'u' XV. at the preſent ʒr out-of-hand,] and that
 he' wōuld be' hiʒ detor of the reſt. When the ſelor askēd

the residu the day after, the biȳor refusȳng the payȳng, sayeþȳ:
I wil ke'p cō'nantȳ, we' bargained that I wil be' thy detor:
bȳt if I šal satisfȳ the. I am not ȳoo be' thy detor any-
mōr her-after.

9. A plæȳant sayȳng of a man promisiȳng ȳoo māk 5
an as lærned.

A tiran ȳoo draw-away the gōȳdȳ of a sȳbȳject, whoȳo
bōstȳd that he' wōuld doȳo many thiȳngȳ, commandȳd ȳpon a
græt pain, that he' shōȳld tæch an as letterȳ. He' sayȳth
that it wil be' im-pōssibȳl, excēpt mȳch tȳm miht be' granted 10
him in tæchiȳng the as. Be'ȳng commandȳd ȳoo ask aȳ mȳch
tȳm aȳ he' wōȳld, he' obtēȳnȳd the spāc' of ten ȳerȳ. He'
waȳ mōkt of eu'ery man ȳr of al mēȳ] bicaȳȳ he' hād tākȳ-
in-hand a thiȳng im-pōssibȳl. He' hau'ȳng cōmfortȳd hiȳ freȳndȳ,
sayeþȳ: I fæȳr not: for in the mæn whȳl, either I šal dy, 15
or the as, or the ownȳr. By the whiȳch wordȳ he' shewȳd,
that it iȳ whōlȳȳm ȳr šal-fȳl] that a hard ȳr dōȳt-fȳl] mater
be' prolonged and defered.

10. Of a plæȳabl ȳr lē'king] song too a tau'ernȳr.

When a c'ertein trau'elȳr ȳr way-fāriȳng-man] be'ȳng 20
hunȳgri, hād bayȳd at a smal tau'ern ȳr āl-hōȳws] he' stuȳft
ȳr filȳd] hiȳ bely with mæt and drink, he' sayȳth too him that
askȳd mōȳny, that he' hath no mōȳny, bȳt that he' wil satisfȳ
him with preȳȳ songȳ, the tau'ernȳr answerȳd, that he' hād
no nēd of singȳng, bȳt of amēȳds. What, sayȳth the ȳther 25
if I say that song that may plæȳ the, whether wilt thȳ be'
content with it for the mōȳny: the tau'ernȳr agre'ȳng thæȳ-
too, the trau'elȳr hēȳgan ȳoo sing, and askȳd whether that
song dȳd plæȳ him ∞ When the tau'ernȳr denyȳd it, he'
sȳng ōȳn and then an-ȳther. The tau'ernȳr saȳd for truȳth that 30
he' iȳ satisfȳed with no song. Thæȳr-for I wil nȳw, sayȳth the
trau'elȳr, say that song that wil plæȳ the, and hiȳ pōȳch
be'ȳng caȳht, lȳk ōȳn lōȳȳng it, hēȳgan a song that trau'elȳrȳ

ær wønt þoo vȝ: Metti mano alla borfa e opaga l'hoste. That
iȝ: Pūt thy hand too thy purs, and satisfi thyn oft. This
be'ing sayed, he' asketh, whether that song did not plæȝ him.
The oft sayth: This plæȝeth me'. Then the trau'elør sayth: Thu
5 ært satisfied by promis or cōu'nant] after that this song hæth
plæȝed the': so he' departəd or went-away] without paying.

11. Of a phizic'ion that hæled mad mēn.

Many talkəd-toogether of the yn-nec'essary or ou'er-much]
cār, I wil not say foolishnes of them, that ke'p or cherish]
10 dogȝ and hawkȝ for hawking or birding.] Then Paul a
Florentin, sayeth: The fool of Millan mokt thōȝ riht/y, when
we' cráu'ed him þoo tel the tál or fábl.] Thér waz, sayeth
he', ónc' a citi'sen at Millan, be'ing a phizic'ion of wit'es and
mad folk, whoo ynder-tók þoo hæle folk browht too him with-
15 in a c'ertein tȝm. The curing or hæl'ing] waz of this sort:
He' had at hóm a sqár plat or floor,] and in it a pūdȝ or
sink] of stinking and filthi water: whær-in he' bound them
náked too a post, that wær browht thither mad, sōm too the
kne'ȝ, sōm yp-too the cod, sōm de'per, for or after] the maner
20 of the madnes, and so long temperəd them with water and
hunger yntil they se'məd whól. Thér waz ón browht thither
among the rest, whoorū he' sett intoo the water too the tȝih,
whoo after fiftēn dayȝ be'gan þoo be' wȝȝ agein, and þoo
deȝȝr the hælor that he' miht be' lædd-agein out-of the water.
25 He' tók-away the man from pūnishment, yet with that con-
ditiōn, that he' shōuld not go out-of the sqár plat. When
he' had obeyəd a few dayȝ, that he' miht walk throwh al
the hōws, bȝt did not suffer that he' shōuld go out-of the
outer gát: hiȝ oȝther felowȝ, which wær many, be'ing left in
30 the water, he' obeyəd the phizic'ionȝ commandmētȝ. He'
standing sōm tȝm on or at] the door (for he' dūrft not go-
out for fær of the sink) he' caləd too him a tȝong man cōming
thither a-hors-bak with a hawk and twoo dogȝ, of them that
be' caləd spanyelȝ, be'ing moou'ed with the ne'wnes of the
35 tȝing: for he' held or had] not in memori or remembranc]

what he' had se'n befór hiȝ madnes. When the ȝong man
 cām-ner: Ho ȝou, sayeṭh he', ge'u' ær ȝr hark] I pray ȝou
 anſwer me' in few wordȝ and if it plæȝ ȝou. What iȝ it
 that with which ȝe' ær born ȝr caryed.] and whær-for hólð
 ȝe' thar ∞ A hors, ſaiṭh he': and for hawkingȝ ſák. Then
 afterward: bȝt what iȝ this caled that ȝe' bæer with ȝour
 hand, and in what mater vȝ ȝe' it ∞ He' anſwered: a hawk,
 and fit for the táking of tælȝ and partridgeȝ. Then the
 ȝther ſayeṭh: Go-too, what be' thæȝ that folow after the',
 and what doo they profit ȝou ∞ He' ſayth dogȝ, and applyed
 too hawking, ȝoo fýnd-ouȝ birdȝ. Of what prýc' be' thæȝ
 birdȝ, for cauȝ ȝr occaſion] of táking which ȝou mák redy
 ȝr prou'ýd] ſo many thingȝ, if ȝou pȝt-toogether the táking of
 ón whól ȝe'r ∞ When he' had anſwered: a ſmal thing, I
 know not what, and that they did not exc'ed fix crounȝ.
 The man aded ȝr cōunter-vailled] what iȝ the chárȝ ȝr ex=
 penſeȝ] of the hors, and of the dogȝ, and of the hawk ∞
 He' affirmed fifty crounȝ. Then hau'ing meru'eled at the
 fooliſhnes of the ȝong man a-hors-bak, ſayeṭh: Go-away henc'
 qiklyer, I pray ȝou, and fle'-away the mór, befór the phiȝic'ion
 cōm hóm agein. For if he' ſhał fýnd ȝou he'r, he' wil
 ytterly caſt ȝou intoo hiȝ ſink, aȝ the maddeſt of ál mēn that
 lyu', ȝoo-be' cured with the ȝther mad mēn, and wil plác'
 ȝr ſet] ȝou intoo the water abou' them ál, eu'n too the chin.

He' ſheweṭh mór-ou'er, that the deȝýt ȝr er=
 neſtnes] of hawking iȝ extrém ȝr the
 græteſt] madnes, exc'ept it be'
 doonn ſōm tȝm of welȝhȝ
 mēn and for exer=
 ciȝȝ ſák.

Finis.

* * *

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The fhort Sentenceſ of the wýȝ
Cato:
 Tranſlated out-of Latin intoo Engliſh by
 W. Bullokar, im-printed with
 tru Ortōgraphy and
 Grammar-
 nóſ.

Ge'u' God the praiȝ	When truthȝ trieth,
That tæcheth al-waiȝ.	Erȝor flyeth.

Im-printed at London by Edmund Bollifant, dwelling in the litl ōld Baily in Eliot's Court, whær al the bookȝ ſett-forth by William Bullokar in tru ortōgraphy, ær ſoo be' /ōld.

William Bullokar to hiȝ chýld.

- 1 Whoo-fo in haru'eſt mýndth̃ ȝoo ræp,
the frut̃ that gōð and plæzant be',
In the ſpring-tým he' muſt them ſow,
the hot ſomer may elc' them dry:
- 2 So, that their profit may grow ſmal
when that the crop may chanc' ȝoo fayl
Of the encræc' much looked-for,
the bulk be'ing ſliht, the gayn aȝ ſmal.
- 3 So he' that wiſhth̃ in elder ȝerz̃
ȝoo hau' wýȝdom, he' muſt be'gin
ȝoo lærn the ſám in tender ȝerz̃,
elc' may he' miſ that he' woułd win.
- 4 Soon bendth̃ the twig that ne'w iȝ /pruȝg
the fór-/pruȝg branch then may ȝet wełd
But ſełd they may the grown bȝw,
óld ſtemz̃ wil rather bræk than ȝełd.
- 5 What better ſowing in the mýnd,
may be' for tender ȝuth̃ at firſt,
Than from wýȝ Cato he'r ȝoo fýnd
riht piȝhi ſenc' of ſhortnes ſuch
- 6 That thowh ȝuth̃ know not al the gōð
when they at firſt hau' it in hand,
Aȝ ȝerz̃ ȝoo grow they wil thær-of
the perfect ſenc' wel ynderſtand,
- 7 And táſt the frut that it ȝooth ȝełd
too their profit and græt plæȝur,
Aȝ preparatiu' too óneſt lýf
and gōð report too them procur.

- 8 And I that wiſh that thu my chyld
ſhouldſt win the gól of happy prýc,
Hau' it tranſlátēd for thýn æȝ:
e'ngliſh conferd with latin gýȝ.
- 9 Aȝ nær, aȝ termȝ and ſentenc' may
meintēin bóth ſpe'cheȝ in ón mæn,
Thowh ſom word changēd ſom word leſt-ouȝt
or ſom aded ȝoo help the rým:
- 10 Which whoo that can better deuýȝ
and ke'p thæȝ poointȝ in order du,
Hatȝ læu' of me': in the mæn whýl
vȝ this ýntil thu hau' mór tru.
- 11 No langag' iȝ ſo mých tyed
too ȝother that it mýſt of fore'
Ke'p foot and tým thær-with al-way:
the fiſt tūngȝ phráȝ hatȝ the fit/t couȝrs,
- 12 But granting æch ſpe'ch hiȝ-own grác,
I know e'ngliſh ſubȝect too nón,
ȝoo ſet-forth any fiſt deuýc,
conferabl with any-ón:
- 13 Whooȝ ſet and tým he'r ſemíng harſh,
bær-with bycauȝ-of conferenc' fák
ȝoo help a lærnor of bóth tūngȝ
e'ngliſh latin: e'ngliſh can mák
- 14 With hiȝ-own phráȝ mór-cōmly grác,
and ke'p mæning effectually,
If it miht ke'p hiȝ natral pác,
and latin dīd it not he'r ty.
- 15 Thowh Cato lyu'd, when Room dīd móſt
flouȝriſh in wit, lærning, and fám,
ȝet dīd he' ſe' mēn, thar tým,
mých eu'f vȝ, and manerȝ blám:
- 16 Thær-for bycauȝ hiȝ ſon waȝ ȝong,
and could not bær mých in hiȝ mýnd,
he' frámȝ this ſhort mater for him,
Aȝ natūr dīd him thær-too býnd.

- 17 And shaf we' think our-felu? so wýð,
 so wel lærned and so sámqos,
 That we' shouþd scórn this hið deuyc',
 and think the sám yn-met for ys,
 18 That but of lát hau' crakt the shel
 of ignoranc', lát hatcht in de'd,
 Thowh som perk-yp, aþ al wær wel
 the word? folow that Cato sayd.

When I did consider that v'ery-many men doo gre'u'qosly
 er in the way of manerz: I thowht that I owht too succur
 and help their opinion: Che'fly that they miht liu' with prayð,
 and attein ðnor. Now wil I my móft-be-lou'ed son, tæch
 the' by what mæn thu mayst fram the manerz of thy mynd.
 Thær-for thu shouþdst ræd my precept?, so, that thu mayst
 ynderstand them: For, too ræd and not too ynderstand ið
 not too ræd [at-al.]

Catoz bre'f/t precept? turned intoo e'nglish
 v'érse?.

Thær-for seru' God: thy parent? lou':
 regard thy kin: thy maister fær:
 Too counce'l befór thu be' cald,
 [in any wyð] doo not com ner:
 Ke'p a thing ge'n: too market hy:
 with good folk walk: be' thu clænly:
 Ge'u' better plác': inferior spár:
 salut gladly: ke'p thy wel-fár:
 Ke'p ðnesti: diligenc' vð:
 ræd book?, remember them too vð:
 He'd thy howshóld: be' faier-spókn:
 rág' not for nowht: doo no man scórn:
 Mok not a wretch: lend, but ták he'd,
 to whoom thu lendst, [if he' hau' ne'd].

Be' at iudg'ment: se'ld banket thu:
 fle'p what iȝ ynqwh: thȳn óth ke'p too,
 From wȳn the' stay: fiht for cōntry:
 councl' thy-self, bȳt-ȳet sáfly:
 Nowht rafhly wen: a harlot fle':
 lærn letterȝ thu shouldst not ly:
 Profit the gōōd: spæk not with spȳt:
 thy credit ke'p: iudg' that it iȝ riht:
 Parentȝ exc'el with paȳienti:
 be' mȳnd-ful of gōōd turnȝ too the':
 Stand at the bar: in law be' wȳȝ:
 vȝ thu v'ertu: temper anguiſh:
 Play with a top, fle' thu the dyȝ:
 doo nowht after forcȝ aduȳc':
 Ón les than the' doo not despyȝ:
 cou'et not ȳing that oȳherȝ iȝ:
 Lȳu' wȳf: tæch chȳld: suffer the law
 that thu-thy-self haſt mád [for aw.]
 In fæſt spæk se'ld: that ſtudy ſtíl
 which iȝ juſt: bæſt lȳu' with gōōd wil.

The firſt book of Catoȝ v'érſeȝ.

- 1 If God be' a mȳnd,
 aȝ v'érſeȝ too ȳs ſay,
 with pur mȳnd cheſſly
 iȝ too be' wȳtſhipt [al-way.]
- 2 Awák thu mór al-way
 and be' not ge'n too fle'p:
 for-that daily qietnes
 ȳeldth vȳceȝ aydȝ [de'p.]
- 3 Think it a cheſ v'ertu
 too ſtey tȳng [in ſæȝn]
 hiȝ ne'r/t God that knoweȳth
 too hólđ-pæc' with ræȝn,

- 4 Despyȝ al-way too be'
too thy-felf contrary,
whoo strýu'etȝ with him-felf,
with nón wil agre'.
- 5 If thȝ be'hóld manerȝ
and the lýf of men,
when men doo blám oȝther,
nón liu'tȝ with-ouȝ blám.
- 6 What thȝ hóldeſt hurt-ful
forſák them thowȝ they
be' lȝu'ed, ſet profit
befór welth al-way.
- 7 Be' thȝ ſtout and gentlȝ,
aȝ the cáſ dooth claym:
The wýȝ chang'etȝ manerȝ
with týmȝ with-ouȝ blám.
- 8 Be'le'u' not thýn-own wýf
raſhly cȝmplayning:
for wȝ-men of hát them
whoorȝ the huſband joytȝ-in.
- 9 When thȝ warneſt any
that wil not be' warned,
if he' be' de'r too the'
læu' not of the harmed.
- 10 Be' not wilíng too ſtrýu'
with wordȝ ageinſt prátorȝ:
ſpe'ch iȝ ge'u'N al men,
few aȝ wýȝdȝmȝ faȝtorȝ.
- 11 Doo thȝ ſo lȝu' oȝther,
thȝ be' too thy-felf de'r:
be' ſo gȝȝd too gȝȝd men,
that il cȝm not the' ne'r.
- 12 Au'oyd táłȝ, be'gin not
ȝoo be' counted aȝtor:
ȝoo hólđ-pæc' hurtȝ no man,
it hurtȝ ȝoo be' talkȝ.

- 13 A thing promiſt too the'
promiſ not for c'ertain:
for many doo ſpæk much,
truſt iʒ thær-for ſe'ldom.
- 14 When any dooth prayʒ the',
too be' iʒdʒ remember:
be'le'u' not oʒher mór
than thy canſt conſider.
- 15 An-oʒher manʒ goʒd turn
ſe' thy tel too many,
and ſay nowht, when thy ſhalt
doo goʒd yntoo any.
- 16 Cár thy not if any
ſpæk in ſecret talk:
the gilty thinkth al thing?
of him too be' /pók.
- 17 When thy ſhalt be' happy,
he'd what be' contrary:
the laſt thing? too firſt thing?
in ón cours doo not gre'.
- 18 Se'ing thér iʒ ge'n ys
lýf doʒt-ful and frayl,
in the detʒ of oʒher
put no hóp [at-al.]
- 19 When poor fre'nd dooth ge'u' the'
a gift that iʒ ſmal,
receiu' it wilingly,
and prayʒ it with-al.
- 20 Sith a náked infant
natúr hath now mád the',
remember too ſuffer
the burdʒ of pou'erty.
- 21 Fær not the end that iʒ
the laſt of thy lýf:
whoo færēth detʒ lóʒēth
that he' liu'ð it-ſelf.

- 22 If no fre'nd reqýt the'
for thy dežert? iýst,
accuž not God for it,
být stay thy the rest.
- 23 Vž wárly thy wining?,
left thing? lak thy maišt:
think thy wantest al-wayž
that thy ke'p that thy hašt.
- 24 What thy maišt lend any
doo it not twýc' promis:
lest thy shouldst be' wan'ning,
whýl't thy wilt se'm courtiřh.
- 25 Whoo-so fainęth with word?,
and iž no fre'nd in hart,
doo thy the lýk also,
so art deludth art.
- 26 Le'k thy not smooth-spækorž
too-much in their spe'ch:
the cal singęth swe'tly,
whýl't fowlorž bird? catch.
- 27 If thy hau' þong chylddérn,
and no welth, then them bend
too art?, whær-by they may
a poor lýf defend.
- 28 Think a thing smal-worþh
þoo be' der, and turn this,
so shaft thy be' counted
no chórl nor niggifh.
- 29 What thy art went þoo blám,
doo thy not the sám:
it iž fhám for a tæchor,
þoo be' chekt with lýk blám.
- 30 Cráu' that which iž law-ful,
or that se'męth őnest:
it iž foolly þoo cráu' that,
which may be' denyd æřt.

- 31 Prefer not a strangor,
be'fór thýn acqeintanc':
thing? known appe'r by doenn,
yn-known thing? doo by chanc'.
- 32 When dout-ful lýf iz lædd,
in yn-c'erten dangerz,
lay-yp a day for the',
whoo-so-eu'er that labo'ft.
- 33 Sòm tým forbær felow,
when thý mayft ou'ercòm,
for swe't fre'nd? be' ke'ptt ftíl,
by forbæring sòm.
- 34 When thý cráu'est græt thing?,
dout not too spend smál,
for gôod wil jooyntþ der fre'nd?,
oft týmz he'r-withal.
- 35 Ták thý he'd too wág' law,
whær gôod wil iz jooyned:
anger bre'deth hátred:
concord hatþ lou' cooyned.
- 36 When gre't yntoo anger
yrg'eth the' for crym,
mejur thy-felf, that thý
mayft spár that iz thýn.
- 37 Whooth thý mayft caft, sòm tým
ou'ercòm by fuffring:
for patienc' iz al-way,
che'ft v'ertu of lærning.
- 38 Ke'p wel that iz gotn
alredy with labo'r:
when labo'r iz too los,
ne'd enercæc'eth eu'er.
- 39 Thý fhouldft be' frank sòm tým,
too kin, frend and neihbo'r:
when thý fhalt be' happy,
be' ne'r/t thy-felf eu'er.

The second book of Cato's v'erse.

If thu wilt know tiling of land,
 ræd V'irgil: but if thu
 Cou'et too know the strength of ęrb?
 Mac'er wil tel the' hęw.
 If thu deęyr too know the warz
 of Room, and of Carthag'.
 Serch Lucan, whoo wil tel the fiht?
 of Mars [the god of ræg'.]
 If thu deliht too lęu' or lærn
 too lęu', by ræding, go
 Too Naso: But if thu hau' cár,
 too liu' aę the wýę doo,
 Hær whær-by thu mayst lærn by what
 tým ię /pent v'oyd' of v'ýc',
 Cęm thær-for, and lærn by ræding,
 what wýędęm it-felf ię.

- 1 Remember too profit
 th' yn-knowę, if thu may:
 too get fręnd?, by deęert?,
 pařth kingdomz al-way.
- 2 Læu' too serch the secret?
 of God, and hih/t hæu'n:
 se'ing thu ęrt mortal,
 he'd thing? that ęr erthę.
- 3 Læu'-of the fær of deth,
 It ię al-way a fooly,
 whýl/t thu færst deth, thu lóęft
 the įoyz of lýf [įoyly.]
- 4 Strýu' not for thing dęut-ful,
 when that thu ęrt angęi
 wrath lettę the mýnd, so, that
 it can not įudę truły.

- 5 Qikly beſtow chárġ,
when cauġ dooth deġýr:
a man muſt ge'u' ſom tým,
when cauġ dooth reqýr.
- 6 Au'oyd that iġ too much,
tenjoy ſmaġ remember:
mór-láf iġ the ſhip that
flóttġ in a ſmaġ riu'er.
- 7 Remember too ke'p clóc'
from fre'nd, that may ſhám the',
leſt many may blám that
which the' diſ-plæġth ónly.
- 8 I would not that thu' think,
that lewd then falt' gain:
falt' ly hýdd for a whýl,
and in tým ſhew plain.
- 9 The fórc' of ſmaġ bodyġ
doo thu' not deſpýġ,
whoom natúr denýd fórc',
in coun'cel iġ wýġ.
- 10 Ge'u' plác' a whýl too him,
thu' know/t thýn yn-eqal:
we' oft ſe' oppreſorġ
ou'ercómd of their thral.
- 11 Doo not thu' ſtrýu' with wordġ,
ageinſt thýn acqeintanc',
the græt/t ſtrýġ growth ſom tým,
by wordġ of ſmaġ ſubſtanc',
- 12 Doo not thu' ſerch by lot,
what God entendth for the',
let him iudg' with-out the',
what he' appointth for the'.
- 13 Se' thu' au'oyd enu'y,
for too-too-much fýnnes,
which thowht it doo not hurt,
too bæer it iġ gre'u'pos.

- 14 Be' of a stout corag',
condemned yn-justly:
nón long tým enjoyeþþ,
that ou'ercómþ falsly.
- 15 Reherc' not il spe'cheþ
of a pásed strýf:
it iþ a pooint of lewd men,
þoo reherc' anger rýf.
- 16 Thþ shouldest not thy-self praiþ,
nether thy-self blám,
for this doo the foolishh,
whoom bósting dooth shám.
- 17 Vþ thy geting? wárly,
when chárge? dooth abound,
it slipeth in smal tým,
that in long tým was found.
- 18 Be' thþ a fool when tým
or caus? dooth requýr it:
þoo fein foolly in plác',
iþ a v'ery-græt wit.
- 19 Au'oyd riot, also
þoo fle' doo remember,
the falt of au'arie',
þwharting good nám eu'er.
- 20 Bele'u' thþ not al-way,
ón bringing the' týding?:
smal trust may be' ge'n them,
that spæk many thing?.
- 21 What thþ offendst with drink
forge'u' thy-self neu'er,
for it iþ no falt of wýn,
but blám of the drinkor.
- 22 Commit secreet counce'l,
too secreet companyon,
the hællþ of the body
too faith-ful phizic'ion.

- 23 Gre'u'qolly bæ'r not
 sʉcc'e'seʃ ʏn-worþy:
 fortʉn fawnþ on il ðen,
 that she' may hurt qikly.
- 24 Fór-se' that the chanceʃ
 that cʉm muʃt be' born:
 what-so þu fór-se'ðt,
 dooth the' the les harm.
- 25 Cast not a-way cʉrag,
 in þingʃ the' contrarying
 ke'p hóp stíl, hóp ónly
 forfákth no man dying.
- 26 Let go no-þing, that þu
 knowst ʃoo be' fit for the':
 be'hýnd fortʉn iʒ bald,
 in the fór-hed hæri.
- 27 Regard what dooth folow,
 se' what hangeth-ou'er:
 folow þu the sám God
 that regardeth either.
- 28 Be' sʉm tým mór-spáring,
 þu mayst be' the stronger:
 mych iʒ du, ʏntoo hællth,
 few þingʃ du too plæʒʉr.
- 29 Despýʒ neu'er alón
 the iʒdʒment of many:
 lest whylt þu despýʒst sʉch,
 þu canst not plæʒ any.
- 30 Hau' cár cheʃly of hællth
 which iʒ cheʃ of ál:
 blám nót týmʒ, when þu art
 cauʒ of thýn-own thral.
- 31 Cár not for dræmʒ, for-why,
 what manʒ mynd would ræp,
 when he' wáketh hópíng,
 he' se'eth it in slep.

The third book of Cato's *vérfes*.

Thy Rædor whoo-so wilt
 know thæȝ v'érfeȝ thȝowly:
 Shałt lærn thæȝ rulȝ which be'
 too thy lýf móst fitty:
 Instruȝt thy mýnd with rulȝ,
 c'æs not ȝoo lærn stíl:
 For lýf without lærning
 iȝ th' ymag' of il.
 Thy shalt get much profit,
 but if thy despyȝ it,
 Thy doost not me' wrýtor,
 but doost thy-self neglect.

- 1 When thy liu'est rithly,
 cár not for word? il:
 what eury-ón spæketh
 iȝ not in our wil.
- 2 Thy be'ing browht witnes
 (aȝ much aȝ thy may)
 ke'p clóc thy frend? offenc',
 aw first sau'd al-way.
- 3 Remember ȝoo he'd wel
 faier spe'che? and glóȝing:
 plaines iȝ shew of truth,
 thér iȝ feind gýl of spækíng.
- 4 Slowly that iȝ cald dýlnes
 of lýf doo thy fle':
 for when the mýnd iȝ sik,
 thowht wásteth the body.
- 5 Among thy cárȝ sòm tým,
 mingí thy sòm joyȝ,
 that thy mayst with cȝrag',
 bæst trau'el al-wayȝ.

- 6 Reproou' thy not at-al,
o'therz word or de'd:
lest an-o'ther lyk wyȝ
should thy-self deryd.
- 7 Nót in táblz thing? past
which luk the' ge'n hath,
ke'p with gain, lest thy be
whoom il report sayth.
- 8 When riches flow too the'
in th' end of óld ág,
liu' frankly not niggish
too fre'nd [nor too pág'.]
- 9 Thy maister despyȝ not
thy seru'ant? coun'cel:
despyȝ thy nónz adu'yc',
if it profit wel.
- 10 If thy hau' not in welth,
which thy erst hast had,
liu' content with that which
týmz ye'ld [and be' glad.]
- 11 Ták not a wyf in the
respect of her dower,
[lest repentunc' folow]
if she' wax too-sower.
- 12 What too fle' or folow,
by exampl' discus:
an-o'therz lyf may be'
a mistres too ys.
- 13 Attempt that thy mayst doo,
lest opprest with pain,
thy labo'r shrink, and thy
læu' attempt? in v'ain.
- 14 What thy knowst not riht-doonn,
doo not ke'p clóc' lest,
thy shouldst se'm by silenc'
too folow the worst.

- 15 The iudg'eſ ayd cráu' thu,
for lawſ much yn-fitty:
the lawſ them-felu' cōu'et,
that they be' iudg'd rihtly.
- 16 Paſiently bær that
which thu ſuffer'eſt juſtly:
condemn thy-ſelf, when thu
art too thy-ſelf guilty.
- 17 Se' thu ræd much, and ræd-
throwly thing? throwh-rædd:
for Poet? wryt wonderſ
not too-be' be'le'u'd.
- 18 Among geſt? at banket
in ſpe'ch be' thu ſóbr,
leſt whýl't thu wilt ſe'm fýn,
thu be' cald a bablor.
- 19 Word? of thy wýf fær not
when that ſhe' iſ angri:
whýl't ſom we'p they doo frám
with tærſ dec'eit? crafti.
- 20 Vſ thy geting? wýſly,
ſe'm not too ab-vſ them:
whoo wáſtth hiſ (when want iſ)
ſe'kth thing? of oþher men.
- 21 Se' thu ſet be'fór the',
that deth iſ not fær-ful,
which throwh it be' not gōōd,
it iſ th'end of much e'u'l.
- 22 Thy wýu? tong (if gain-ful)
too bær-with remember:
it iſ il that ón wil not,
nor can ſom thing ſuffer.
- 23 Lqu' derly thy parent?,
not with grūdging maner,
whýl't thu wilt plæſ father
offend not thy mōther.

The fowntþ book of Catoʒ v'érseʒ.

Whoo-so-eu'er deʒýræft
 a qiet lýf too læd:
 With v'yceʒ ty not mýnd
 which manerʒ ypbrayd.
 Remember stíl thæʒ rulʒ
 be' rædd of the' ou'er:
 Thų shalt fynd awht whær-in
 thų mayst vʒ thy-self maister.

- 1 Set thų liht by riches,
 (if thų wilt be' happy)
 which whoo-so ou'er-le'k,
 doo beg al-way gre'dy.
- 2 The goðd thingʒ of natūr
 wil, no tým, be' from the',
 if with thar which ne'd askþ
 thų contented wilt be'.
- 3 When thų ʒrt yn-wári,
 and rulst not with sæʒn,
 say not fortun iz blynd,
 whoo iz not ón sæʒn.
- 4 Lqu' mōny, bųt este'm
 the forx thær-of smally,
 which nón goðd nor ónest
 dooth cráu' too hau' flyly.
- 5 Se' thų he'd thy body,
 when thų shalt be' welthi:
 the gre'di-rich hath góld,
 bųt not him-self rihtly.
- 6 When thų lærning, sōm tým
 bærfst strýpʒ of thy maister,
 bæ'r parentʒ pōwr, when he'
 goth from wordʒ too anger.

- 7 Doo thing? that may profit:
think too v'oid agein
whær-in thér iȝ erȝor
and no hóp of thy pain.
- 8 What thȝ canst ge'u, ge'u' it
(too him that askth) frēly:
too doo wel too goȝd men,
iȝ of gainz a party.
- 9 What thȝ suspectst, strait-way,
what it iȝ, try-out:
what thȝ neglectst, at-first,
ar wȝnt móst too hurt.
- 10 When the wicked plæȝur
of V'enus with-hóldth the',
plæȝ not the throt which iȝ
a frend of the bely.
- 11 When thȝ thinkst too fæer
al liu' thing? created,
I tel the', man ónly
iȝ mór too be' færed.
- 12 When that v'ery-mihty strength
iȝ in thy body,
be' wýȝ, and so mayst thȝ
be' countyd strong truly.
- 13 If (per-haps) thȝ be' fik,
cráu' help of acqaintanc':
no better phizic'ion
than frend of assuranc'.
- 14 When thy-self art hurt-ful
why dýth the bæst for the' ∞
Too hóp hællth by ȝtherz deth,
iȝ a græt foolly.
- 15 When thȝ sekest a frend,
or faith-ful companyon,
the manz lýf, not hiȝ welth,
iȝ for-too-be' lookt-on.

- 16 V₃ wel riches gotn:
fle' the nám of gre'dy:
what profitth the' riches,
if thū poor hau' plenty.
- 17 If thū wilt ke'p ðneft
report, whýl't thū liu'eft
what il joyz of lýf be',
se' in mýnd thū fle'eft.
- 18 Sòm thing lærn, for when
welth sodenly v'adeth,
art býdeth stil, manz lýf
it neu'er forsáketh.
- 19 When thū in mýnd art wýz,
ðoo not mok óld ág':
in him, whoo-so iz óld,
thér iz chýldish rág'.
- 20 Mark al thing/, a₃ silent,
what eury-ón spæketh:
talk hýdeth menz manerz
and the sám be'wrayeth.
- 21 V₃ stúdy, althowh thū
hau' gotn mūch cuning:
a₃ stúdy ðooth help wit,
so it ðooth the hand/ v₃ing.
- 22 For týmz of thy fortùn
too cōm, ðoo not cār mūch,
he' færth not deth, that knowth
too weih the lýf a₃ sūch.
- 23 Lærn thū of the lærned:
tæch thū the yn-lærned:
the tæching of good thing/
iz too-be' a-bród spredd.
- 24 Drink that that thū mayst drink,
if thū wilt liu' soundly:
v'ain plæzúr iz too man
a cau₃ of gre'f daily.

- 25 What-soeuer thy shaft praiȝ,
or le'k among men,
condemn not, throwh lihtnes,
the sām thing agein.
- 26 In calū thing? tāk thy he'd,
what be' the contrary:
agein, hōp thy better,
in tȳm of adu'ersity.
- 27 Læu' not of ȝoo lærn:
wýȝdom growth by særching:
throwh long tȳm iȝ ge'u'n
græt prudenc' far-pasing.
- 28 Praiȝ wárly, for whoom thy
oft tȳmȝ much alowest,
a day wil shew, what frend
he' hath be'n in tȳm past.
- 29 What thy knowst not, shám not
ȝoo hau' wil ȝoo be' tauht:
it iȝ praiȝ ȝoo know sōm-what:
it iȝ shám ȝoo lærn nawht.
- 30 With V'enus and Baccūs
iȝ strýf and ȝooinȝ plæȝūr:
embrác' what iȝ cōmly,
but fle' strýu'ing? eu'er.
- 31 Blunt and silent in mýnd,
ȝoo au'oyd remember:
whær the flūd iȝ stīl (per-chanc')
water lyȝth hýdd de'per,
- 32 When the luk of thy welth
thy-self dooth dis-plæȝ,
se' ȝtherȝ, in what ods,
thy ȝart wors than thæȝ.
- 33 Assay what thy mayst doo:
ȝoo ke'p shōr with owerȝ,
iȝ mōr-sáf, than bend sayl
intoo the de'p waterȝ.

- 34 Ageinst any iust man
doo not thu stry' lewdly:
God al-way reu'engeth
yn-iust anger' sharply.
- 35 When welth is a-way caht,
be' not sad with mourning,
but rather be' joy-ful,
if it chanc' thu hau' som thing.
- 36 It is græt los too lóð that
thu hast with mór los?
thér be' thing? that a frend
patiently bæ'r must.
- 37 Long týmz of lýf too the
promis thy-self neu'er:
deth folowth as shadow,
go thu whær-foeu'er.
- 38 Plæð thu God with in-cens,
let calf grow for plow:
think not thu too plæð God,
when thu offerst cow.
- 39 Thu hurted ge'u' plác' too
fortùn and the mihti:
whoo can ge'ld, shal preu'ayl,
at-length too be' welthi.
- 40 When thu hast offendèd,
chástn thy-self after,
whyl't thu hælest the wound?
sorow is the greff' pláster.
- 41 Neu'er condemn thu
a frend of long tým,
remember the first band?
thowh he' changèd mynd.
- 42 Be' thank-ful for good turnz
thu be' the mór-lou'ed:
ryn not intoo the nám
that churç is calèd.

- 43 Left thu be' stil wretched,
tāk-he'd too be' harm-ful:
deθ iȝ eu'er móst-fit
for suspect and fær-ful.
- 44 When thu shalt biȝ bond-mēn.
for thy propr ne'd,
and calst them thy seru'ant?,
ȝet think them mēn [in de'd.]
- 45 Aȝ soon aȝ lȝk cōmēθ,
the first muȝt be' caught,
lest thu agein se'k that
thu erst setst-at-nawht.
- 46 Be' not glad of sȝden
deθ of eu'el mēn:
they ȝoo dy riht-happy
whooȝ lȝf iȝ without blām.
- 47 When th' haft wȝf and not welθ,
and hir nám decayed,
think frend? nám yn-frendly
too be' then au'oyded.
- 48 When it chanc'ēθ too the',
by stȝdy too know awht,
lærn mȝch, and fle' too be'
yn-skil-ful too be' tauht.
- 49 Thu mēn'elst, that I wrȝt
v'érse? with word? náked,
shortnes of sēnc' mād me',
too ȝooyñ them thus dȝbled.

Finis.



Bullokars Booke at large, for the Amendment of Orthographie for English speech: wherein, a most perfect supplie is made, for the wantes and double founde of letters in the olde Orthographie, with Examples for the same, with the easie conference and vse of both Orthographies, to saue expences in Bookes for a time, vntill this amendment grow to a generall vse, for the easie, speedie, and perfect reading and writing of English, (the speech not changed, as some vntruly and maliciously, or at the least ignorantlie blowe abroad) by the which amendement the same Authour hath also framed a ruled Grammar, to be imprinted heereafter, for the same speech, to no small commoditie of the English Nation, not only to come to easie, speedie, and perfect vse of our owne language, but also to their easie, speedie, and readie entrance into the secretes of other Languages, and easie and speedie pathway to all Straungers, to vse our Language, heeretofore very hard vnto them, to no small profite and credite to this our Nation, and stay therevnto in the weightiest causes. There is also imprinted with this Orthographie a short Pamphlet for all Learners, and a Primer agreeing to the same, and as learners shall go forward therein, other necessarie Bookes shall speedily be provided with the same Orthographie.

Heerevnto are also ioyned written Copies with the same Orthographie.

Giue God the praise, that teacheth alwaies.
When truth trieth, error flieth.

Seene and allowed according to order.

Imprinted at London by
Henrie Denham.
1580.

Bullokar to his Countrie.

Sir Thomas Smith,
and Maister Chester's works
vnknowne
to this Author.

This Treatise of mine, I did meane to put in Print
aboue two yeares past, had I not then vnderstanded by
friende of mine that the like was already handled, and
in Print, by Sir Thomas Smith, and Maister Chester,
whose works (nor the like done by any other) I neuer
vnderstood vntill then: if it had pleased God that the
had bin liuing, I would haue offered to them my seruice
in this point for Ortography, and I trust it will be no
offence to their friends to see their workes confirmed
though not in the same order, yet to the effect of the
meaning, which is nothing contrary to their willes, and
may appeare by their Bookes of the same, in which they
declare, that time will bring truth, and correct errors
which, at the first, are thought impossible, and vnmeet
to be reformed. Whose workes after I had perused,
reioyced that men of such calling, learning, and exper-
ience, had trauelled in the like purpose.

And in perusing the same, I found our arguments
to one effect, touching the great abuses in writing and
printing of English speech, and therefore I leaue out of
this Treatise many of my arguments, which I had purpose
to enlarge, for the satisfiing of euery mans doubts and
 obiections: but now, turning such as are not satisfie
with my perswasions, to peruse their workes, where
many of the learned sort are not ignorant, and full
resolved, that a perfect amendment were right necessary
for many causes.

My doings did, and doth differ from theirs, only in the amendment of those abuses. For Sir Thomas Smith, and Mayster Chester, left out of their amendment diuers of the letters now in vse, and also brought in diuers of new figure and fashion, hauing no part in figure or fashion of the old, for whose foundes they were changed in figure, or newly deuised, strange to the eye, and thereby more studie to the memory: seeing the vse of both Ortographies must be had during one age, and afterwards (by reason of records, euidences, and such like, not to be altered by Printing) the olde must not be much strange, but in easie vse, bycause necessitie alloweth such euidences, &c. with the same letters as they now are, which is one of the chiefeft pointes to be regarded in any amendment of Ortographie, whereof M. Chester greatly sayled, as appeareth by his workes printed with his Ortography.

Wherein
their works
differ.

And (I doubt) if Sir T. Smith had written or printed matter in sentence, as he shewed it only by single word, (as touching any thing that euer came to my sight) to shew his Ortography it would haue bin of the like effect to M. Chesters: excepting this point only, that is, for easie conference of the old and new together, (and partly, for that they had not provided seuerall letters ynough for euery seuerall deuision of the voyce vsed in English speech) I had left off mine owne enterprise, and altogither, to the vttermoſt of my power, aduanced one of their doings, for that (by too much experience) I found the lacke of the like, by handling of learners, whose memories and diligence I found very apt, but brought into a Labyrinthus, (in respect of the playne and perfect way to reade and write English speech,) though I vsed all meanes to instruct them most easily, by giuing warning to them of this turning and of that turning, of this blocke and of that slough, of this bypath, and that narrow bridge, of this marke, and of that bound, I meane by giuing to

Helpes in
the old, but
not suffi-
cient.

Experi-
ence per-
swadeth
consent in
the eye,
voice, and
eare.

The voyce
should giue
names to
letters.

Of xxxvii.
parts scant
fix perfect.

double and treble founded letters, their double and treble names, agreeing to their foundes in words: also, what letters were superfluous in some words, and where some were misplaced, with some helpe of rules to deuide fillables and such like meanes, which did greatly comfort and further them in learning, with more speede and pleasure than any learner could doe by any ordinarie teaching, or as I my selfe was taught.

But yet I haue founde by handling of mine owne children (whome I haue vsed to mine owne liking in teaching them true Ortography written, for lacke of the printed) that reading and writing may be had perfectly in the time that my helpes before vsed could be perfectly conceyued and halfe folowed, by reason that in true Ortography, both the eye, the voyce, and the eare consent most perfectly, without any let, doubt, or maze. Which want of concord in the eye, voice, and eare, I did perceyue almost thirtie yeares past, by the very voyce of children who guided by the eye with the letter, and giuing voyce according to the name thereof, as they were taught to name letters, yeilded to the eare of the hearer a cleane contrary sound to the word looked for.

Heereby grewe quarels in the teacher, and loth somnesse in the learner, and great payne to both: and the conclusion was, that both teacher & learner must go by rote, for no rule could be followed, when of xxxvii. partes, xxxi. kept no square, nor true ioint. For xiiii. partes greatly needefull, lacked altogether, or were furnished with the other xxiiii. partes, by peeing and contrary hewing of which xxiiii. (if they be well viewed) they are so mangled, that there are but fixe partes in perfect vse: whereof (as occasion hath offered) I haue complayned to diuers of the art of learning, wherevnto some haue yeilded, some not conceyued of it, some loth to graun it, and some old customaries could not abide to heare of any spedie way to knowledge, were it neuer so good.

Thus being left alone (though Sir T. Smith, & M. Chefter, made the like complaint, but vnknown to me as I said before) I did many times lament the same, whifhing that God would fende me some time of leysure, to shew some remedie. In the end, about seuen yeares past, perceyuing more and more the great want of amendmend, I determined with my selfe to lay my priuat doings aside, which my abilitie was il able to beare, to prouide some remedie in a thing so needfull in my Countrie: since which time, I haue endeouored to finish mine enterprife, thinking at the first, to haue restreyned mine owne businesse for half a yeare, or such like time. But when I had entred into the secretes thereof, I found that I had taken a weightier thing in hand, and being entred therinto, could not giue ouer, vntill I had finished the worke herein shewed.

I must confesse, I receyued commoditie in one pointe by Sir Thomas Smith, and Maister Chesters woorkes. For though my chiefe regard (from the beginning) was, to follow the figures of the old letters, and the vse of them (bycause of conference in time to come) as much as possible might be bringing my purpose to passe (that is, to make true Ortography) yet surely I had not bin so carefull and painefull therein, if I had not knowne the like already in print by other: whose woorkes being not receiued in vse (the chiefe cause whereof, I thinke, was their differing so farre from the old) I should haue done more hurt than good, in shuffling in a third, if it were not thoroughly perfected, to continue for euer, and thereby to giue some that will carffle ageinst it, the more advantage, or rather delighting affections, to reprove the same, which were not easie for all good mindes, taking some care to peruse my doings, to defend in answering therevnto. So that the singular gift from God, for the better instruction of man, might by mans vnthankefulnesse haue repulse from time to time, and the pretious iewell of true vnderstanding, which must begin to take roote in youth,

The Authors tra-
uell alone.

A further-
rance to this
Author by
Sir Thomas
Smith and
M. Chester.

The hinde-
rance of Sir
T. Smith, and
M. Chesters
woorkes.

be greatly hindered, and this singular fartherer of the same, I meane true Ortography, so dashed out of countenance, that hardly any man would attempt the like againe, which were the enemies triumph.

For what thing is, was, or euer shall be, that will like all men? yea, though it be to their great profit, I greatly preuaileth the ancient enemy of truth, that is, the Diuell himself, who delighted with mans ignorance, seeketh alwayes to delude him with his illusions, which are many, and of diuers coloured goodlike persuasions: but in the ende, truth washeth all away, and maketh euery thing appeare plaine as it is.

It is now a yeare past and more, since this Book was signed and allowed to be imprinted, wherein I haue bin willing to take some leifure for two causes: one, that I would haue it go forward in such sort, that if any woulde shew cause of better amendment, I would gladly haue accepted it, and ioined with the same, and to the ende haue bin willing not onely to heare other mens iudgments that are able to giue iudgement herin, but also haue published a Pamphlet heereof in diuers places into the hands of men of vnderstanding, who well conceiue of the same, and most of them confessing it a thing very necessarie and profitable, wishest good successe thereto.

A hinderance to this Authour by Sir Thomas Smith and M. Chesters workes.

In which trying of other mens iudgements, I haue found that Sir T. Smith, and M. Chesters, but chiefly Sir Thomas Smithes former workes, do rather hinder than further my doings herin, because it sinketh into many mens mindes that seeing they, being of such great learning, calling experience, and credit, could not preuaile heerein, that it is not like, that any other shoulde preuaile in the like meaning: but this doubt is soone answered, and resolved by common experience.

God only

For in all ages and times, things are brought to passe, not as men thinke, but as it pleaseth God, who maketh his instruments (oftentimes of the most vnlike

that we might be thankfull vnto him for working our profite, and not to impute the same vnto any mortall man, of what countenance soeuer he be, in the eye of the world. Yet that creature, by whome God miniftreth his goodnesse toward vs, deserueth to be wished well vnto, not onely for our profites sake, but also that it hath pleased God to worke in him things profitable for vs: yea, the vertue of the simplest in wordlings eyes being despised, is not only a wrong to the partie, but a manifest vnthankfulnesse to the giuer of those giftes.

Neither ought we to forget the manifolde blessings of God shewed to this our Nation in this last age, which contrarie to the expectation of man (yea before it came to passe, thought impossible and vnmeete) he hath mercifully poured vpon vs, among which, this change is not of the least importance, though it seeme a trifle in some mens iudgements.

Gods works
maruellous
in this age.

So that I trust (al things considered) the learned wil content themselues to thinke well heereof, and giue cause to the vnlearned, to make their entrie into learning heereby: wherein is such concord of the eye, voyce, and eare, that it will yeelde to the mind a most pleasant harmonie, and guide the same to the place of eternall felicitie, which is, and should be the end of all exercises and estates in the life of man. And what may be cōpared to knowledge, the guide of all these, when ignorance runneth headlong into the pit, yea at the nooneday?

And for that I would gladly haue contented all men (which is a thing impossible) or at the least vnderstanded the commonest opinion of the greater number, I did in August last set vp in this Citie of London in the most publike places thereof, a brieve shew of my intent, ready to haue shewed good prooffe of the same, if men would so haue accepted of my good will, but chiefly, that by occasion offered therby, I might either go forward with my intent, or stay for a time, or for reasonable cause to giue ouer the same.

And in confidering of theſe points, though the multitude (through light ouerpaffing thereof) are of leſſe iudgement, & no cauſe to bring me into deſpaire: for not the ſubteltye of the peruerſe enemies to knowledge, nor their foundings in mens eares ſo fearfull to me, but that through the good hope that I haue in the Magiſtra (vnto whoſe eares ſome of thoſe notes no doubt haue been founded) bearing indifferently with my doings vpon further triall, I haue not flacked my trauell nor charges, to go forward in ſo neceſſary & common cauſe, deſiring euery mans furtherance, as the equitie of the cauſe requireth, and that euery man viewing the ſame, will conſider that the chiefe point to vnderſtand this worke is, to haue perfectly the names of the ſingle letters: according to the namens in the Table, fol. 21. and alſo before the written hand without which, they can not iudge of the orthography, nor vnderſtand the reſt of this worke.

W. B.

The Prologe.

Consent at the beginning wrought, by Gods gift in mankinde,
¶ man & woman first create, by spéech shoud shew their minde:

And first of all, by spéech to shew, to ech other, how hée
delighted is, when they consent, and to his will agréé:

And by consent to giue all praise, to him that them so made,
and not as brutish beastes or wormes, whose memorie doth vade,
Without regard of the time past, of time to come much lesse,
and of their present state they haue, a small and feeble gesse.

And when their life doth passe away, they are mere dirt and earth:
remembrance of them doth decay, as it were but a breath.

But man changing this mortall life, by picture leaues in minde,
the speciall gifts of God most high, to them that bide behinde.

So ¶ time past, seems present now, things yet to com man knowz:
such is Gods will, giue thanks therfore, and giue no ouerthrowz,

To letters, which for picture true, of spéech, were first deuizd,
in all times guiding man aright, when spéech is halfe disfigd.

For letters once in perfect vse, may so continue still,
to teach, and put all men in minde, the wordes end vntill:

From whence we came, wherto we shal, what is our present case,
to God and man, both high and lowe, to liue vnder Gods grace.

And that all wordly things do change, & turne as doth the winde,
now hie, now low, now rich, now poore, now friendly, now vnkinde.

As by report in letters made, of many dead and gone,
who left the same for others vse, a glasse to looke vpon:

Thereby to teach other to come, their duties how to knowe
for ignorance errors doth breede, to truth it is a fo:

And maketh many one to misse, the marke, whereat he floo
which should be onely at the but, that to ill guideth not.

Sith letters be chiefe stay of all, in ech time, in these poir
let perfectnesse, in singles be, and concord in their ioints.

Of which default, complaine we may, in the old A. B. C:
wherein be letters twentie fower, whereof but fixe agréé,

In perfect vse, of name, and sound, besides misplacing some
other are written vnfounded, wherein concord is none.

But he that will in Inglish knowe, diuisions in voice,
shall finde therein fortie and fower, without any more choise

Whereof are Consonants twentie fixe, of vowels eight there
and diphthongs feuen, and likewise, halfe vowels there be thre

Of feuerall sounds, and perfect vse: and letters for the same
are now prouided in this worke, and none hath double name.

So that a childe of tender age, by this, shall learne more,
in one halfe yéere, than he well might, in thrise the time bef

All strangers that before haue bene, in great dispaire to lea
our Inglish spéech, before patcht vp, come now, & serue your

In all Europe, I dare well say, (for true ortography)
no nation hath so plaine a way, to write their spéech truly:

Which being vsed in this land, at my hands shall not lack
a ruled Grammar for Inglish, and then dare vndertake,

All nations will confesse more fault, in letters, that haue
then in our spéech so much abusd, as by this may be séene.

Yet doth not this new work of mine, make strange y^e old to
but that the same conferd may be, to saue charge that might

For no new letter is brought in, nor any old left out,
the double founded haue a strike, to put you out of doubt.

The aspiration (h) ioined, after consonants fiue,
is now included, but as one: their names and sounds be riue.

And as consent in spéech was cause, to make a perfect sou
in voice, wherby menings are known, wherof letters take grou

The like consent, must be in these, to make a picture plain
for euery voice, which ioind with mo, all words true may ren

For euer (hencefoorth) time to come, and now in present vse,
which in time past, hath bene patcht vp, no man can it excuse.

A like consent in Dictionary, (to Grammer ioinde hereto,)
will cause that English speech shall be, the perfectest I knowe:

For perfect letter, perfect word, and perfect sentence too,
through perfect art, and perfect vse, great gaine for high and lowe:

For why, the poore at seuen yéeres, may his natieue language,
well reade, and write, his dutie learne, before his strength of age,

Be apt for other exercise, the minde now well enclinde,
will fortifie the body much, the parents shall it finde:

For that obedience due doth grow, in youth thus brought vp wel,
and will haue smatch thereof in age, experience doth vs tell,

How sauage, rude, and barbarous, are those people in we sée,
that haue aide, but of eie, and eare, from them that sauage be.

The like, and more gaine is for those, that be rich, and in welth,
whose childrens wanton life did passe, away their yéeres by steth:

That little gaine, (or none at all) was got, in this darke maze:
for tender friends, and wanton youth, vñde it, but as a gaze:

And most of them, did lose their time: who better (I say) might,
haue bene, to run in message wise, or wait in parents sight:

Where good example for the eie, and for the eare also,
is showd, for among idle youth, there is no such I knowe,

In schooles, where fixe or seuen yéeres, doth not the turne suffice,
to read and write, at twelue yéeres age: such sée me, but be not wise.

But wheras plaine, and perfect rules, are taught, & learnd plainly,
the teacher taketh thereby delight, the scholler gaineth thereby.

And as this true ortography is ground, to buildings great,
so it sufficeth the poore mans turne, to kéepe him from the heat,

Of furious rage, and cold desire, from deepe dispaire also,
as doth his cotage him defend, from heat, cold, and deepe snowe.

Who so in greater buildings will, procéed (as some must néedes)
must take this ground, for perfectnesse, and concord, in such déedes:

Both for his spéeke in workmanship, for strength, and faier shew,
without prop, shore, dog, wedge, or key, with suer ground below.

God grant we all may build vp right, in conscience, with good will,
that God be pleased with our works, and we continue still,

In one houfhold (of diuers forts) ech one in his degré,
without grudge, in the lower forts, without difdaine in high.

Then fhall we habitations, celeftiall, fuer finde:
where ioy, and true felicitie, fhall neuer haue an ende:

Vnto the which, that we may come, let vs all frame, and
let God be praifed, for his giftes, hereto fay all Amen.

* * *

The first Chapter,

fhewing the old A. B. C. and caufe of
amendment, and that both may be
vfed for a time.

The old A. B. C.

There are in the olde A. B. C. (for fo I call the ortho-
graphy vfed before this amendment.) XXIIII letters, of
XXIIII feuerall names, which are thefe following.

A. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. f. t. u.
w. x. y. z. with their paiers.

Which fower and twentie letters, are not fufficient Fower &
to picture Ingliſh ſpéech: For in Ingliſh ſpéech, are mo twentie
diſtinctions and diuiſions in voice, then theſe fower and letters be
twentie letters can feuerally ſignifie, and giue right ſound not ſuffici-
vnto: By reaſon whereof, we were driuen, to vſe to ſome ent to pic-
letters, two ſoundes, to ſome, thrée ſoundes, hauing in ture Ing-
them no difference, or marke, in figure or faſhion, to liſh ſpeech.
ſhewe how the ſame double, or treble ſounded letters,
ſhould be ſounded, when they were ioined with other
letters in wordes: which was very tedious to the learner
(though he coulde ſpeake and vnderſtand perfectly Ingliſh
ſpéech by nature and continuall vſe) much more tedious
was it, to them of another nation not aided by ſuch vſe:
when our writing and printing, nothing agréed, in the
feuerall names of our letters, vnto the ſounding of them
in our wordes: whereby our ſpéech was condemned of Our ſpeech
thoſe ſtrangers, as without order, or ſenſibility: whereas cōdemned
the fault was in the picture, (I meane the letters) and of ſtran-

gers as not in the spéech: which fault, the strangers did not
 barbarous perceiue, much lesse could they remedie it, when we our
 and vtter- selues, some contented with a custome. thought it could
 ly vnper- be no better, some perceiuing some fault, knew not the
 fect. remedie, some knowing some remedie (as touching their
 owne iudgement and contentation) thought it hard to be
 Obiection altered, because that the great volumes already in print
 resolved should be more than halfe lost, if they could not be vsed
 folowing. by such, as learned first the amended writing and printing
 and som are so enuious that nothing is well, but their
 owne doings: and some are so ambitious, they would haue
 no knowledge but in themselves, and haue dominion ouer
 vertue, not vsing vertuous waies themselves, but hindering
 the vertue of others.

Ageinst this last sort of ambitious and enuious, I call
 to my assistance (in this point of ortography) sir Thomas
 Smith, and Maister Chester, for their painfull seeking
 remedy herein: yet complaining greatly of enemies that
 hindered their good meanings: which might much dis-
 courage me, (being of simpler calling, knowledge, and
 experience) had not my great paines, (in the like point
 touching ortography) brought to passe (as I thinke) an
 indifferent perfect worke: not onlie for true ortography
 for Inglishe spéech, but also framing the same, so néere
 the old orthography, that the want and abuses in the old
 are not onely hereby plainly set forth, but also, that
 the same old writing, and printing, may be in vse for a
 time, to saue expences, as were the written volumes in
 times past, after printing first began, which art of
 printing began in Germany, and found out by a Knight,
 in the yéere of our Lorde. 1457. as Chronicles testifie:
 which is sixe score and thrée yéere ago, or there about:
 and at this day, the written volumes are in fewe places
 to be séene, but almost in no place in vse, through the
 fairenesse of the printed volumes, and more perfectnesse
 therein: yet is not the same so perfect, (for lacke of true

Easie con-
 ferring of
 the olde
 with the
 new.

Speedie
 (though
 vnperfect)
 printing
 put aside
 writing:
 so speedy
 and perfect
 learning

ortography) but that diuerſe men write, and alſo print, ſhould put diuerſely: and not one, truly as Engliſh ſpéech requireth, aſide olde abuſes. (if ye will haue a true, perfect, and plaine picture thereof) as ſhall plainly appéere in this treatiſe following.

So that for lacke of true ortography our writing in Engliſh hath altered in euery age, yea ſince printing began, (though printing be the beſt helpe to ſtay the ſame, in one order) as may appéere by the antiquities: and if now be a time of the moſt perfect uſe of the ſame, which muſt be confeſſed for the great learning diſperſed in this land at this day (in reſpect of any time paſt to the knowledge of man) thinke it the great gift of God, if a perfectneſſe be now ſurely planted, not to be rooted out as long as letters endure.

* * *

The ſeconde Chapter,

ſhewing that Latine wordes with new ortography, is not to change ortography for Latine, (or other language) but for examples ſake, and that meere Engliſh wordes, are to be moſt accepted of vs Engliſh, in Engliſh ſpeech.

And though I write Latine with my ortography, it is onely, to ſhew how we Engliſh pronounce the ſame at this day, and may pronounce the ſame in time to come, not changing the ortography thereof, vſed generally of many nations: yet ſome ſingle letters in the Latine are diuerſely founded of any nation, and one nation differeth from another in pronouncing Latine, I leaue alſo other languages to be amended by them to whome they properly belong, or to wander doubtfully therein as long as they like of it: But if we wander with them in their languages, we ſhall ſooner perceiue their faultes, and (by perceiuing) helpe our ſelues the better in vſing their languages,

Diuerſe
nations
pronounce
Latine di-
uerſely.

The am-
mend-
ment in
our owne
language
maketh o-
ther lan-
guages
the easier
to vs.

through the perfect order of our owne language: In which I doe not so much regard to write wordes borrowed from other languages, in such order, that such borrowing or deriuation may appéere, as I doe wifh, we had kept our owne language still in the same signification or meaning: which being a primitiue and simple (that is to say, neither deriuatiue nor declinatiue) is commonly, but of one fillable of apt signification or meaning, more easie to be ruled with the art of Grammer, than those borrowed wordes, as will plainly appéere by matter written with my ortography, and handling of the rules and notes, in the Grammer for Inglifh, yet I will not turne such borrowed wordes out of the doores, that haue so long continued with vs, that they are accepted for Inglifh: But where a méere Inglifh word appeleth to my memorie, (though he haue bene kept out of possession many yéeres) the stranger (for deriuations take only) shall neuer prescribe against him, by my iudgement. Neuerthelesse, I will not (willingly) receiue into my band any olde and worne out figure many yéeres forgotten, and in no vse since the most vse of printing hath bene, being sufficiently provided otherwise for euery feuerall found in the voice, with easie conference with printings and writings at this day in vse: Least, while I sought to stay our spéech by amendment of ortography, I should dimme the same with mingled figures, that is with new, olde, and too olde. But we cannot rightly call the letters now in vse, olde, bicause of their fresh vse, & the continuing vse of them in their due sounds, neither call my amended letters, newe, bicause they, or the more part of the figure of euery of them, is and hath bene in vse, in most writings and printings in this land. But such as are worne out of vse, and knowne but to a few in corners, are too olde to be mingled with this common vse. Also in sentences following, giuen for example, of the names and sounds of letters, the right vse of the names and sounds, of those letters.

is to be accepted, and not the matter in such sentence, which I haue vsed with common and plaine wordes, for the ease of the multitude, and no offence to the more ciuill fort, and as touching abbreuiations, I allowe them in their due places, as shall appéere hereafter in this Treatise, where I handle the same.

* * *

The thirde Chapter,

sheweth the wants, abuses, and vnperfectnesse, of the olde
ortographie for Inglish speech, at this day in vse, and
how it is amended by perfect letter, of perfect
name, perfectly agreeing to the
founde in voice.

First note wel, that of those XXIIII. letters before written, there be but tenne of them whose names, (being single without any other letter) and whose sounds, (being ioined with outhur letters in worde) did rightly agréé, without any other founde vsed to the same letter at another time: which tenne letters be these: a. b. d. f. k. l. m. n. r. x. which I call perfect letters, of perfect name and sound agréeing: excepting that l. m. n. r. being to be vsed for halfe vowels (as they be often, and must be vsed in déede) are not to be accounted perfectly perfect, bicause l. m. n. haue either of them as it were two differing sounds, yet haue no perfect signe, nor mark, to shew whē they be mere consonants, and when they be halfe vowels (as is also this letter or figure: ʃ: oftentimes founded for es. and sometime for s. alone. Also we giue to: ph: coming together (in one fillable) the found of: f: so are there but fixe letters, perfectly perfect, which are these: a. b. d. f. k. x.

l. m. n. r.
ʃ. vnperfect.
p. vnperfect.
But fixe
letters
perfectly
perfect. a.
b. d. f. k. x.

iv. And in the examples following to shew how letters are double or treble founded, the abuses in founding those letters are to be noted & not the phraze or matter in

the sentences put for example, and where I vse Latine with my ortography, it is onely to shew example how we English found the same at this day, not minding to alter the ortography for Latine, for many causes, though in Latine c. g. i. f. t. v. be double founded: as may appeere by examples following.

Vnperfect letters of name, and found: bicause euery of them haue but one name, and some of them haue two foundes double or treble and some haue thrée foundes: also: p: ioined in founded fillable before h, hauing the found of f: as is before ix. p. added herevnto. fhewed.

C. hath two foundes, and consonants both: for i hath alway the found of k, except: e: or i: followe it in the same fillable. But before: e: or: i: in the same fillable it hath alway the found agréeing to the found of his old name (fée) nere agréeing to the founde of: f: sauing i hath of it selfe, a longer founde than: f: bicause the vowell of the name of: c: (which is: e': or ee after the writing of some of late time) is founded after: c: and the vowell of the name of: f: (which is e: flat and short) is founded before: f. For no consonant can be named without ioining a vowell vnto it, in the founde of his name: which are: e': sharpe or: a: founded after the consonant: as be', ce', de', ka, &c. or: e: flat founded before the consonant: as: ef, el, em, &c.

Euery consonant hath a vowel founded in his name.

C. vsed for: k: thus: Come call the crabbe, out of the créeke, to climbe the cliffe, to cut the curbe, for crafty clownes reiect colde causes. Which I write thus: Cqm cal the crab out-of the cre'k, too clym the clif, too cut the curb, for crafti clounz reject cold causes.

C. vsed with the found of his old name thus: except spices be sufficiently saerced, it forceth mace to be of price, in great péeces, which I write thus: except spýce be suffýc'iently saerc'ed, it forc'eth mác' too be of prýce in græt pe'ce?.

We Inglish vse C. in two founds, in the Latine also at this day thus: Cicero rethorica singulos vicit, coruus non voce cucullum: and after my ortography thus: C'ic'ero rethorica singulôz v'ic'it, corv'us non v'oc'e cucullum. C. founded in Latine.

E. hath also two foundes, and vowels both, the one flat, agréeing to his old and continued name: and the other founde more sharpe betwene the old found of the old name of: e: and the name of: i: for such difference the best writers did vse: ea: for: e: flat and long: *æ* ea, ee, ie, eo, for: e: sharpe: but the cōmonest vsing of: e: was vncertaine, thus: The heauenly father séeing thée to be disobedient in earth, deliuereth thée into the handes of wicked people, and into the friendlesse field, to regenerate *æ* renew thée, as he best liketh to be most necessarie for thy degré, giuing thée his grace, when he séeeth néede: which I write thus: the heu'nly father se'ing the' too be' dis-obei'ient in. erth, deliue'reth the intoo the hand? of wicked pe'pl, and intoo the fre'nd-les feld, too reg'enerat and rene'w the', a; he' best lýketh, too be' móst-nec'essary for thy degre', ge'u'ing the' hi; grác', v. when he' se'eth ne'd.

We Inglish vse: E: in the Latine in the onely found of: e: flat. E. in Latine.

G. hath also two foundes, and consonants both: the commonest founde is as the found of the Gréeke letter (Gamma): and neuer had the founde agréeing to his olde name, but only where: e: or: i: followed it in the same fillable: yea there also, where: e: or: i: followed it in same fillable, it was more often vsed in the found of (Gamma).

G. founded as (Gamma) thus: Geppe goodman Gilbert, with your golden girdle, ye get nothing by your gaping, ye forget your great gelding. Which I write, thus: Gep gôod-man gilberd, with your gôldn girdl, ye' get no-thing by your gáp'ing, ye' forget your græt gelding.

G. is not founded after his old name (gée), but in certaine wordes, where: e: or: i: follow it in the same

fillable: as in these wordes and certaine other: A gentle iudge, doth not reuenge, when aged gyles degenerateth to the gibbet: which I write, thus: A g'entl' ijdg' d'ooth not reu'eng' when ág'ed g'ylz deg'enerateth too the g'ibbet.

G. in Latine. We vse G. in two foundes in the Latine also, thus: Georgius gigas & Gilbertus gerunt gladium, ad extinguendum gibbum gerinantem in gula. Which after my ortography may be written thus: g'eorg'ius g'igas & g'ilbertus g'erunt gladium ad extinguendum gibbum g'erminantem in gula.

I. hath also two foundes, the one agréeing to his olde and continued name, and is then a vowell, the other founde agréeing to the olde name of g, and of my g', and then is a consonant: and is alwaies vsed for a consonant, when it beginneth a fillable, and a vowell next after it in the same fillable.

I. a vowell and founded according to his olde name, thus: I lie in my sifers kitchen with a pillowe beside hir peticote and thy white pilion: which I write, thus: I ly in my siferz kitchen with a pillow be'fyd hir peticót and thy whýt pilion.

I. a consonant, and founded as the olde name of g, (g of my g') thus: Iames iest not with iuglers who ioy to iangle, and reiect subiection: which I write, thus: Iamz jest not with iuglorz, whoo ioy too jangl, and reiect subieccion.

No y. in Latine except in words deriued from the greke, and then it hath the founde of i. onely, except in king Ed- We Inglishe vse at this day I. in the like foundes, and in the like places, in the Latine also, thus: Iniustus ieiunat iactuose, non iuxta iuramentum Iohannis: and may be written by my ortography, thus: In-iustus ieiunat iactuoze non iuxta iuramentum iohannis.

Y. hath also two foundes, neither of them agréeing to his olde name, as this fillable (wy) the one founde is a vowell, agréeing to the name of: i: the other found a consonant, agréeing to the sound of this fillable (yé): y: is alway a consonant when it beginneth a fillable, and

a vowell followeth next after it in the same fillable. **garȝ char-**
 which olde name of: y: did more properly belong to: w: **ther in**
 if we doe change the vowel of the old name of: y: **Latine.**
 (which is: i:) into this vowel: e: sharpe, which is as this
 fillable wée, and very late in reading an old charter
 vi. granted by king Edgar I found: y: written in Latine for
 the found of, w, and in stéede of, w: and signed by most
 part of the Bishops of the realme: namely, the Bishops
 of Winchester, and of Wilton (since that time translated
 to Salfbury) the wordes written thus, Yintonienfis, Yil-
 tonienfis, and hereby appéereth that at those daies: y:
 was written and founded for: w: which argueth, that I
 haue done rightye, to name: w: as this fillable, wée,
 agréeing to name: w: as this fillable, wée, agréeing to
 his founde.

Y. vsed for a consonant, thus: yea, the young youth **Y. Conso-**
 vsed you yesterday for your yellowe yarne, yet ye were **nant.**
 not yoked, nor yéelded to such a yeoman: which I write,
 thus: ȝe, the ȝung ȝuth vȝed ȝouȝ ȝeſterday for ȝouȝ ȝelow
 ȝárn ȝet ȝe' wær not ȝoked nor ȝe'lded too ſuch a ȝe'man.
 For which consonant founded in, y, I vse the same, y,
 turning backward the crooked foote thereof, like a wrethe
 as ye ſée: and where it is a vowell, I vse the accustomed
 figure, in all printings and writings, not changed.

Y. is vsed in all other places with the found of, i, **Y. vowel.**
 as ye may perceiue euery where in the olde writing and
 printing, except in some auncient writings where it is
 vsed for, w. as aforeſaide in king Edgarȝ time.

O. hath also thrée foundes, and all of them vowels: **O. of three**
 the one found agréeing to his olde and continued name, **foundes.**
 another found, betwéene the accustomed name of, o, and
 the old name of, v, and the same found long, for which,
 the better learned write oo. (as I do also, but giuing it
 a proper name, according to the found thereof) the thirde
 founde is as, v, flat and ſhort, that is to ſay, as this
 fillable ou, ſhort founded: for which some of the better

learned, did many times vse, oo, and, v, according their founds, but most times with superfluous letters.

O. of thrée foundes vfed in these wordes, and so like, thus: my sonne looked vpon the sonne beames, and toke his boke out of his bosome as sone as I was come out of our corne close, in which writing, the first written (sonne) meaneth & signifieth him, that I am father vnder the seconde written (sonne) meaneth and signifieth the greatest light in the firmament: the thirde written (sonne) meaneth and signifieth the time when he toke the boke out of his bosome. For the which I write the first (sonne) thus: son: in Latine filius: in French, fylz. The seconde thus: sun: in Latine Sol: in French soleil. The thirde thus: so: in Latine citò: in French tost. The whole sentence I write thus: my son looked vpon the sun-bæmz, and took hiȝ bo-

O. founded
in Latine.

out-of hiȝ boȝom, aȝ soon aȝ he' waȝ com out-of our corne clòc'. The Latine hath the founde of his olde name one

S. founded
as: ȝ.

S. hath also (most times) the found of: ȝ: when: cometh betwéene two vowels, or diphthongs, thus: miserable ielowfy hath no measure, but deuifeth merchandise after desire, not vsing wise prouision or exercise which I write thus: miȝerabl ielqȝi hath no meȝure, but deu'izeth merchandyȝ after deȝyer not vȝing wȝ prou'iz or exerc'ȝȝ.

S. founded
in Latine.

Which S. is vfed in the founde of: ȝ: in the Latine also (in the same place) of vs Englifh thus: Inuifus mizer non delectatur placidis muzis: by my ortography, thus: Inu'izȝ mizer non delectatur plac'idis muzis.

T. founded
as: c':

T. is most commonly vfed in the found of: c': or when: i: is next after it in one sillable, & another vowel beginning the next sillable in the same word, thus: vicious liue in contention, & refuse correction: which I write, thus: the vic'iqs liu' in contenc'ion, and refuse correcc'ion, and so in many other wordes deriued from the Latine: but in méere Englifh, it kéepeth his true founde of name, as: boyftiqs, hartier, witteft.

We English doe founde, ti, as: ci: in the Latine also, T. founded in the like place, thus: vitiosi iudicium fugiunt ob punitionem in Latine. stultitiæ suæ: after my ortography thus: v'iciozi iudiciũm agriunt ob puniçionem stulticiæ suæ.

U. also hath thrée foundes: one of them a méere V of consonant, the other two foundes, are both vowels: the thrée foundes. one of these vowels hath a sharpe found, agréeing to his olde and continued name: the other is of flat found, agréeing to the olde and continued found of the diphthong: ou: but alwaies of short founde.

U. is alwaies vsed for a consonant, when it beginneth V. Consonant. a fillable, and a vowell next after it, in the same fillable: and also in the ende of a fillable, hauing a vowell next before it, and hauing also: e: or: es: next after it, in the same fillable, thus: vaine vitious varlats inuent to reuenge with voice, being voide of vertue, giuing their wiues, ouer crauing the loue of flauers about grauenesse: which I write, thus: v'ain v'ic'iqs v'erlat? inu'ent too reu'eng' with v'oic', being v'oid of v'ertu, g'e'u'ing their w'yn? ou'er crau'ing the l'ou' of fláu? abou' gráu'nes.

U. sharpe, agréeing to the founde of his olde and V. Sharpe. continued name, is so founded, when it is a fillable by it selfe, or when it is the last letter in a fillable, or when it commeth before one consonant, and: e: ending next after that consonant in one fillable, thus: vnity, vniuersally procureth vs to be occupied, and leifure allureth the vnruely to the lute: which I write, thus: vnity vniu'erfally procureth v'e' too be' occupied and leiçur allureth, the yn-ruli too the lut.

U. flat is vsed alwaies after: a: e: or o: in diphthong, V. flat. or next before a single consonant in one fillable, hauing no: e: after that consonant, or before a double consonant, or two consonants next after it: though: e: followe that double consonant, or two consonants all in one or diuerse fillables, thus: the vniust are vnlucky, not worth a button or rush, vntruſtly, vpholding trumpery at their full lust:

which I write, thus: the yn-juft ár yn-lyki, not wörth a bütñ or ruß, yp-hólding trümpery at their ful lyft.

V. found-
ded in La-
tine.

We Englifh vse all thefe thrée foundes in: v: according to the places aforefaid, in the Latine alfo, thus: vnus veſtrum cumulauit hunc aceruum: after my ortography, thus: vnus v'eftrum cumulauit hunc ac'eru'um. And for deuiding of fillables, marke rules for ſpelling following.

H. q. w. ð.
y. miſna-
med.

Moreouer, I account: h: q: w: ð: (alfo: y: as I ſaide before, fol. 5.) to be vnrightly named for Englifh ſpéech, bicaufe: h: q: w: y: had no founde agréeing to their olde names.

For: q: being named as this fillable: ku: if we change the vowell of his name (which is, v:) into: a: what other name or found can it haue, but as the: k: which name and founde, might cauſe ſir Thomas Smith to thinke: q: ſuperfluous for Englifh ſpéech, as appéereth in his booke for ortography, fo. 29. Alfo it might be occaſion that Maifter Cheſter abolifhed: q: quite out of his ortography. But I imbrace: q: in my ortography, not onely for con-ference in the olde printing, but alfo bicaufe it hath a founde in Englifh ſpéech of it ſelfe, (without: v: added vnto it) that no other letter or letters can perfectly expreſſe: therefore I giue it a name accordingly (as this fillable: quée) and being ſo named, the: v: vſed to be ſet after: q: in the olde printing is ſuperfluous, as in theſe wordes: A quarterne of quinces will quickly quench a quill in a quarne: which I write: thus: A qartern of qince? wil qikly qench a qil in a qárn.

Qu. in la-
tine and in
Frenche.

In Latine: v: is alwaies vſed after: q: and founded of vs Englifh, as we doe founde them in Englifh ſpéech, but the French in their owne language founde: qu: as: k: founding: qua, que, qui, quo, quu, as we Englifh founde: ka, ke, ki, ko, ku: and we Englifh founde quo as, ko: and quu, we founde flat as ſhort, as my ku.

W. I account alfo miſnamed, to call it double: v: for then ſhoulde we founde it: v: v: but his founde

agréeeth to the olde name of: y: (which is wy) and if we change the vowell of the name of: y: (which was: i:) intoo: e: fharpe, and vowell to the names of all other conſonants, whoſe vowell of their name is founded after them, (except that: k: hath: a: founded for the vowell of his name) then is: w: named as the founde of this fillable, wée, which founde is not in the Latine, neither the founde of: y: conſonant. And it is like that fir Thomas Smith, and Maifter Cheſter, accepted not theſe, as letters in their ortography, bicaufe their names and foundes agréed not, neither could they finde fit names agréeing to their foundes, which names being new provided, both: w: and: y: are neceſſary for Engliſh ſpéech, and make the eaſier conference with the olde printing where they be much vſed.

Y. miſnamed as appéereth, fol. 5.

H. is alſo miſnamed to be called as this fillable, ache (or rather ach, after my ortography) for it is no conſonant: bicaufe the ſound of it is not in the vſe of the diuiſion of the toung, téeeth, nor lippes, neither is it a vowell: bicaufe of it ſelfe it maketh no diuiſion of note or founde, flat, fharpe, or meane, as other vowels doe: and therefore is not called a letter of ſome men, but a ſigne or marke of aſpiration or breath, for which breath or aſpiration added before a vowell, or after the letter: r: the Gréeke hath a pricke or note ouer the vowell or: r: aſpired, but ſuch aſpiration following the founde of their letter, x, which they name, cappa, they include both ſounds in one letter, thus: x, which we Engliſh name as this fillable, khi, but founde it as, k, alſo the Gréeke, ϕ, which we name as this fillable, fy. is in found to the Gréeke, as the letter: f: in the Latine or Engliſh: but in wordes deriued from the Gréeke, the Latine (ϕ we Engliſh from the Latine) vſe, ph, for the ſame ſound of: f: where, p, hath loſt his owne founde: therefore it is better to make one figure for the ſame, thus: ph, and giue it the name

χ, ϕ, δ, θ.
Greeke.
k, ph, th,
th, Ing:
liſh.

of this fillable, phée, according to his found. Also the Greks haue this letter, Θ, which we name, thus: theta, & in mine, thus: th, naming it as this fillable, théef. (f, being vnfounde). And if we Inglifh name rightly the Gréeke letter, δ, thus: thelta, founded, as in that, thefe, this, thofe, thus: then doth the Gréeke example confirme exprefly my, ph, th, th, and allow by example my, ch, by their, x, and fo of the other two, g, and wh. For in the found of, th, t, hath loft his proper founde, as fhall appéere by examples in, th, following, where, h, hath no part of the founde of his olde name, ache, (or as I print rather, ach,) but bicaufe, h, is a perfect figure vfed in the olde printing,

Old, ch, ph, I retaine it ftill before and after vowels, giuing it a name
th, th, th, as this fillable, he', but I will neuer vfe it after any con-
wh: new, fonant in one fillable, as ch, ph, fh (th, of double founde)
ch, ph, nor wh, but include the olde vſing of them in one letter,
g, th, th, as fhall appéere in the Table for their names: giuing
wh. to euery fuch figure or letter a right name, agréeing to the found thereof in Inglifh ſpéech.

Ch. hath a found in Inglifh, in the which none of the founds of, c, (when it is without, h, after it) is founded: for if the found of, k, were in it, it were then to be founded as this fillable, khe', and if the found of, f, were in it, it were then to be founded as this fillable, fhe',

Ch. in which founde (of, fhe',) for, ch, the French doth rightly
French, as giue as it were. fh, but we Inglifh haue a thirde founde
fh. in Ing- for, ch, vfed in old printing, and now is figured, thus:
liſh. ch: as may appéere by thefe wordes: I changed chéeſe

Ch. now and chicken for cheries and artichokes, and chopt fuch
ch. in all for a churle: which I write, thus: I chang'ed che'z and
meere chikén for che'rýz and artichok? and chopt fuch for a churł.
Inglifh Which founde for, ch, is common and eaſie to vs Inglifh,
wordes. but hard to ſome ſtraungers (except the Italian) as are the foundes of, th, and wh. And no way ſo perfect and eaſie for ſtraungers, and our owne nation alſo, as to haue thoſe foundes included in one letter, with a right name,

(agréeing to the founde thereof) giuen to euery of them : which being perfect when they be singles are easily founded with other letters in wordes.

Ch. vsed in Latine also, and (of the last age past) founded as it is now founded in Inglishe speech, (but of late) founded as, kh, (ꝥ sometime, k) according to the Greeke letter, χ, from whome words so written are borrowed, as in, charta, chelidonia: chirotheca: charitas: whose Inglishe (charity) is founded according to the Inglishe founding aboue saide, and written by my ortography, charity: as are all méere Inglishe wordes (hauing, ch, in the olde printing) to be founded: except words borrowed from the Greeke, and written of vs Inglishe with, ch, as, Christ our Sauior, choler, one of the fower humours in the complexion of man, and such like not méere Inglishe, which I write with, ch, in my ortography, founding there the, ch, as, k, alone, ꝥ not as I found my, ch. and then deuide them into two letters, as is here shewed.

Ch. in Latine founded as, k, Inglishe, and such be deriued from the greke.

Ch. founded as, k.

Ph. hath the founde in Inglishe as, f, for which I make this figure, ph, giuing it the name of the founde of this sillable, phée, or fée, which name is agréeing to his found in wordes, as in these words: Phillip the Philosopher goeth to physicke for the phrensy. Which I vse, x. thus: phillip the philosophor goeth too phizik for the phrenzy. Which, ph, is onely vsed in wordes borrowed of the Greeke.

Ph. for f.

Ph. is neuer in Latine, but in wordes borrowed from the Greeke, and then is founded, as: f: of which found, is onely, Φ, in the Greeke

Ph. founded in Latine.

Th. hath two foundes in Inglishe, not much noted of many men: yet so founded of most, or all southsaxons: sauing, that the common people vnlearned, in the east part of Suffex and Kent, doe speake words written with: th: as though in the same place, d, were written, as for, this, that, those, thumbe, thorne: they say, dis, dat, dose, dumbe, dorne. For which I vse: this, that, thóð, thymb,

Th. of two foundes.

D. abused for, th.

thörn. The first three wordes, (this, that, thóð) differing somewhat in sound, from the two latter, (thumb. thörn) and therefore I make a comma, vnder the latter, c
th, differeth from th. other turned difference. Wherefore I giue to, th, a name of this sillable, thée, the accusatiue case of, thou: as in these wordes: Bothe thy father, and thy mother lothe thée for this thy breathing on them: which I write, thus: bóð thy father, and thy mother lóth the, for this thy bræthing on them:

I giue to, th, a name of the sound of this sillable thée: (the sound of, f, being left out) in the same name the rest (thee) being fully sounded: as in those words. A thousand are loth to haue the tenth thistle or thorn that thou hast in thy thumb: yet thou thinkest, to blow them through thicke and thinne, with a breath in thine anger. Which I write, thus: A thozand ár loth too haue the tenth thistle or thörn, that thou hast in thy thumb: yet thou thinkest, too blow them throw thik, and thin, in thy anger, with a breth.

Letters of
olde, þ, ð,
and now
new, th, th.
Euery na-
tion hath
som speci-
all sounds
in voice,
not vsed
of other
nations.

Oldest, þ
þ dinke
þ of þ.

It appeereth by sir Thomas Smithes, and Maister Chesters, bookes of ortography, that there hath bene vsed of olde time, two letters seruing to these two foundes and figured, thus: þ, ð, naming the last, the, thorne, which hauing the strike thorough the head thereof, might well haue bene named as my, th, and by negligence of the writer, the strike not made, or a straunger teaching the same, (and could not founde it rightly) vsed the founde that we and strangers giue at this day to, d, whereb the founde of, dis, dat, dose, dumbe, dorne, aforesaide, in some places grew in vse. The like abuse of the writer may we well gesse in the figure, þ, who is nere the likeness of this figure, q, that quick writing with a turne foote, by vse in time, made one figure (that is, q,) seru the turne of bothe the founds: as may appeere by abbreviations, figured by, q. and certaine vowels, sillables, and notes, set ouer it, which yeld no part of the founde

the olde name of, *ȳ*, (which is, *wy*) nor other founde of, *ȳ*, whether it were vowell or consonant, but yéelded a perfect founde of *my*, *th*, and of the olde figure, *þ*, as may appéere by these words: *ȳ* *ȳ* thinke *ȳ* of *ȳ*, *ȳ* *ȳ* man is *ȳ* whome *ȳ* séekeft, agréeing by no reason to be written with, *ȳ*, might very well be written or printed with *þ*, thus: *þ* *þ* dinke *þ* of *þ*, *þ* *þ* man is *þ* whome *þ* séekeft: for here is that oldest letter, *þ*, for which, *th*, is vsed in the olde, and I vse, *th*.) founded rightly, and, *ȳ*, might
 XI. be abused in this place by strangers, who thought little or no difference, betwéene the figures of, *ȳ*, and *þ*, and betwéene *d*, and *ð*, specially bicause those two foundes, of, *þ*, and, *ð*, were hard to be founded, or vtterly left out by them: as we may sée (by experience) among straungers at this day, who cannot founde those letters, though they liue among vs (hearing vs founde them dailye) many yéeres, but are now greatly holpen by true ortography.

Old *ȳ* *ȳ*
 thinke *ȳ*
 of *ȳ*, *ȳ* *ȳ* man
 of *ȳ*.
 new,
 thei that
 think
 thus of
 this.

We Inglish vse the founde of, *th*, in Latine, as the founde of *my*, *th*, onely, as in these words: *Thrafo*, *thales*, *theffalia*, and such like borrowed frō the Gréeke, and vsed in Gréeke, with the Gréeke letter, *Θ*, vsed by my ortography, thus: *thrazo*, *thales*, *theffalia*: in which words *my*, *th*, and the Gréeke, *Θ*, agré in founde: abused of latter time with, *th*, nothing agréeing therevnto, confidering the feuerall old names, of, *t*, and, *h*, yéeld no such found.

Th. founde
 in Latine.

Sh. hath a founde, néere the names of both these letters, *sh*, (if ye name, *h*, as this fillable, *hée*.) but I vse them in one letter, giuing it a name, at this fillable, *shée*, agréeing to his founde: as in these wordes: *she* shall not *shew*, such shamefull shiftes, in washing triſh traſh rashly: which I vse, thus: *ſhe* ſhal not *ſhe*w, such ſhām/ul ſhiſt, in waſſing triſh traſh raſhly. Condemne not my printing or writing of the Participle of the preſent tenſe, and Nounes verbals, and other deriuatiues, with a ſingle conſonant in the middle of a word, though the founde of our ſpéech,

Sh. now
 ſh.
 Regard of
 printing
 and writing
 deriuatiues
 and compoſes
 for the

perfecter may wel allow a double consonant, in such places: for
etimologie vse it so, for helpe to finde out the perfect verbe,
of words. other primitiues, from whom those participles and verbes
Trifles &c. be deriued: as thal appéere herafter, in the rules
changed may be Grammer: wherin is great helpe for strangers (by etimologie)
born with to finde out the one, by the other: neither condemne
for orde- other part of my printing or writing: for where I see
ring of to digresse in trifles, I doe it wittingly, to bring weightier
weightier thinges, into the better order.

The Latine hath not the founde of, fh, in any word
the French vse the founde of, fh, vnder the figures of, f, h.

Wh. is not founded, any thing néere the olde name
Wh. now any of these letters, w, or, h, but founded néere the name
wh. giuen to them seuerally by me: but, bicause they
much vsed, in the olde printing, and may very well
included in one letter, also: I make one perfect figure
for bothe, thus: wh: giuing it a name, as the founde
this sillable, whée, agréeing to the found thereof, as
these wordes. What whéele ouerwhelmed the whereman
whome the wheriman found on the wharfe, while
wheateman whistled, with the whoores whistle, which
write, thus: what whe'l ou'er-whelm'd the whelp, whoom
wherry-man found on the wharf, whyl the whæt-man whistled
with the whoorŷ whistl. The Latine hath not this founde

Easie con- By the examples before shewed, ye may perceiue
ference. that for lacke of sufficient letters, of name and founde
and now remedied (as ye see) according to the perfect
An vnorderly supply. found of our speech, (yea and some of those figures
necessary for other languages also, if those nations
contented to accept perfect ortography) and easie to
conferred with the old printing and writing, seeing
figure of one or bothe those letters remaineth perfect

H. retain- I retaine, h, still, for the figure of aspiration, or breath
ned before vsed before and after vowels, as may agréee with

spéech, withouth ioning it in one fillable, after any consonant, in méere Inglissh wordes.

Z. is somewhat misnamed, (to adde, d, to the ende of his name) contrary to the name of all other consonants, whose vowell of their name is set last, as, b, c, d, &c. named, be', ce', de', &c. and not named, bed, ced, ded: therefore I giue it the name of the sound of this fillable, zée: agréeing to his sound in wordes, adding to euery consonant, onely one vowell, to giue his name, which vowell being vnfounde, when any consonant is ioined in words with any other vowel, what other sounde can be giuen vnto it, but of the consonant it selfe onely, and that truely. And (I suppose) we tooke the name of: z: from the French, who name it: zedde: turning the: t: in zeta, (the Gréeke name) into: d: and vsing e: for: a: which: e: the French found néerer: a: than we Inglissh doe, and we (taking the name thereof from the French) name it: zed: for we Inglissh seldome founde: e: at the ende of such wordes or fillables. By these reasons, I commend better of our Inglissh naming of letters, to adde no more to any consonant, than one vowell. But in the name of most of the Gréeke letters, are two or thrée fillables: in which must néedes be the sounds, of diuerse vowels, and consonants, which must néeds be troublesome, to one (that neuer learned the name of letter, in shorter order) to giue the single and perfect sound of letters.

L: m: n: r: f: or rather: j: are accounted of diuers learned, to be halfe vowels: which I will graunt vnto, in respect of Inglissh spéech: but hitherto there hath not bene vsed of the learned, any mark or difference to any of them, to shew when they are méere consonantes, or when they are to be founde as halfe vowels: but alwaies, when they were to be vsed as halfe vowels, one or other superfluous vowell (of vncertaine sounde) was ioined, sometime before them, and sometime after them: which greatly deceiued the learner: for remedy whereof, I will

and after vowels.
Z. Misnamed.

Right naming of letters, by one vowel of it selfe, or added to a consonant.

{, m, n, r, halfe vowels.

flew (by examples of euery of them) the olde abuses, and the new amendment: and though the vowell founded in them was vncertaine, (through the halfe founding of that vowell, and the halfe founding of euery of those) except: r: yet I will take the vowell, which is néereft, and commonest, to the founde in euery of them, as followeth.

Il, el, vl,
le, now
l.

L: being a halfe vowell, is to be named as the short found of this fillable: yl: and to haue a turne néere the top of it, thus: l: and the vnperfect vowell, before time ioined before or after it, to be abolifhed: as in these wordes: The carle hath a bable in the stable, made of appletrée or maple, and a bundell of mantles, or whittles, in the cradle. Which I vse thus: the cárl hath a babl in the stabl, mád of apl-tre' or mápl, and a bundl of mantlŷ, or whittlŷ, in the crádl. Yet ye must note. that when: l: commeth betwéene: e: at the ende of a fillable, and another vowell next before: l: that: e: is superfluous, and such: l: (commonly) remaineth a consonant, and no halfe vowell, as in these wordes: The vile foole did féele the fole, with a file, and a stoole, which he stole, without rule. Which I write, thus: the v'yl fool, did fe'l the fól. with a fyl, and a stool, which he' stól, without rul: the xiii. voice it selfe wil guide you.

Me. now

m.

M. being a halfe vowell, is to be named, as the short found of this fillable: ym: hauing a strike ouer the middle thereof, thus: m: and the vnperfect vowell: e: before time vſed after: m: abolifhed: as in these wordes: Come warme your broome, and get you home, with your holme, and make vs roome, to sing a Pfalme, the winde is calme: which I write, thus: cqm warm þouʒ broom, and get þou hóm, with þouʒ hól, and mák ys room too sing a falm, the wýnd iʒ cał. But this halfe vowell is feldome vſed, after any letter, saue: l: or: r. in other wordes: e: is superfluous.

En. on. vn.

ne. now

n.

N. being a halfe vowell, is to be named as the short found of this fillable: yn: hauing a strike ouer the middle of it, thus: n: and the vnperfect vowell, before time vſed,

to be abolifhed: as in thefe words: They burne burdens of capons and bacon, in the garden, but warne, to kéepe corne in the barne, and a fat baren in the waren: which I write, thus: they burne byrdn̄ of cáp̄n̄ and bācn̄ in the gārdn̄: but wārn̄ too ke'p̄ cōrn̄ in the bārn̄, and a fat barren in the warren. Yet sometime in the olde ortography, the vowell before n: is fully founded, and the fooner, if a double confonant were next before that vowell, but: e: after: n: at the ende, maketh: n: a halfe vowell.

R. being a halfe vowell, hath rather the name of the founde of this fillable: er: than of: yr: for that: e: set after: r: at the ende of a fillable, is moft times full founded, as though: e: were set before: r: except another vowell come next before: r: for then: e: is not founded, but caufeth the vowell next before r: to be of a longer founde: which long founde, being encreased by one of the accent pricks, in my ortography, or double vowell hereafter fet forth, fuch: e: is fuperfluous: but for conference with the olde printing, (where the: e: is misplaced after: r: that is founded before: r:) I will allow: r: with an accent, thus: r: for a halfe vowell, of the full founde of: er: but in my new ortography, I will rather write: er: for the fame founde. except it be for the helpe of equiuoces, or other speciall caufes: as, in thefe words: ye suffer your buttre, to gutter in the fire, wherefore remembre hereafter to confidre my care, laboure and defire. Which I write, thus: ye' suffer your butter too gutter in the fyer, whær-for remember hær-after too confider my cār, labqr and deȝyer.

s. (or rather: ʃ: vfed in time paff, sometime for: es: at the end of wordes were then to be called a halfe vowell, bicaufe it included the found of the vowell: e: and the founde of: f: vnder one figure: and sometime though: e: were written before: s: yet: e: was not founded: as in thefe wordes: cares, laboures, watchinges, and vnquietnes, make wery bones, weake mindes, féeble

re, now,
r, or elfe:
r with an
accent
pricke
ouer the
vowell
next be-
fore it.

E. fuper-
fluous.

S, and ʒ. membres, and shorte liues. Which I vse, thus: cárž, labqrž, watchingʒ, and yn-qietnes, mák wæry bônž, wæk myndʒ, febl memberž, and ʒort lýŭʒ. Note likewise that: s: and: ʒ: are vsed at the ende of olde written wordes in the founde of: ʒ: sometime (as well as: f: is sometime founded so, in the middle of wordes, as is shewed before, fol. 6, which shall not be vsed in my ortography, as shall appéere in the vsing of them hereafter, for: ʒ: onely shall be vsed after: l: m: n: r: being halfe vowels, or consonants, and after vowels and diphthongs (hauing his declinatiue strike) at the end of a declinatiue.

* * *

The fourth Chapter,
sheweth that but fixe letters are perfectly perfect in the
olde ortography, and perswadeth change for rea-
sonable and great causes.

For thirty
seuen di-
uisions in
voice, are
fixe onely
letters in
perfect
vse. By these abuses afore shewed, ye may perceiue
plainly that there are in the olde, A, B, C, onely fixe
letters, that are perfectly perfect, of perfect name, agréeing
to one perfect founde onely, in Inglissh spéech: Which
fixe are these, a, b, d, f, k, x, wheras there are in Inglissh
spéech, XXXIIII. feuerall diuisions in voice, besides the
feuerall founds of thrée halfe vowels, l, m, n, (for, r, halfe
vowel is founded as, er) which make the number, of
XXXVII. feuerall and distinct foundes in voice, for Inglissh
spéech, besides the foundes of diphthongs: as shall plainly
appéere, by my new, A, B, C, for the prooofe thereof.
Hath not then our olde writing and printing néede of
amendment ∞ when of, XXXVII. partes, only fixe parts
are perfectly perfect: besides the disorder of misplaced
and vnfounded letters, and some letters not written, and
yet founded in words. How can it be otherwise, but that
a learner must (of necessity) requier fower or fiue times
the time to reade, and write, this deformed old vse ∞

that miht be learned in a quarter of the time, or lesse, when the same is in due forme, true, and perfect vse, easie, speedie, comfortable, and most profitable. Let vs Inglissh not be ashamed, to wipe away, the dirt, filth, and dust, negligently suffered long time on the picture of our speech, nor be afraid to correct the vnskillfull liniaments, coulers, and shadowes, laied thereon by straungers, who neuer coulde enter into the perfect diuisions of the foundes of our speech, and much lesse make perfect figures, and letters for the same: by which negligence of our selues, or vnskillfulnesse of straungers, or both, this deformitie either began, or hath crept in. Thinke not time too soone to amend faults or errors, nor that any time, is to late, to doe any good thing. The commodity of this amendment will appere in a little time, being put in vse, whereof I haue great experience by triall in mine owne children, whome (I thinke) I may instruct after mine owne liking, in handling of whome I haue founde such oddes in the vsing of both waies, that I call God to witnesse, if it were not lawfull to vse the best meanes, I knowe the worse so ill, that though I loue my children deerly, and wish in them as much knowledge (which I account the fruite growing from the graffe of learning) as any man can wish in his children: rather than I should traine them in the trade of that blinde maze of learning to reade and write Inglissh (after the olde ortography,) which among our nation must be the foundation to such as desire farder learning, for that our owne language serueth euery mans turne in euery estate and dealing) I woulde traine them

xv. in other exercise, for diuerse speciall causes, (though I must and will confesse, that no way to knowledge, shoulde be so hard and painfull, but that we should endeouour to come to the end therof, and to spare no time, cost and paine on the same) so much, I haue lamented the rough passage therevnto, seeing the aptnesse of youth, and pittied the good natures and willing mindes of parents, that

Inglissh
defaced by
the olde
picture
thereof.

No time
to late, or
to soone
to doe
good.

beholding the lette of their furderaunces, the more I looke on it, the more I lothe the same, and chiefly for conscience sake, haue taken vpon me this enterprife of amendment. And I trust that the picture of our spéech will haue (by this amendment) such fauor & bewtie therin,

Sir Tho:
mas Smiths,
and Mai-
ster Che-
sters or-
tography
were hard
to be con-
ferred with
the olde.

that wheras (before this time) diuerse beholding fir Thomas Smithes, and Maister Chesters works, in this point of ortography, & conferring it with the old (yea, many of our owne nation) haue ben contented with deformities, seeing no perfect amendment in such wise, but that the accepting of their new, tooke away greatly the vse of bookes in the olde printing: for that in the same new amending deuised by fir Thomas Smith, and Maister Chester, were many strange letters brought in, & som of the olde left out, and though some supply was made in wordes, yet it much differed from the olde: whereby the harder conference would be in time to come, and thereby the charges of the olde bookes more than halfe lost: now euery man

Easie con-
ference of
this newe
with the
olde.

will confesse easie conference, because I haue brought in no new letter: but where any letter was double or treble founded, I giue a little strike therevnto, for true and perfect difference, neither haue I left any of the old out of vse, nor altered the placing of them: but, where it is more perfect thereby, leauing out superfluous letters, in wordes patched vp for lacke of true ortography. So that,

Both new
and olde
learned in
halfe the
time, that
the old can
be learned
alone, yea,
in a quar-
ter of the
time with
good con-
ference.

by this my new amendment, easie conference may be made, and the olde in vse still, vntill men may at their ease, prouide the new printed. Prouided alwaies, that all learners vse the new, vntill they be thoroughly perfect therein, which requireth a very small time, in respect of the olde troden maze, and afterwarde may [in very little more time) reade the olde printing, for sauing of charges in bookes of great price: and bothe these may be done in the thirde part of the time or lesse, that the olde coulde haue bene learned in time past, without the new: so time will bring the new onely in vse, and if the olde come

in handes tenne generations hence, yet may the same be vnderftanded, by the conference of this worke, fo perfect and plaine, that not onely our owne nation, but ftraungers may delight to acquaint themfelues therewith, to their great eafe and profite.

* * *

The fifth Chapter,

fheweth the superfluous letters not founded, the misplaced, and some founded not written, and how abbreviations are allowed.

I haue *fhewed you before, the mifnaming, the double & treble founding, and the want of letters in the olde, A, B, C. and the amendment thereof, and now will fhew you how some were misplaced, when they were ioined with other letters in words: and some were written, and yet not founded, and some were founded, and yet not written.

*Another hinderāce to learners: letters misplaced, superfluous, or founded and not written.

E. at the ende of wordes (and of other fillables in deriuatiues or compositiues) fet after this consonant: r: is sometime misplaced, that is to say, ought to haue bene fet before: r: (but after other consonants: e: is most times superfluous, that is to say, not founded at all) as in these wordes: I am fure there are more then fowreten bare pothangeres ouer the fire, or tenne pewtre spoones vpon the fhelfe in the chambre: which I write, thus: I am fuer thær ár mór then fowrtēn bár pot-hangerz ou'er the fier, or ten pewter spónz ypon the ſelf in the chamber. And for helpe of equiuoces, I vse: æ: halfe vowel, and: er: (where bothe are fully founded) indifferently.

E. misplaced, or superfluous.

Difference for equiuoces.

As touching superfluous letters, I finde, that: a: next after: e: in one fillable is vnfounded, and that: e: is onely founded there, and is most times of long found, in stede of which: ea: of long found, I vse: æ: diphthong: as in these wordes: Heauen: in Latine, Cælum, Italian, Cielo, in French, Le ciel: earth, in Latine, Terra, Italian, Terra,

Ea, now æ long, or a: abolished: fhed: e: being of

fhort in French, La terre: a beane, in Latine, Faba, Italian, found. Faua, in French, une febue: leane, in Latine, Macer, Italian, Magro, in French, Maigre: meane, in Latine, Mediocris, Italian, Mediocre, in French, Indifferent. All which I write, thus: heu'n, erth, bæ'n, læ'n, mæn.

Eo, ie, ee, Alfo: o: after: e: or: i: vowell before: e: in one
now: e': fillable, are vnfounded in certaine wordes, and written to
for that yælde to: e: a founde betwéene the foundes of: e: and:
fharpe i: for which founde I vfe: e': as in thefe words: people,
found and in Latine, Populus, Italian, Popolo, in French, Un peuple:
long. fiede, in Latine, Campus, Italian, Campo, in French, Un

Ee, vncer- Champ: priefte, in Latine, Presbiter, Italian, Prete, in French,
taine, fom- Preftre: which I write, thus: pe'pl, feld, pre'ft. Alfo: e:
time: e: is often doubled, thus: ee: moft times for the like founde
fomtime of: e': yet many times it is written and printed for the
e'. founde of fingle: e: and of fhort and flat founde, vntill
of late more vfed for the founde of: e': onely.

V. feldom Alfo: U: (of fharpe found) is feldome founded in
beginneth diphthong comming before another vowell in the fame
diphthong. fillable, as in thefe wordes deriued of the French: to
guide, in Latine, Ducere, Italian, Condurre, in French,
Guider: guife, in Latine, Modus, Italian, Modo, in French.
Guife. Which I write, thus, gýd, gyð. Though we Englifh
founde: v: in the worde, guife, fignifiing and meaning a
duke hauing that title or name in Fraunce, as we founde
the fame: v: (rather: y:) in thefe words following borrowed
of the French, that is to fay: language, in Latine, Idioma,
Italian, Idioma, in French, Language: anguiſh (of minde),
in Latine, Angor, Italian, Doglia, in French, Angoiſſe:
to languifh, in Latine, Languere, Italian, Languere, in
French, Languir: fo that in very few méere Englifh words:
v: beginneth any diphthong, but is rather ſuperfluous,
and vnfounded, except in thefe and few other: iuice,
in Latine, Succus, Italian, Succo, in French, Suc: and
iuifſe, the timber wheron the bourds of a loft are nailed:
which I write, thus: languag' anguiſſ, languifſ, iuic', iuyſt.

xvii. Also as touching other superfluous letters, I finde, B. l, g. superfluous. that: b: in doubt, l: in souldier, and that: g: generally before: h: (except: a: follow h: and a consonant set before: g: for then: h: is vnfounde) in one fillable, and also: g: before: n: in one fillable, are vnfounde: as in these words: in the eighteenth yere of the Quéenes raigne, I thought I might, sée by night, a signe of raine, before daylight, through a bough, that grewe vpright: which I write, thus: In the eihte'nth yē'r of the Qē'n's rein, I thowht I miht, se' by niht, a sŷn of rain, befōr day-liht, throwh a bowh, that gre'w yp-riht. Neither are raigne or signe to be defended well, written in Inglishe, to shew they are borrowed from the Latine words, Regnum, Italian, Regno, French, Regne: and Signum, Italian, Segno, French, Signe: for differēce of equiuoces with raine, in Latine, Pluuia, Italian, Pioggia, in French, Pluye, & with sin, in Latine, Peccatum, Italian, Peccato, in French, Peche. When there may be better differences for their significations, by apt letters and paiers, or halfe paiers in letters, vowels & diphthongs, as rein and sŷn: more easie to be perceiued by perfect and expresse figure before the eie, than by rule, to be learned without helpe of picture, may rather altogether by rote, without picture or rule: which requireth long time for the young Imp that learneth, and much longer time for the straungers, not accustomed to our spéech: who the more diligent they are to followe the founde of the picture, the farder of they be from the tru founde of the words, which haue not the perfect founde of the letters contained in them, when they be single, and therefore though they spell with letters, yet they muſt pronounce by rote, and of this last the stranger is helpelesse.

Except mens names & townes as Brigham.

Deriuations from strangers giue no cause to vary from true writing of Inglishe.

Also we vse double consonants very often, whereof the one superfluous, and vnfounde, when bothe stand in one fillable: which is much vsed, to make the sound of the vowell next before them, to be of short sounde, the

Double consonant not to be written, where but

one is same double consonant hath also many times added vnto founded. them the letter: e: which is also superfluous, and vn- founded in that place: as in these words: I shotte at a butte & hitte the pinne, and fell flatte vpon the bottome of a tubbe. Which I write, thus: I ſhot at a byt, and hit the pin, and fel flat vpon the botom of a tpb.

N. not
written,
and yet
founded.

We vse (sauing a few of late, much resisted by olde customaries) to found: n: (vnwritten) before: g: when: g before: n: are bothe written together in one worde, but deuided in sillable, and a vowell comming before: g: as in these wordes (borrowed from the Latine.) The ignorant magnifie the ignominious: in Latine, thus: Ignorantes magnificant ignominiosos: in méere Inglishe phraſe spoken thus: The vnſkilfull make much of ſuch, as haue an ill name. But becauſe no leſſe is written in Latine, (in other wordes) than is founded, I will rather confeſſe that we Inglishe yéeld a wrong ſound, in founding another: n: before: g: (as though it were written: The ingnorant mangnifie the ingnominious) than if we did ſounde it

Abbreuiations
also
wable, ex-
cept in
bokes for
learners.

without the ſame: n: agréeing to the writing of bothe languages Latine and Inglishe: for the Latine hath no letter miſplaced, nor left vnſounde, nor vnwritten if it be founded: except in vſing Abbreuiations, for the proper names of men, countries, and cities, and matters written in lawe: which come not to ſuch handes, but thoſe that^{xviii.} haue quick capacity, and haue thoroughly paſſed the writing thereof at large: and for ſuch, generall and common abbreuiations may be allowed and alſo priuate abbreuiations for a mans owne ſtudy. And bicauſe this treatiſe is chéefly, that a true picture of Inglishe ſpéeche be made, agréeing in all points with the ſeueral and diſtinct ſoundes, in the voice of the ſame ſpéeche: I will leaue the accuſtomed abbreuiations, as they alreadie are: not diſallowing other neceſſarie, ſo that they be vſed as little as may be, in volumes, pamphlets, and works, neceſſary for learners: for a ſmall ſticke, ſtone, or other letter, hurteth and diſ-

courageth one that learneth to go. who, in time, is able to leape ouer great blocks, dikes, and hedges, yea, to climbe or make plaine the walles of bulwarkes, towers, and castles. But I vtterly disallow the accustomed strike (ouer vowels) figured for: m: and sometime for: n: thus :—: and such like, in whom is such vncertainty: therefore I allow now only this :—: proper to: n: onely.

Here is to be noted, that I doe not hereby affirme, that the aspiration (h) folowing any of the consonants: c: p: f: t: w: in the olde ortography, shoulde alway be founded together, as one letter, vnder the names before shewed, but that: ch: in words borrowed of the Gréeke, be founded as: k: and that sometime: h: is deuided in fillable, from: p: f: t: w: specially when: h: may begin a fillable, in a word of perfect signification it selfe, without ioining vnto it any letter going before: h: as in, Ham, which, I take, to be an ancient and generall name of a parish, &c. as, Waltham, Bosham, Mountham, Clapham, and in, Hurst, which (in some countries) signifieth a rising ground, not to the height of a hill, as Bellinshurst, Brokehurst, Wenthurst, and in hall: as in Mothall, Winterthal, and such like, being the proper names of men, countries, parishes, lands, &c. in which: h: is (for the most part) deuided in fillable from the consonant going before it, or else not founded at all, and where it ought to be deuided in fillable in the olde ortography, it shall be deuided in letter in this new amendment, and thereby deuided in fillable, and, by this meanes, it is easy for any of indifferent iudgement, to correct any olde printing, for the ease of them that shall learne the same hereafter, giuing the learner to vnderstande, that where: h: followeth any of the consonants before shewed, they be to be founded together as one letter, by the meanes afore shewed, and where they ought to be deuided (as in such proper names before shewed) to drawe a little strike, as in composition of words, which seldome differeth from

Tittles
ouer vowels
els abolished,
except
for: n:—:
onely.

That: h:
is not al-
way ioi-
ned in fil-
lable after
c: p: f: t:
w: in the
olde.

the right signification thereof, when it was without
compositiue strike: and if there be also added to double
and treble sounded letters, the strikes and turnes vsed in
this new amendment, and some note giuen of superfluous
letters, or that such superfluous letters haue a little strike with
a pen, a very childe may reade the olde ortography, after
very little exercife. In like maner, after a Grammer for
Engliffh fhall be published, fuch as are fkillfull in the fame
Grammer, may (after any of the old printed ortography
thus corrected) vse the strikes, pricks, and notes, vsed in
the new for Grammer rules, which strikes, prickes, and
notes for Grammer, touch in no part the name of the
letter, nor founde of the voice, but helpe our nation greatly
to learne the Latine and other languages, and as greatly
helpeth ftrangers to come to easie vnderftanding of Engliffh

* * *

The fixth Chapter,

fheweth the vse of the old in time to come, and that other
nations are not onely throughly holpen in Engliffh fpeech
but partly aided in their owne language by
this amendment, fhewing the names of the new
letters, deuiding the vowels, and diphthongs, and
how difference in letters, may make differen-
ce of signification in equiuoces.

I trust I haue fhewed you fufficiently (before) the
The abu- vse (yea rather the abufes) of the olde ortography, a
fes being this day in vse, and that ye are fully perfwaded in them
great, a- hauing now will to procéede to the perfect amendmen
mendmēt thereof, and that ye also perceiue, that easie conferenc
must be of both may be made, fo that the olde may be vsed, t
prouided. faue expenfes in bookes of value, vntill the new fuppl
the roome: for which caufe of conference, I wrote the
abufes, and wants in euery feuerall letter, and examples
for the fame, not onely for the prooffe thereof, and the
Easie con- order of the new amendment, but also that this my book

might be a guide to the reading of the olde, little regarding eloquence, or ciuill instructions, to be giuen by the sentences for those examples, but wholly applied to that ende, that vpon a doubt of true founding of any worde, any man may resort to the doubtfull letter tenne generations hence. and there finde the vse, both of the olde, and cause of the change for Inglishe speeche, and for the Latine also, as we Inglishe speake the same at this day. And now followeth my amendment of the ortography in the, A, B, C, hauing in the same xxxvii. seuerall and distinct letters, in figure, or marke, hauing xxxvii. seuerall & distinct names, agreeing to xxxvii. seuerall and distinct sounds of voice, vsed in them for Inglishe speeche, with their paiers, among whome no new nor vnaccustomed letter (not vsed in the olde) shall be brought in: but the whole supply made by adding a little strike or turning, to, or néere one of the olde letters, (most agreeing for conference with the olde printing.)

ference
of both,
while the
olde hath
any being.

No new
letter
brought
in, bicause
of conference.

And against the obiections that some (peraduenture) will make. (That though I vse the olde figures with addition in my amendment, yet that addition maketh a letter not vsed of any other nation) I answere, that in the double founded letters, some of them haue double sounds, as well as we, and sometime the same soundes, and where we haue any soundes in voice not vsed by them, they haue the more néede of a differing figure for that straunge founde, to guide their voice thereby, for if they will vse our speeche, they must vse the diuisions of the voice vsed therein, and they shall be better guided by perfect figure thereof in it selfe, than if it were patched vp with diuerse letters, whose single names, and soundes in wordes, nothing agree to the founde that such patchery serueth for: and to be tied to a generalitie, with other nations, when euery nation vseth a speciality in voice, more or lesse, is contrarie to all rule and reason, therefore it is lawful for euery nation
xx. to haue his proper letters, where the letters comon with

other nations doe not suffice, and that without blame, for it is certaine that the diuers diuisions of soundes in voice, caused diuerse letters to be made, & he that first deuised them was as willing to furnish one deuision, as an other, and it is like it was so done, for the language proper to the inuenter of letters, though not sufficient and méete in all points for other languages, and if some of our special figures or letters, may be vsed also of any nation, in the same sound, (for which they haue now some patchery) they néede not to be ashamed, to thinke this our amendment ready for them to vse, as wel where we agréee with them in sounde, as where we haue some speciall sound in voice, which they haue not. The single letters be these next following: and in the squares of the Table, vnder the short strike in euery square after folowing, their names appéere, by the letter or fillable set ouer that short strike, leauing out, f, in the worde théefe, and turning, a, into, e', in the fillable, ga, for the name of my, g, the single letters are these

The new
A, B, C,
single fi-
gured.

a. b. c'. c. ch. d. e. e'. f. g'. g. h. i. l. l'. m. m. n. n.
o. oo. p. q. r. f. g. t. th. th'. v. y. v'. w. wh. x. y. z.

Note farder that these two letters: k: and: ph: encrease the number of letters and names, but encrease not the number of soundes: for: k: hath the méere sounde of: c: and: ph: hath the sounde of: f: with a little difference of length in sound. Also: r: is founded as: er: as is saide before, and as shall be more plainly shewed hereafter: and in respect of their names, these thrée shall be figured and named in the squares, among the other xxxvii. and make the number of forty single figures, as followeth. Under one of which letters or figures, is euery the least diuision of voice, vsed in English spéech, sufficiently and plainely set foorth, by giuing right and perfect name to euery of those letters, agréeing to the right sounde of them, when they be ioined together in wordes, and little differing from the letters of the olde ortography: for to the letters of the old ortography, of single name

k, ph, & R,
encrease
number,
but en-
crease no
sounde.

(and yet of double or treble sound, when they are ioined with other letters in words) I adde onely a little strike or turning, to shew those feuerall foundes: and whereas the aspiration, h, is ioined after any consonant in one sillable, to patch vp speciall diuisions of the voice, (vsed most properly in Inglissh, and some of them vsed in few, or no other language) & thereby two letters for one founde, (which two letters being single, haue (for the most part) no part of such sound as is in the worde) I haue now retained the figures of both those letters, and ioined them close as one letter, that easie conference with the olde, and this amendment may easily be made, the voice and spéech not chaunged, but, by this amendment most surely staied, and hereafter most perfectly continued: and the more this Table séemeth to you straunge at the first sight, so much the more will appéere vnto you the deformity and vntruth in the olde, (for Inglissh spéech) if ye aduisedly confider of bothe, and let your owne voice be your iudge, when ye shall try bothe in your wordes: but first be perfect of the names of the single letters: for in vaine, and foolishly, he ioineth or compoundeth any thing, which hath not knowledge in the singles and simples, which he would ioine or compound together.

xxi. The names of the letters next before shewed appéere in this Table following.

a	b	cée	kée	chée	d	e: ea	ée
a	b	c'	c	ch	d	e æ	e'
f	gée	ga g turn a intoo e'	hée	i	k	l	yl
f	g		h	i	k	l	l
m	ym	n	yn	o	betwēn o: & v	p	phée
m	m	n	n	o	oo	p	ph
quée	r	er	f	fhée	t	thée	théef
q	r	r	f	h	t	th	th
v	ou	vée	wée	whée	x	yée	zée
v	y	v'	w	wh	x	y	z

xxxvii. fe-
uerall let-
ters of
xxxvii. fe-
uerall
names &
foundes,
k, ph, & R:
added: in
all forty.

Unto which letters before shewed, are other letters or figures, agréeing to one or other of these letters before written, in name and sounde: all which agréeing one name and sound, are written together, as followeth betwéene the double pricke.

The x l. letters with their paiers.

A a : B b : C' c' : C c : Ch ch : D d : E e æ : E' e
 F f : G' J j g' : G g : H h : I i y : K k : L l : l' : M m : m'
 n : N : O o : oo : P p : Ph ph f : Q q : R r r' : R : S s s' : S
 t : T t : Th th : Th th : U v u : U' y u q q q q o : U' v' u
 W w : Wh wh : X x : y y : Z z.

Note that there is in the first printed Pamphlets and Primers, another figure for, th, thus h, and another for th, thus h, also, ph, paier to, f, wanteth in the same first printings.

Of the forty letters aforesaid, xxviii. are called consonants, because they yeeld no sound in word or syllable, nor can be named without a vowel founded with them, and are these with their paiers: b. c'. c. ch. d. f. g. h. k. l. m. n. p. ph. q. r. f. g. t. th. th. v'. w. w. x. y. z.

viii vowels. And other eight: a. e. e'. i. o. oo. v. y. are called vowels, because euery of them yeeldeth sound or voice themselves, and cause sound to be ioined with the consonants: adde herevnto their paiers.

iii. halfe vowels. Lastly remaine threé: l, m, n, called halfe vowels, because in their sounde is included both a vowel and a consonant: but either of them so short touched that bothe yeelde but the time of a long vowel: these adde, r, with his paier, as is before saide: this r, is of no great necessity, but for conference with the olde: ce: at the ende of a syllable, and helpe to equiuoc.

Note that these vowels: a. e. i. y. o. y. u. o. q. q. are alwaies of short sound in speech, except an accent

point be set ouer: a. e. i. y. or o, thus á. ä. â. or that: a, e, or y be doubled thus: aa, ee, iy, yi: and then is their sound longer. which differences may be vsed of one sound and time, for helpe in equiuocy, calling: á: a, with single accent: ä: a, with double accent: and: â: a, with forked accent: and calling: aa: double, a: and so of other vowels so figured.

Five vowels of short sounde: a, e, i, o, y, except, &c.

And these: e', oo, v, and u, are euer of long sound in spéech: as are also the halfe vowels, and æ, called, æ, diphthong. And when two vowels of diuers sounds com together in one fillable, they make a diphthong, that is to say, they are both touched short in sound together: but the sound of them is longer than the sound of a single vowell: and are these: ai: ay: ay: ay: aw: al: am: an: ei: ey: ey: ew: ew: oa: oi: oy: oy: ou: ow: oow: on: ooy: ew, of the sounde of, v: ow: I vse: w: as in diphthong after: a: e: e': o: q: qq: because of his olde vse in the olde ortography, not disagréeing now to his name giuen by me: also the difference of diphthongs of one sounde, may helpe much in equiuocy, for their differing significatiōs. Note that: i, y, y, y, neuer begin diphthong: and that: v: u: seldome begin diphthong, except in wordes deriued of the French, and few other: also: e': seldome beginneth diphthong, except for necessitie in equiuocy, as in these words: to he'ar: in Latine, Audire, Italian, Udir, in French, Ouir, hæ'r (of man or beaſt.) in Latine, Crinis, Italian, Crini, in French, Poil, he'r: in Latine, Hic, Italian, Qui, in French, Icy.

Three vowels of long sounde: e', oo, v: adde to these: æ: More for time of vowels &c. in fol. 29.

W. vsed in diphthongs. Vowels seldome or neuer begin diphthong.

And I gesse, if our country continue in quietnes many yéeres without foreine trouble, (for which all true Inglish will pray) that our language will come to most perfectnes. And therefore if I be of councell, in making any dictionary hereafter to be printed for Inglish, there should be meanes for difference in equiuoces, though men

A dictionary should be perfect. Perfect writing bringeth perfectnes

in weighty things. did not at the first regarde the vse thereof in their writing: and this I may truly say, that perfect writing and printing kéepe the euery language in continuance of perfect vse. and perfect sence and signification: And though the common sort doe neglect it, yet it may be the touchstone for the wise and learned, to be aided thereby in matters of great waight.

A gesse of the oldest vse of :—: *Ec.* for m: or n: but now abolished. A man may déeme (I am not ashamed of our olde wordes (déeme) and such like, more perfect and plaine in spéech and signification, than a great many of vs can rightly vnderstande the reason thereof) that our accustomed strike through: l: and the strikes and tittles ouer: m: and: n: and ouer vowels, did in olde time, yéeld some note of halfe vowels, in those letters: l: m: n: or of long founde in the vowell before them: and not to be notes to yéeld the founde of: m: or: n: so doubtfully as we vse them now a daies: for which doubtfulnesse I vtterly refuse their vncertaine abbreviation in my new writing, excepting that :—: may be figured for: n: and make all plaine, as ye see before, and hereafter shall perceiue, and as touching the paiers of letters to be encreased for helpe in equiuocacy, I leaue the liking therof to euery mans iudgement, vntill time bring farder liking in our nation, to growe to full perfectnesse in these things, but those accents are necessary to be vsed in equiuoces presently.

Here followeth in squares the vowels and diphthongs. (with fillables for the sound of diphthongs, wherein is any halfe vowell,) which agré in sound: and for their time, remember what vowels are long, & who are short in sound, as I shewed before: and that no diphthong is of so short founde as any short vowell, and that as well short vowels, as diphthongs ending a fillable, are of meane time, that is, betwéene short and long, their time before shewed notwithstanding.

ai ay	ay au aw	ei ey	ey eu ew	ó oa	oi oy	ow	oy ou ow oow y y q qq qo
ooi ooy	e'a e'æ e'	e'y e'y v u e'w	al ayl	am aym	an ayn	on oyn	uy feldom in vse.

Vowels
and diph-
thongs
of one
founde.

That there be eight vowels of differing founds in English speech: may appeere by these wordes following, wherein are eight notes in voice, differing one from another, as diuers notes in musicke:

too lak: in Latine, Carere Italian, Effere senza, French, Auoir faulte d'aucune chose.

too læk: in Latine, Perfluere, Italian, Gocciare, French, Suinter.

a le'k: in Latine, Porrum, Italian, Porro, French, Un porreau.

too lyk: in Latine, Lambere, Italian, Leccare, French, Licher.

a lok: in Latine, Sera, Italian, Serratura, French, Serrure.

too look: in Latine, Aspicere, Italian, Guadare, French, Regarder.

lyk or fortun: in Latine, Fortuna, Italian, Aduentura, French, Heur.

luk, a mans name: in Latine, Lucas, Italian, Luca, French, Luc.

A prooffe
of eight
vowels.

And that there be feuen diphthongs of feuerall notes in voice, and differing from the notes of euery of the eight vowels aforefaide, may appeere by these wordes following.

a hay, or net: in Latine, Plaga, Italian, Rete da pigliar animali saluatichi, French, Bourcettes a chaffer.

xxiv. hey: in Latine, Fœnum, Italian, Fieno, French, Du foin.

a boy: in Latine, Puer, Italian, Garzone, French, Garfon.

a booy, that is fastened to an anker with a rope to weigh the anker: in Italian, Amoinare.

a hay, in the eie: in Latine, Unguis, French, Paille.

A prooffe
of feuen
diph-
thongs
differing
from the
found of
al vowels.

too hey smaller: in Latine, Concidere, Italian, Tagliare minutamente, French, Hacher menu.

a bow: in Latine, Arcus, Italian, Arco da saettare, French, Arc.

Adde to these: uy: seldome in diphthong, as is aforesaid.

I vse: w: in diphthong after a vowell, both for the olde vse of him, his sound, and new name agréeing therevnto, as appéereth before in the Table of diphthongs (though he be numbred among the consonants.)

Other diphthongs not shewed before in the squares, are paiers to one of these last before shewed, or paier to some one of the eight vowels: among whome, note that when: w: is in diphthong with any vowell before it, then is the vowell perfectly founded, and: w: is lightly touched, except in: e'w: where bothe are like founded.

So may be said, that in English spéech, are fiftéene feuerall notes in the sound of the voice, (adding herevnto the thrée halfe vowels: l, m, n,) vnder one of the which: all fillables in wordes must be founded: so are there in the whole, xliiii. diuisions in voice for English spéech: whereof, xxvi. are consonants: viii are vowels: vii are diphthongs: and iii are halfe vowels: wherevnto adde: uy: a diphthong seldome in vse.

* * *

The feuenth Chapter,

sheweth example of wordes, with this amended ortography, for the helpe of the straunger, and right vse of the vowels, halfe vowel, and diphthongs.

xliiii. di-
uisions in
voice in
English
speech,
vii. diph-
thongs
included.

For the better vsing of the vowels, and diphthonges before shewed, and their paiers, and the due time of their foundes, I will set forth wordes for examples thereof: adding therevnto the Latine, French, and Italian, words of the same signification, wherein I craue pardon, when I faile of méete and apt wordes, agréeing in all these languages, for that my ability doth not suffice, to my

good will, hereafter (God willing) those languages ſhal accord in perfect order, which now I haue haftely vſed for helpe in equiuoces, and difference of néere agréeing ſounds, and for the better helpe in equiuoces, I will vſe ſome of them in compoſition (an excellent, eaſie, and common rule for Engliſh ſpéech, as ſhall appéere in the Grammer for the ſame) at the ende of theſe examples, wherein note well, that ſeldome any triphthong is to be vſed in Engliſh: for it is not in vſe in the olde printing, in méere Engliſh wordes, nor in many other words deriued of other

xxv. languages: as in this word, beauty: in Latin, Forma, in French, Beauté: for which I write: beuty, excepting that *i*, *u*, may make a triphthong with another vowell before them, as in: calm: in Latine, Tranquillus, in French, Calme: *elm-tre'*, in Latin, Ulmus, in French Orme: *hóm*, in Latine, Illex, in French, Yeufe: but the voice doth rather yéeld, *i*: in, *elm-tre'*, and in, *hóm*, with accent ouer: *o*.

Exam-
ples for
exerciſe, of
the vow-
els, halfe
vowels,
and diph-
thongs.

Trutina.	a bál of wód, or oþter baal, falſ god	
a ballanc'.	merchandiſ.	of the aſſirians.
Une balance.	Une bale.	
vna bilancia.	Bala.	Baal.
Pila.	Vadimonium.	Baſamum.
a bal.	bail, or mainpriſ.	baſm: ointment.
Une pile, ou etœuf.	Caution.	Du baulme.
Pila.	Obligo di comparire	Baſamo.
	in guidicio.	
Apiaſtrum.	Caluus.	Balius, badius, cæ- fius.
baulm: erb.	bald on the hed.	bay of cþlor.
Meliſſe.	Chaulue.	Baye.
Meliſſa, cedronella.	Caluo.	Baio.
Laurus.	Peſſulum.	Nudus.
bay-tre'.	bar of a dór.	bár, or naked.
Laurier.	Une barre, ou ver-	Nud.
	rouil.	

Alloro.	Stanga.	Nudo, e scalzo.	
Macer.	Urfus.	Horreum.	
bār, or læn.	a bār, a bæft.	a bārñ, for cōrn.	
Maigre.	Un ours.	Un Grenier.	
Magro.	Orfo.	Granaio.	
Sterilis.	a Baron, in degre',	Bellum.	
	bet'wen a Lórd and		
barren.	a vicount.	war.	
Sterile.	Un baron.	Guerre.	
Sterile.	Barone.	Guerra.	
Merx, cis.	Monero.	Cunicularium.	
wár.	too wárñ.	a warren of coniz.	
La marchandise.	Admonester.	Une garenne.	
Mercantia.	Ammonire.	Luogo campestre	
		per conigli.	
Meretricula.	Vocare.	Tranquillus.	
a callet, or yong qæn.	too cal.	calm.	
Une putain.	Appeler.	Calme.	
Puttanella.	Chiamare.	Bonaccia.	
Reticulum.	Omentum.	Caufa.	
caul, for the hed.	cawl about the	cauy.	
	bqwelz.		
Une coëffe de foye.	La coiffe.	La cause.	
Reticella.	Stuffia.	Cagione.	
Semita constructa.	Cauillari.	Ruptura.	xxvi.
a cawfy too go on.	too cauil, or jef.	a brak.	
Une chauffe.	Barater.	Une breche.	
La fregata.	Cauillare.	Rottura.	
Balista.	Filix, cis.	Linifrangibulum.	
a brák, or cros-bow.	a brák, or fern-tyf.	a braak, for hemp.	
Une arbaleste.	Feuchiere.		
Balestra.	Filice.		
Piftomis.	Poples, tis.	a hám, the wqod	
a brák, or farp snaf	the ham of the leg.	clipping about a	
for a hors.	Le iarret.	horf-collar.	
Un mors.	Garletto.		

Pabulum de pifis.	Orcus.	Sanare.
hám, or fodder.	hel.	too hæl, or mák whól.
Fourrage.	Enfer.	Guarir.
Pascolo.	Inferno.	Sanare.
Calcaneus.	Ulmus.	Ardea.
a he'l, of the foot.	an elm-tre'.	a hærx.
Le talon.	Orme.	Heron.
Calcagno.	Olmo.	Hierone.
Quis matrix.	Vos.	Cortex pomi.
an ew-fhep.	ye', or you.	the pil of an apl.
Une genisse.	Vous.	Polure de pome.
	Voi.	Scorza di pomo.
Diripere, populari.	Colliſtrigium.	Strues.
too pill, or spoil.	a pillory.	a pýl, or hæp.
Piller, ou gaster.	Le pilory.	Une pile.
Sacchaggiare.	Berlina.	Stiua.
Hemorrhoides, dis.	Palus.	Acicula.
a pýl in the fundmēt.	a pýl, or græt sták.	a pin.
Hemorrhoides.	Un pilottis.	Eſpingle.
Hemorrhoides.	Palo.	Spilla.
Languère.	Exilis, gracilis.	Tuus.
too pýn.	thin, ſlender.	thýn.
Languir.	Delio.	Tien.
Languire.	Sottile.	Tuo.
Lucrari.	Vinum.	Ventus.
too win, or get.	wýn.	wýnd.
Gaigner.	Du vin.	Vent.
Gaudagnare.	Vino.	Vento.
Glomerare.	Intorquère.	Ventofus.
xxvii. too wýnd in botqmž.	too wýnd in.	wýndi.
Deducider.	Entortiller.	Venteus.
Aggomitolare.	Torcere.	Ventofo.
Feneſtra.	Glomerator.	

a wýndór, too ge'u' liht.	a wýndor that wýndeth.	a wiynder, or winch. or instrument too
Fenestre.	Deduideur.	wiynd ypon.
Fineſtra.	Aggomitolante.	
Trochlea.	Digitus pedis.	Ad.
a wyindlas, or puli.	a to of the foot.	too, a prepoſicion.
Une poulie.	Le orteil du pied.	a.
.Carrucula.	Dito del pie.	A.
Duo.	Lentus.	
twoo, in number.	towh.	too, a ſyn of the
Deux.	Souple.	Infinitiu' mood.
Due.		
Stuppa.		Etiam.
tow.	too, in compoſiciõ with an adjectiu': a;: too-good, too- long.	too, adu'erb, cõjunc: tiu'ly, a; bring mýn too.
Estoupe.		
		Aufsi.
Mantelum.	Illicere.	Vectigal.
a towel, too wýp with.	too towl, or entýc.	tól, or tallag'.
Touaille a mains.	Allicher.	Peage.
Touaglia.		Datio o gabella.
Instrumentum.	Laborare.	Verminal, um.
a tool, too wõrk with.	too tooil, or labor hard.	bot?, in a hors.
Outil.	Trauailier.	Trenchees.
Stromento.	Affaticar ſi grande- mente.	
Phafelus.	Ocrea.	Circa.
a bót, too row in.	a boot.	about, prepoſicion
Nafelle.	Bottes.	Aupres.
Bergantine.	Stiuale.	Iritorno.
Superne.	Arcus.	Curuare.
abou', not be'næth.	a bow, too ſoot with.	too bow, or bend.

Enhault.	Un arc.	Courber.
Su, non giu.	Arco.	Piegare.
Ramus.	Emptus, & venditus.	Papilio.
a bowh of a tre'.	bowht and fowld.	a bouth, or tent.
Rameau.	Achaté et vendu.	Papillon.
Ramo.	Comtato, e, venduto.	Padiglione.
Sed.	Meta.	Arietare.
büt, a conjunc'ion.	a büt, too foot at	too bōt, a3 a she'p.
Mais.	Un but a quoi on	Hurter.
	tire.	
xxviii. Mā.	Berfaglio.	Cozzare.
Dolium.	Crater.	Globus.
abot, or v'eff for w'yn.	a bowl, for drink.	a bouł, too cast in
		play.
Un Poinfon.	Un honap.	Une boule.
Botta.	Napo.	Borella.
Viscus, ris.	Taurus.	Saccarum.
a bōwel, or gut.	a bül, a bæft.	fugar.
La fressure.	Torreau.	Sucre.
Viscere.	Toro.	Succhero.
Excufare.	Fides, dis.	Certo.
too excu3.	a lut too play on.	fuer, or out-of dout.
Excuser.	Un luc.	Seur.
Ecfufare.	Liuto.	Certo.
Acidus, acerbus.	Seminator.	Actor.
fower, or 3arp.	a fowot, of fedʒ.	a fuor.
Sur, aigret.	Un fumeur.	Demandeur.
Acerbo.	Seminatore.	
Emiffarium.	Omentum.	Sudor, ris.
a fewer, or fluc'.	fuet, or hard fat.	fwet, of the body.
Cataractes, ou	Suif, ou graiffe.	Suëur.
efclufe.		
Suauis.	Tumére.	Sudore.
fwet.	too fwel.	Adurere crines.
		too fwæl, or byrn-
		of hæp.

Doulx.	Estre enflé.	Griller.
Suaue.	Enfiarfi.	
Jurare.	Culpa.	Cafura.
þoo fwær, or ták óth.	a falt.	a fal.
Jurer.	Faulte.	Cheute.
Giurare.	Colpa.	Fallo.
Falsus, non verus.	Infilire equo.	Fornicare.
fals, not tru.	þoo v'ault, on a hors.	þoo v'ault, or ma v'ault?
Faulx.	Voltiger.	Voulter.
Falso, non vero.	Voltigiare.	
Vermis.	Tepidus.	Locus.
a worm.	warm, not cold.	a room, or plac
Un ver.	Chault.	Lieu.
Verme.	Tepido.	Luogo.
Roma.	Vagari.	Scopa.
room, a city.	þoo rowm, or wander.	a broom, þoo fw with.
Rome.	Vaguer.	Un balay, ou ram
Roma.	Andar vagabundo.	Scoppa.
Gubernaculum.	Ilex, cis.	Sporta.
a helm, or stern of a ship.	hólm, or holly-tre.	a mand, or bas
Le gouvernail.	Yeuse.	Vne corbeille.
Timone della naue.		Sporta.
Andela.	Lebes, tis.	Hortus.
an andýrn, or brondýrn.	a caydorn.	a gárdn.
Un Landier.	Chaudron.	Jardin.
	Lauezo.	Horto.
Granum.	Lugére.	Pes fulicæ.
córn.	þoo moorn, or lament.	a foot, of a coo
Grain.	Lamenter.	Un piedd'vn foulg
Grano.	Piangere.	Piede della folio
Tunica.	Gossipium.	Natus.
a cót.	cotn.	bórn, by natur.

Un faye.	Du cotten.	Né.
Sayo.	Cottone.	Nato.
Allatus, gestatus.	Ardére.	Riuulus.
bórn, or caried.	too burn.	a bouyrn, or smal riu'er.
Porté.	Brufler.	Ruifféau.
Portato.	Ardere.	Rufcello.
Subniger.	Onus, ris.	Capo, onis.
brōwn, of cōler.	a byrñ.	a cápñ.
Noirastre.	Fardeau.	Chapon.
	Incarco.	Cappone.
Lardum.	Fibula.	Ligneus.
bácn.	a bytn, for a cōt.	wōōdn, or of wōōd.
Lard.	Un bouton.	De bois.*
Lardo.	Fibbia.	Di legno.
Spina alba.	Clipeus.	Acér.
a haŷ-thórn-tre'.	a bycler.	a mápl-tre'.
Aubefpine.	Bouclier.	Erable.
Spina bianca.	Pauefco.	Acero.
Pomum.	Ephippium.	Stabulmu.
an apl.	a fadl, too rýd-on.	a ftábl, for a hors.
Une pomme.	Selle.	Estable.
Pomo.	Sella.	Stalla.
Paruus.	Querneus.	Subfaltare.
litl.	ókñ, or of ók.	too hop.
Petit.	De cheŷne.	Saulteler.
Picciolo.	Di quercia.	
Sperare.	Veière.	Vocare clamore.
too hóp.	too hoop.	too whoop, or cal aloud.
Eŷperer.	Relier tonneaux.	Hucher.
Sperar.		

xxx. There may be great helpe vŷed in Engliŷh ŷpéech, for ŷeueral ŷignification in equiuoces by vŷing words in compoŷition with a compoŷitiue ŷtrike (ŷet betwéene two wordes) and that, of ŷeueral forts and formes, according

as the former shall shew the substance, vse, or quality
 &c. of the later, as by Grammer rule may be done, but
 for such as haue not the vse of Grammer, this common
 composition strike (-) may serue generally in all composition
 without the which (if there be no speciall addition to a
 equiuoce) we are aided onely by the circumstance of the
 matter in the sentence, and occasion of the persons, speaking
 or spoken vnto: the common composition may be vsed
 thus: a fern-bräk: a hemp-braak: or by addition, thus
 bräk for a hors, and where such composition or addition
 is vsed, there needeth no differing accent for equiuoc

Note alwaies that where any consonant is double
 the vowell or double vowell going next before, is alwaies
 of short sound: and to this end chiefly (and for helpe
 in equiuocy) a consonant is doubled, yet founded
 single: as: of the verbe, too hýd: hýdd, or hýddn, or
 too flýd: flýdd, or flýddn, of: too být: býtt, or býtt
 And if e'a, e', or æ, be next vowell or diphthong before
 such double consonant, then is: e'a: e': or æ: founded
 flat and short of the sounde and time of: e: as in, he'ard
 rædd: spe'dd: feltt: me'tt: mæntt: of the verbes, too he'a
 too ræd: too spe'd: too fel: too me't: too mæn: and
 founded as herd, red, sped, felt, met, ment; and where
 oo, is ioined in sillable before a double consonant, it
 founded short as the vowell, oo, as: doonn: the particip
 of the verbe, too doo: which doubling of a consonant
 this wise, doth not onely giue some helpe in equiuoc
 but aideth greatly the rules of Grammer for deriuatio

The true
 founding
 of conso-
 nants ap-
 peere be-
 fore in
 their
 names,
 and in the

As touching the true sounde of euery consonant,
 thinke it be sufficiently set foorth, by the sillables set ou
 them in the squares before shewed, to giue them nam
 according to their foundes, and by the examples giue
 how they were abused in the olde vse of them, and th
 new remedy thereof, therevnto adioined, for the mo
 plainnesse thereof, and conference of the olde and ne
 amendment. And who so doubteth of any of the

may looke vpon any of them particularly, and for the examples helpe of strangers some speciall examples shall be giuen, for them. fol. 36.

* * *

The eight Chapter,

fheweth the paiers, halfe paiers, and as halfe paiers, and the placing of paiers, with their additions in name.

And for the placing of paiers, and halfe vowels, I will giue you some examples thereof as followeth: noting that those letters whose foundes and names doe perfectly agréee, are called paiers: and those whose founds agréee, but vary in name, are called halfe paiers, and some are as halfe paiers, but differ a little in founde and name.

xxx. First note, that: c': f: ȝ: be as halfe paiers, bicause they haue all hissing founds, yet differ in name, as is fhewed before, and differ in founde, as appéereth following. c', f, ȝ: as halfe paiers.

	Afinus.	Sicut.
an ac': the læst fūm an as.		aȝ, an adu'erb.
or number in a		
dy.	Afne.	Comme.
Un as en dez.	Afino.	Come.
Gratia.	Gramen.	Pascere, pabulari.
grac' or fau'qr.	gras.	ȝoo graȝ, or fe'd aȝ
		cattel ȝoo.
Grace.	Toute forte de herbe.	Paistre.
Fauore, gratia.	Gramegna.	Pascere.
Sceptrum.	Maffa.	Labyrinthus.
a mac', or fcepter a mas, or lump.		a máȝ.
aliàs septa.		
Une maffue.	Maffe.	Une labirinta.
Sceptro.	Maffa ouero baftone.	
Aroma, tis.	Urina.	Speculatores.

spyc'.	pis.	spýž.
Des espices.	Urine, pissat.	Espions.
Specie delle speci-	Orina.	Speculatori.
arie.		
Locus.	Passer, ris, piscis.	Ludi.
a plác', or room.	a plais, a fish.	plaiž, or pastýmž.
Lieu.	Une plie, vn poisson.	Jeux.
Luogo.		Giuchoi.

But before: e: or: i: in one fillable: c': and: f: be of one sound, but: c': is neuer to be set before other vowell than: e: or: i: and: f: is vsed indifferently before all vowels & consonants, c': at the end of a fillable, yéeldeth longer time than: s: of his owne nature.

C. and k,
halfe pai-
ers, their
places.

C. and: k: be halfe paiers, agréeing in sounde, but not in name: K: is alwaies to be vsed before: e: æ: e': i: (and: n:) when it beginneth a fillable, before any of them, and at the end of all words, and in the middle of words, at the ende of any single or primitiue, when a worde is compounded or deriued, whose single or primitiue did ende in: k: and also after: f: for more difference from: t: next after: f: in which place: c: being written, did not so plainly differ from: t: as will: k. And in all other places of like sound: c: is alwaies vsed, except (peraduenture) for helpe in equiuoces (in a perfect dictionary (the one may be hereafter vsed in the place of the other, and (peraduenture) doubled, thus: ck.

Pectere.	Custodire.	Rex.	Nebulo.
too kemb, or	too ke'p.	a king.	a knáu'.
comb.			
Peigner.	Garder.	Roy.	Pendart.
Pettinare.	Conseruare.	Re.	Bostino grosso-
			lano.
Genu.	Nectere, nodus.		Miles, tis.
a kne'.	too knit, a knot.		a kniht.
Genouil.	Noaër, vn nœud.		Cheualier.

Ginocchio.	Annodare, vn grop=	Caualliere.
	po.	
Ictus.	Articulus.	Sera.
a knok, or blow.	a knocl, or joint.	a lok, for a dór.
Un coup.	Ioincture.	Serrure.
Colpo.	Giuntura.	Chiauatura.
Inclufura.	Tomentum.	Catarracta.
a lók, or pin-fóld.	a loc, of wyl.	a lock, or flud-gát.
Entraues.	Bourgeon, de laine.	Cataracte.
Rinchiudimento.	Scoppaci.	
Aspicere.	Tepidus.	Facula.
too look, or be'hóld.	leuk-warm.	a link, or litl torch.
Veoir.	Tiéde.	Une torche.
Affiffare.	Tepido.	Facella.
Singulaparscatenæ.	Negligenter agere.	a lynch, or ste'p.
a lync, of a thain.	too linck, or loiter.	fýd of a hil, also a lei-bound.
Chennon.	Truander.	Pente de montagne.
		Collinetta.

I haue giuen som examples of equiuoces, and equiuocals, to shew how they and the like may be vsed with diuers accents, and paiers of letters and diphthongs, for difference: which time may cause to be followed for perfect writing, though for a time it may be neglected, as in time past it hath bene little or nothing regarded.

Also: f: and: ph: be halfe paiers agréeing in sound, F. & ph, but not in name: ph: and f: are méerly paiers of name halfe pai- and sound: ph: called: ph: Gréeke: and: f: called: f: ers. Englifh: this laft is vsed in the singular number, when the plurall number, and Genitiue proprietarie in both numbers, change: f: into: ũ?: as: my wýf and qther ũ?. wýũ?, went to my wýũ? mōther.

Infitium.	Rupes, is.	Capillare.
a graf, plur. graf?	a clif, plur. clif?	a coif, plur. coif?
Une ente.	Precipice.	Une coeffe. f.

Inestato.	Precipicio.	Cuffia.
Radulphus.	Joseph.	Philippus.
ph. Ráph, g'entiu'. Ráph?	Joseph g'ent. Joseph?	philip, g'ent. philip?
a manž nám.	a manž nám.	a manž nám.
Raphaël.	Joseph.	Philippes.
Vitulus, vituli.	felf, fing. in compozi-	Egomet.
f. a calf, plur. calŭ?	c'ion, plur. felŭ?	I-my-felf.
Un veau, veaux.	Mefme.	Moy mefme.
Un vitello, vitelli.	Medesimo.	Jo fteffo.
Nofmet.	Uxor, vxores.	Folium, folia.
we'-our-felŭ?	wýf, plur. wýŭ?	a læf, plur. læŭ?
Noufmesmes.	Femme mariée.	Une fueille.
Noi medefimi.	Moglie.	Fronde.

Difference v'. can in no wife be paire, or halfe paier to:
 betweene (as Maifter Chefter would haue it) as may appéere
 v': and: f. these words following.

Vanus.	too be' fain, or	Vena.
v'ain.	wiling by necessity.	a v'ein, in the bod
Vain.	Estre contraint.	Veine.
Vano.	Effer confretto.	Vena.
Fingere.	Super, subterque.	Offere.
too fein, or	ou'er, and ynder.	too offer.
counterfet.		
Faindre.	Deffus, & deffoub.	Offrir.
Fingere.	Su & sotto.	Offerire.

g', and: j: G: and: j: are mere paiers name and founde: j:
 paiers, be alwaies placed before all vowels, except: i: be t
 their pla next letter in the same fillable: but g': placed alwai
 ces, & ad in the ende of fillables and wordes, and in the beginnin
 ditions in before i: g': is to be called perfect: j: and: j: to be call
 name. borowed: g'.

I and y: I and: y: are méerely paiers of name and found,
 paiers, be vfed indifferently, excepting that: y: is to be me
 their pla placed at the end of words, and next: m: and: n: a

ſpecially among minums: y: to be called crooked: i: and: i: to be called ſhort: y: alſo that: i: onely be vſed in fiſt letter of additions in deriuatiues, and not: y: to be vſed there. And: y: with an accent onely to be vſed for their long ſound.

R. may be called vpright: r: and: r: may be called round: r: becauſe it is placed after: o: and other rounde letters.

f. s. ʒ: are méerly paiers of name and ſound: f: called long: f: alwaies placed in the beginning & middle of wordes, and: s: called round: s: to be vſed onely at the ende of wordes: ʒ, called ʒ, declinatiue: to be placed onely at the ende of wordes in the plurall number, and in the genitiue proprietary in both numbers, as is allowed by the Grammer.

z. is as halfe paiers to: f: s: ʒ: becauſe of his hiſſing ſound, and placed euery where indifferently, according to his owne ſounde, and alſo ſupplieth the like places of: ʒ. (in declinatiues) alwaies at the ende of words, after all vowels, diphthongs, and halfe vowels, and after theſe conſonants, l: m: n: r: and moſt agréeing to his ſounde, after ſuch, as appéereth by the Grammer, ʒ, being onely vſed for the declinatiue ending of the verbe, in the ende of it: as in this worde, it appéereth, or it apperz, & ſo of other verbes in the like place.

th and: th: are as halfe paiers, becauſe of their néere ſoundes and néere names: th: hauing in it ſelfe at the beginning of a ſillable, a ſhorter ſounde, and at the end of a worde a longer ſounde: and contrarily: th: hauing in it ſelfe at the beginning of a ſillable a longer ſound,

xxxiv. & at the end a ſhorter ſound: as followeth.

Affula.	Horreum.	Spiritus.
a lath, too tyl ypon.	a láth, or grang'.	a breth, of wýnd.
Une late.	Grange.	Soufflement.
Affifella.	Granaio.	Anſcio.

ces, & additions in name.

Difference of additiō in name, of: r.

f: s: ʒ: their places, & additions in name.

Z. as half paiers to theſe places indifferently.

th: & th: as halfe paiers.

Spirare.	Abhorrére.	Illubens.
too bræth, or ták breth.	too lóth, or abhor. loth, or yn-wiling.	
Souffler.	Auoïr en horreur.	
Ansciare.	Aborire.	
Obsequi sermoni.	Meridianº nō bore=	Hoc, non illud.
	alis.	
too sooth, or consent	fouth, not north.	this, not that.
in talk.		
Agréer a aucun.	Meridional non	Cestuici, non cestui=
	septentrion.	là.
Agradire.	Mezo giorno.	Costui, non colui.
Carduus.	Tu, non ego, nec ille.	Mille.
a thiftl, priking we'd.	thū, not I, nor he'.	a thōzand, in number.
Un chardon.	Tu, non moy, ne	Mille.
	luy.	
Cardo.	Tu, non io, ne colui.	Mille.
Licet.	Solicitud, nis.	Tuus, non meus.
thowh, a conjunc=	thowht, or cár.	thýn, not mýn.
c'ion.		
Ia foit.	Cure.	Tien, non mien.
Ben che.	Cura.	Tuo, non mio.
Exilis, non crassus.	Te.	Valere, nonditefcere.
	the', the accusa=	too the', not too
thin, not thik.	tiu' cás of thū.	thryu'.
Delié, non espez.	Te.	Se porter bien, non prosperer.
Sottile, non groffo.	Te.	

V. and u: U. and, u, are méerly paiers, in name and founde.
 paiers, indifferently to be placed: sauing in printing, v, is to be
 their pla= vfed alway at the beginning of wordes, and in writing
 ces and next, m, n, and other minums, to be most vfed of meane
 additions writers. U, to be called, fore, u: and, u, to be called,
 in name. minum or middle, v.

Ū, ū, ȳ, ȳȳ, ȳȳ, are méerely paiers in name and found, Ū, ū, ȳ, ȳȳ, ȳȳ, which, ȳ, and, ȳȳ: I make paiers to, ȳ, and, ū, for helpe paiers, in equiuocy: but chéefly becaufe, o, and oo, are double their places, founded in the old printing, sometime with founde additions and agréeing to one of their names, and sometime with the founde of, ȳ, in which founde, the comma pricke may be set vnder, o, and oo, (if any olde printing be corrected) in name. to giue them a right found: ȳ, to be called, fore, ū: and ū, to be called minum, ȳ: and, ȳ, to be called, ȳ, rounde: and, ȳȳ, to be called, ȳ, coupled: and, and, ȳȳ, to be called, ȳ, deriuatiue, becaufe it hath the deriuatiue pricke, and serueth onely for deriuatiues, in the first letter of their addition in that founde, as: of, ȳæl, ȳælȳos.

v', and, u', are méerly paiers in name and found: v', & u': v', to be called, fore, u' and, u', to be called, minum, v', paiers, bothe of them placed as is before fhewed of, v, and, u. their places, and additions

E. and: æ: are méerely paiers in name and found, but not in time: e: to be called fhort: e: and, æ: to be called long, æ, or, æ, diphthong. in name.

Note farder, that capitall or great letters, are to be placed onely at the beginning of words, that begin a full, The proper places of capitall or great letters. xxxv. perfect, and feuerall sentence: or in the beginning of words, that signify great countries, nations, sects, & proper names of men, Cities, Castles, Sheres, Villages, Hills, Riuers, and other proper names which be specially notorious.

And I would wifh, that the firnames of men, and proper names of fheres, townes, hills, riuers, landes, tenements, &c, (méere Englifh) were vfed with my ortography, though fuch names were vfed in sentence of Latine, or other language, for it is rather credite than fhame, & may ferue for diuers good purpofes, and may haue the falue of, alias fcript. fhewed fol. 44.

* * *

The ninth Chapter,

speakes of rules for spelling, and sheweth wordes for example of compositiues, deriuatiues, and declinatiues, whereby that part of Grammer called Etimologe, is greatly opened.

Now ye haue in picture al the diuisions in voice vsed in English speech, which are in number, xxxviii and as many figures called letters, hauing names agreeing to euery diuision in voice, and the true foundes thereof, and also vii diphthongs, who may be well said to make other feuen diuisions in voice, and examples of these ioined together in words: it is not amisse, but a thing very necessary, for the ease and speede of all learners, (that they may be able after small time and exercise, to study alone to their comfort and profit) that there be rules giuen also for the diuisions (called fillables) in words, that are of mo fillables than one: wherein note, that the most part of meere English words are of one fillable, except it be compounded, deriued, or declined.

Wherein note, that a fillable is a sound in a word which sound consisteth of two, threé, or mo letters, whereof one is a vowell, halfe vowell, or diphthong, or that a vowell, halfe vowell, or diphthong be founded by it selfe: which fillables being put together, giueth a perfect word yielding signification or meaning: for deuiding of which fillables, and words, for examples bothe of compounds deriuatiues, declinatiues, and other, marke the rules following in verses, in the amended ortography, by which, those rules are made, for in the old ortography, rules for spelling cannot be deuised, vnder any perfect order, because of the vnperfectnesse of the ortography it selfe.

But by this meanes, a learner knowing his letters and the perfect names of them, and knowing the vowel from the consonants, and hauing the true sound and time of the vowels, halfe vowels, and diphthongs, may (after

little teaching) study by himfelfe, with much delight, and much in profit more in one moneth, than he could after the olde a learner. maner of writing and printing in one whole yéere.

And for that, no man féeing my ortography, fhould be in any doubt of the true founding of my letters according to the names giuen them in the Table, let him note wel, the letters that haue any ftrike or turning, be-
 xxxvi. caufe they were double founded in the olde ortography, and alfo the accents for the long time of vowels: and where any other ftrike or pricke is, fuch changeth no founde of the letter, but helpeth greatly etimologe in wordes, which is a great helpe by Grammer rule, to finde out diuers wordes, by the fight of one worde, the chéeſe notes and markes be theſe (-) called the compoſitiue ftrike: (.) called the deriuatiue pricke: and (') called the decli- natiue ftrike: and as the fight of theſe néede not offend the vnlearned in Grammer, to giue right founde to euery letter, ſo néedeth not ſuch to vſe theſe Grammer notes in their writing, but if the learned vſe theſe notes for Grammer, he hurteth not himfelfe, but may profit other much, and bring our language into great credit: and there- fore ſome examples fhall be giuen of theſe now (& her- after more in the Grammer) as followeth.

Sculpere.	Sculpo.	Sculpis.
too gráu'.	I gráu'.	thū gráu'eſt.
Grauer.	Je graue.	Tu graues.
Scolpire.	Jo intaglio.	Tu intagli.
Sculpit.	Sculpens.	Sculptor.
he' gráu'eth.	gráu'ing, particip.	a gráu'or.
Il graue.	Grauant.	Graueur.
Colui intaglia	Scolpendo.	Scoltore.
a gráu'er, an inſtru-	Sculptus.	Cœlatura.
ment too gráu' with.	gráu'en.	gráu'ing, the art.
Instrument à grauer.	Graué.	Graueure.
	Scolpito.	Scoltora.

Sculpebam.	Sculpebas.	Sculpebat.
I gráu'ed.	thụ gráu'edft.	he' gráu'ed.
Je grauois.	Tu grauois.	Il grauoit.
Jo scolpias.		Colui scolpiua.
Purgare.	Purgo.	Purgas.
too try, or mák clæn.	I try, or doo try.	thụ triệft, or doo ft try.
Purger.	Je purge.	Tu purges.
Mondare.	Jo mondo.	Tu monda.
Purgat.	Purgabam.	Purgabas.
he' triệth, or dooth try.	I triệđ, or did try.	thụ triệđft, or didft try.
Il purge.	Je purgeois.	Tu purgeois.
Coluy purga.	Jo mondaui.	Tu mondaui.
Purgabat.	Purgans.	Purgatura.
he' triệđ, or did try.	trying, a particíp.	trying, the exerc'is.
Il purgeoit.	Purgeant.	Purgement.
Colui mondaui.	Mondatore.	
Purgatus.	Purgator.	a trier, the instrument
triệđ.	a trior, the perfx.	that triệth.
Purgé.	Qui purge.	
Purgato.		
Purgau.	Purgauifti.	Purgauit.
I hau' triệđ.	thụ hauft triệđ.	he' hauth triệđ.
J'ay purgé.	Tu as purgé.	Il a purgé.
Jo ho mondato.	Tu hai mondato.	Colui ha mondato.
Purgaueram.	Purgaueras.	Purgabo.
I had triệđ.	thụ hadft triệđ.	I šal, or wil try.
J'auois purgé.	Tu auois purgé.	Je purgeray.
Jo haueuo mondato.	Tu haueui mondato.	Jo mondaró.
Purgabis.	Purget.	Leuamen.
thụ šal, or wilt try.	let him try.	æð, dif-æð, the cõ- trary.
Tu purgeras.	Qu'il purge.	Soulagement.
Tu mondarai.	monda colui.	Alleuiamento.
Facilis.	Facilitas.	Faciliter.
æði, too be' doonn.	æðines, or æð.	æði/y.

XXXVII

Aifé.	Aifance.	Aifément.
Ageuole.	Ageuolezza.	Ageuolmente.
Difficilis.	Difficiliter.	Honestas.
yn-æ̃j.	yn-æ̃jly.	oneft.
Difficile.	Malaifément.	Honeste.
Dificile.	Dificilmente.	Honesto.
Honestas.	Inhonestus.	Inhonestas.
onefti.	yn-oneft, or dif- oneft.	dif-onefti.
Honesteté.	Dehoneste.	Difhonesteté.
Honestade.	Difhonesto.	Difhonestà.
Inhoneste.	Potens.	In contemptū du- cere.
yn-oneftly.	ábl, or of miht.	too dif-ábl, or dif- praĩ.
Defhonestement.	Puissant.	Déspriſer.
Defhonestamente.	Valente, potente.	Difhonorare.
Impotens.	Impotentia.	Lapis, dis.
yn-ábl.	yn-ábl̃nes.	a stón.
Impuissant.	Impuiffance.	Une pierre.
Non potente.	Impotenza.	Una pietra.
Lapideus.	Lapidofus.	
stónen, or of stón.	stóni, or ful of stóñ.	stón-lýk, or lýk stón.
De pierre.	Pierreux.	Comme pierre.
Di pietra.	Saffofo, petroso.	Come pietra.
Sapiens, tis.	Sapientior.	Sapientiffimus.
wý̃.	wý̃er, or mór-wý̃.	wý̃eft, or móft-wý̃.
Sage.	Plus lage.	Tref-lage.
Saggio.	Piu fauio.	Sapientiffimo.
xxviii. Sapientia.	Sapienter.	Infipienter.
wý̃dqm.	wý̃ly.	yn-wý̃ly.
Sageffe.	Sagement.	Folement.
Sagacita.	Sogacemente.	Scioccamente.
Infipientiffime.	Per totum.	Quare.
yn-wý̃lyeft.	th̃r̃owh-out.	wh̃er-for, or for what.

Tref-folement.	Par tout.	Pourquoy.
	Per tutto.	Per che.

Words of the hardest founds in English speech, to shew vnto strangers the vse of such letters as are vsed of few, or none, but of the English nation, because English hath founds in voice, vsed of few or no other nation, which being knowen by single letters, are the easilier founded in words.

Castigare.	Stalprum.	Excantare.
too chaſtr.	a cheʒl.	too charm.
Chastier.	Cifeau.	Enchanter.
Castigare.	Scalpello.	Stregare.
Fouere.	Puerilitas.	Obiurgatus.
too cheriſ.	chýldiſnes.	chýddn.
Nourrir.	Puerilité.	Tanfé.
Accarezzare.	Puerilità, fanciullez-	Ripreſo, gridato.
	za.	
Electus.	Mutabilis.	Il liberalis.
chózn.	changabl.	a churl.
Eſſeu, ou choiſi.	Mutable, variable.	Chiche.
Eletto.	Mobile, variabile.	Ghietto.
Mifer.	Puella.	
a wrech.	a wench.	tooſuſl, or tooſlydón
Malheureux.	Fillette, garce.	thing ypon an other.
Da poco, ſimplice.	Una giouane.	Entaffer.
Pala.	Canorus.	Stryx, giſ.
a ſquſ.	ſril.	a ſrych-qwl.
Pelle.	Reſonnant.	Cheueſche.
Pala.	Acuto.	Striga.
Carduus.	Digitale.	Areator.
a thiſtl.	a thimbl.	a threſhor.
Chardon.	Un doigtier, vn dé.	Batteur de blé.
Cardo.	Dedale, detale.	Colui che netta la
		biada.
Tertiufdecimus.	Triceſimus.	Milleſimus.

thirtenth.	thirtith.	thqzandth.
Trezieme.	Trentieme.	Millieme.
Decimo terzo.	Trentesimo.	Millesimo.
Vicesimus.	a twigl, or fork in Crus, ris.	
twentieth.	a bqwh of a tre' a thih.	
xxxix. Vingtieme.		La cuiffe.
Vigefimo, Ventefimo.		La cofcia.
Quaquam.	Solicitud.	Infpicare.
thowh, or althowh.	thowht.	too thwhitl with a knýf.
Combienque.	Soulcy.	Aguifer.
Benche, Ancor che.	Penfiero, cura.	Radere.
Minari.		Fastidire.
too thretv.	too be' loth, or yn-wiling.	too lóth.
Menacer.	Non volervolontieri.	Avoir en horreur.
Minacciare.		Scifare.
Luctari.	Viuficare.	Extinguere.
too wrestl.	too qikv.	too qench.
Luicter.	Viufier.	Esteindre.
Lottare.	Viuficare.	Eftinguere, fpegz nere.
Mola trufatilis.	Ingenium.	Cum.
a qárn.	wit.	with.
Moulin a main.	Entendement.	Auec.
Mola da mano.	Ingegno.	Con.
Salix, cis.	Albus.	Quo.
a withy.	whýt.	whither.
Saulx.	Blanc.	Ou.
Salice.	Bianco.	Doue.
Saga.	Quis.	Optare.
a witch.	which, or whoo.	too wiſ.
Sorciere.	Lequel, ou qui.	Souhaiter.
Strega.	Il quale, o chi.	Bramare.
Per.	Jacere.	Triticeus.

thqrow, or thqrowh.	too throw.	whæt.v.
Parmi.	Jecter.	De froument.
Per, pe.	Gettare.	Di formento.
Verticillum.	Transuerfus.	Fabricatus.
a wherl.	ou'er-thwart.	wrowht.
Vertoil.	Trauers.	Forgé.
Filatore del fufo.	Di trauerfo.	Lauorato.
Iratus.	Valere.	Vortex aquæ.
wroth.	too be' worth.	a whirl-pool in the water.
Courroucé.	Valoir.	Eau tournoyant.
Adirato, Sdegnato.	Valere.	
Terebellum.	Tergiuersator.	Filum.
a wimbl.	a wranglor.	hårn.
Un foret.	Un barateus.	Filet.
Triuello.	Caulofo.	Filo.
Juuentus.	Dedere.	Vester.
huth.	too h'ld.	hoyr.
Juneffe.	Se rendre.	Vostre.
Giouenezza, Gio- uentu.	Renderfi.	Vostro.

XL

* * *

The tenth Chapter,

fheweth the commodity of letters, the foundation of
right knowing of our felues, gotten the sooner by the right
vfe of this amendment, wherein is easie conference
of the fame with recordes, euidences, &c. with alias
Script. equall or fuperior to alias, Dict.

The welth and ftrength of our country, is chée fly
maintained by good letters, excepting the Gods wrath be
Example of other, pacified when he fhall threaten punifhment for our offences:
are & fhall which offences are the more auoyded, when we are taught
be a glas our dueties both to God and man, fhewed by his owne
to the li- uing. word, rehearfed by fenfible lawes, continued from gene-

ration to generation, dayly exercised by vertuous mindes, and of none so well receyued and followed, as of such as are diligent to behold that beautifull dutie in minde, conceyued at the first from other by the vse of the eare, but much more perfected by the vse of the eye (that is by reading) when quiet delight beholdeth the happy estate of the vertuous, the miserie of the wicked, and the course of mans life from time to time many yeares past, as though those persons were now in that present estate: which examples can not be had and continued without letters, which may continue in one certaintie, when words are changed, and passe away as the breath of man, to be altered as it pleaseth the speaker: yea the best speech vsed well in one man, hath not long continuance in the mouthes of other, but being in writing may spread farre, and be recouered againe after the oppression of the wicked: for which causes, and many other, if necessity of chusing of the one only (that is, of speech or writing) were forced by God vnto man, that is, to haue in choise either the onely vse of speaking, or the onely vse of writing, (if the vse of writing could be without the vse of speaking) the vse of writing were to be preferred, for that it may longest continue in his perfectnes, and vsed both in absence and presence: which vse, speech (of it selfe) can in no wise haue, without the helpe of letters: therefore thanks be giuen vnto God, for the excellent gifts of both, and he that continueth in abusing any of them hindereth other, but is most hurtfull to himselfe in the ende.

And touching true ortography, ye plainly perceiue the wants and abuses in the olde writing and printing, and the perfect remedieng of the same by this new amendment: whereby one that hath learned the olde may easily vse the new for the perfectnesse thereof, for no newe letter is brought in, but a little strike or turning added, to the olde that was double or treble founded, and a true name giuen to some letters, before misnamed (for English

Letters continue perfect when speech changeth.

Letters yeeld true voices.

Letters recouer great losse.

Comparison be-
tweene
speech &
writing.

Letters are vsed in absence, and in presence with silence.

Easie conference of the olde with the new.

(spéech) by som at whole handes we receiued them: who ^{xli} not finding the true diuisions in voice founded in English spéech, patched the same vp as well as they could, or at the least, as well as they would: and the old vſe of, h, misnamed, was shifted in also, (through the like want) after diuerſe conſonants, and now remedied otherwise, by perfect figure of name and ſound agréeing: and all ſuperfluous letters abolifhed, neither is any misplaced, or founded being not written.

Learne
the new
fiſt, the
olde will
be ſoone
learned.

Yet the vſe of the olde printed bookes, is not to be offered to any learner, before he be perfect in the new, (howſoeuer ye will correct the olde for his eaſe) but after he hath learned the new perfectly, ſome will be of that capacity, that giuing them to vnderſtand, that, h, after thoſe conſonants before ſhewed is to be founded together with that conſonant, according to the ſingle figure that he hath already learned, and ſhewing him what letters are double or treble founded, or ſuperfluous, as is before ſhewed at large, or by the ſhort verſes thereof in the Pamphlet, for introduction of this amendment. The natiue English will ſoone conceiue and vſe bookes of the olde printing, to ſaue expences for a time: but the leſſe he is troubled with the olde, the perfecter he wil write the new, and that truely for the spéech and names of letters, printed for the ſame, agré in ſounde, without any difference or change: but he that will new print the olde, muſt correct the ſame thorowly, leaſt he fall into ſome fault, contrary to the meaning of this amendment: for where perfectneſſe may be in a thing ſo neceſſary, let care be taken thereof accordingly.

Newly to
be printed
muſt be
perfectly
corrected.

Writings,
euidences,
& recordes
paſt, may
remaiue,
and ſo vſed
hereafter.

Alſo the writings, euidences, and recordes already paſt, may remaine as they be, becauſe they are not provided for common vſe: and ſo may Latine euidences and recordes, in time to come, kéepe the accuſtomed letters and abbreviations, for that none haue the vſe nor interpretation of them, but ſuch as are now, and here:

after shall be learned, and shall be able to vse them, though they write English otherwise: and that by the helpe of the conference made in the beginning of this Treatise, in euery particular letter, plaine and easie to euery one that hath any learning: yet I wish that *q̃* names of men, sheres, honors, castles, manors, townes, villages, lands, tenements, &c. should hereafter be written in all evidences and writings, according to this amendment, that the writing and speech may agréé. The dates whereof will shewe the cause of chaunge, and may well be conferred with the olde, by the remedy first prouided in the particular letters, (and neuer the worse by alias Script.) ealy to be conferred of any that can reade and write English, much easier to them that haue farder learning. And let not the losing of a superfluous letter, or a little strike or turne added to a letter in such proper names, be a coulour to make argument to hinder this perfectnesse in time to come, so necessarie and profitable to all men.

The dates
shew cause
of change.
Seme not
to stumble
at a straw,
and leape
ouer a
blocke.

And it is well knowne, that the olde vnperfectnesse did cause the change of the most part of those proper names, in diuerse letters and whole fillables, and in some of them very often: so that the conference of evidences in some other places and points, made arguments that such diuers writings signified but one proper and selfe thing, and of late most holpen, by alias Dict. which being now written plainely and perfectly with this newe amendment, as the same is founded and called at this daye, with adding therevnto, alias Script. Thus, or thus, is as sure a salue for perfect continuance for euer, of which

The olde
vnperfect-
nes caused
gret chāge
in words.
Alias Dict.

XLII. new writing and printing (being once in vse) the commodity will be so manifest to all men, that where now a twined thred can stay a thousande from the vse of it: hereafter a téeme of oxen will scant plucke one to the olde corrupted and vnperfect vse againe

Alias Scrip.

* * *

The 11. Chapter,

fheweth a brieſe collection of the whole with
the amended ortography.

This ſum The ſum and effect of the fórmér Trætig, ið, that
ið ſuffici- théſ ár in e'ngliſh ſpe'ch, xxxvii. ſeu'eral diu'izionz in v'oic',
ent of it- or ſound of ſpe'ch: for which ár nec'eſſary, xxxvii. ſeu'eral
lelf for letterz or figurz, hau'ing, xxxvii. ſeu'eral námz agre'ing
the new too thóz, xxxvii. ſeu'eral diu'izionz of ſound? in v'oic':
amend- and whoo-ſo dou'teþ thær-of, or hath any oþer dou't in
ment too conſering the want? and ab-uc'e? of the old A, B, C, and
be' perfect- this new toogethér, let him reþort too the fórmér part
ly v'ed. of this Trætíc: whær-by he' may be' fully ſatiſfied in al
dou't?, and exerci'z of the old and new. In the old ið
preþent ſau'ing of ſom charg' (too ſuch aþ hau' book?
alredy) withou't bying of the new. And in the new ið
ſau'ing of græt tým, which ið mór-prec'ious than the ſmal
prýc' of book?, be'ýd the græt charg' that encræc'eþ in
týme ſpent by yuþ, and the ou'er-throw of many good
wit?, whoo ſaling into diſpair at the fiſt, ár hindered
thær-by, and many týmz ytterly caſt of, from many good
and profitábl exerci'ze?. For this I am ábl too ſay (by too-
much experienc') that yuþ loitering ynder cøler of lærning,
ið afterward the mór-yn-wiling and yn-toward too oþer
exerci'ze?, too the græt diſ-cømfort of their fre'nd?, the
græt hinderanc', and too-lát repentanc' in them-ſelu?, and
the litl profit and quiet eſtát of the comon welth, oft-
týmz thær-by.

The ſingl letterz be' thæz folowing.

a. b. c. c. ch. d. e. e'. f. g. g. h. i. l. l. m. m. n. n. o.
oo. p. q. r. f. ſ. t. th. th. v. y. v'. w. wh. x. y. z. ynto
thæz ár aded: k: of the ſound of: c: and alſo: ph: of the
ſound of: f: and: r: of the ſound of: er.

Which xxxvii. letterz hau' paierz too eu'ery of them,
(that ið too ſay) oþer letterz or figurz, whoo agre'ing in

nám and found too eu'ery of them, doo apper betwen the dōbl prik folowing: and for their námž se' befór, fol. 21.

XLIII. A a: B b: C c': C c: Ch ch: D d: E e æ: E' e': Paierž of letterž.
F f: G' J j g': G g: H h: I i. y: K. k: L l: I: M m:
N n: N: O o: oo: P p: Ph ph f: Q q: R r r: R:
S s s': Sh š: T t: Th th: Th̃ th̃: U v u: Ũ ỹ ȳ q̃ q̃ q̃ o:
U' v' u': W w: Wh wh: X x: Y y: Z z. ad too thæž, &c.

Of the xl. letterž befór ſewed, xxviii. of them, and and their paierž ár caled conſonant, which ár thæž: b. c'. c. ch. d. f. g'. g. h. k. l. m. n. p. ph. q. r. f. ſ. t. th. th̃. v'. w. wh. x. y. z.

Other, viii. a. e. e'. i. o. oo. v. y. ár caled v'owelž, viii. v'ow= elž.

Other, iii. l. m. n. ár caled half v'owelž: ad too thæž: iii. half v'owelž, R: and founde aȝ this ſyllab: er: and ſo námed alſo.

Thæž v'owelž: a. e. i. y. o. y. u. q. q̃. q̃ o: ár alway of ſort ſound: except: a. e. i. be' dōbl̃d thus: aa. ee. iy. yi: or that ón of thæž acc'ent pointȝ: ı: ı̇: ʌ: be' fett ou'er: a: e: y: o: for then be' thæž of longer ſound, wryt̃n thus: á: ä: â: and ſo of the reſt, for help in equi'o'cy.

I cał the fiřt, á: a, with acc'ent: the ſecond, ä: a, with dōbl acc'ent: the thĩrd, â: a, with forked acc'ent: and ſo of other v'owelž ſo nóted, bicaȝ it may help much in equi'o'cy. v'owelž of ſort ſound, except, &c.

And thæž, e'. oo. v. u. ár alway of long ſound, ad too thæž, æ, and alſo the half v'owelž, l. m. n. R. ár of longer ſound, then any v'owel of ſort ſound. The námž of thæž acc'entȝ.

When twoo v'owelž (or half v'owelž) com toogether in ón ſyllab, they ár caled a diphthong, whær-of thér be' in nũber, vii. ai. au. ei. ey. oi. ow. ooy: ading hær-ynto: ui: ſełd̃m in v'c'. v'owelž of long ſound.

So ading thæž ſeu'n mixt ſoundȝ (caled diphthongȝ) befór wryt̃n, thér ár in e'ngliſ ſpe'ch, xliiii. ſeu'eral ſoundȝ in v'oic, ynder whoom al e'ngliſ wordȝ and ſyllabȝ ár founde and ſpókn: ading hær-ynto the rár diphthong: uy. vii. diphthongȝ. xliiii diu'i- zionȝ in v'oic, for

enliſſ ſpech. Thæẓ diphthong? hau' paierẓ in ſound, and thér be alſo ȝther diphthong?, bȝt they hau' the ſound of ón of the v'owelẓ befór ſaid, al which ſhal be' wrýtv toogether in lqárẓ next ynder: bȝt for the tým in al thæẓ, nót that eu'ery diphthong iẓ of aẓ long tým or longer, than any long v'owel: ad hæ-r-ynto that half v'owelẓ may mák a diphthong after, a, or, o, ȝ ár paierẓ too the fillablẓ in their lqárẓ folowing.

And hæ-r-in iẓ ȝoo be' nótéd, that for lærnorẓ, thér iẓ ȝ ſhal be' a Pamphlet imprinted conteining breffly the effect of this book, ſeru'ing alſo for conferenc' with the óld ortography he'r-after.

Diphthong? and v'owelẓ of ón ſound.

XLIV.

ai ay	aȝ aȝ aw	ei ey	eȝ eȝ ew	ó oa	oi oy	ow	oȝ oȝ ȝw ȝȝw ȝ ȝ ȝ ȝȝ ȝȝ
ooi ooy	e'a e'a e'	e'ȝ e'ȝ v u e'w	al aȝl	am aȝm	an aȝn	on oȝn	uy feldom in vſe.

w. bo- I borow, w, ȝoo mák diphthong after v'owelẓ, bóth rowed ȝoo for hiẓ óld nám and vc', and for that hiẓ ne'w nám iẓ mák diph- ſounded thæ-r-in, and may help in equi'oc'y.
thong.

Nót that, i, y, ȝ, u, and any of the half v'owelẓ neu'er be'gin diphthong. Alſo, v, u, ſe'ldom be'gin any diphthong. Alſo, e', ſe'ldom or neu'er be'ginneṯh diphthong, exce'pt
no diph- for the help in equi'oc'y.
thong.

No triph- Nót that thér iẓ no triphthong in me'r enliſſ word?, thong in thæ-r-for when thre' v'owelẓ cȝm toogether, deu'ýd ón of me'r eng- them, and mák the ȝther twoo a diphthong: whæ-r-in nót liſſ word?, wel what v'owelẓ be'gin no diphthong (too ſpel and ſound exce'pt, word? the better) exce'pting that twoo half v'owelẓ cȝming lſm: after together, and, a, or, o, next befór them may mák a a, or: o. triphthong (that iẓ) ſounded toogether in ón fillabl: aẓ in calſm, hoſm.

Nȝw resteth ȝoo know hȝw ȝoo deu'yd word? intoo fillabĺz: for the which, first know ȝour consonant? from the v'owelz, and half v'owelz and the diphthong? afór-said, and then mark the rulz folowing: whær-in nót, that eu'ry v'owel and half v'owel cauȝ a fillabl: exc'ept they be' in diphthong, and then that diphthong cauȝeth a fillabl: also a v'owel and a half v'owel cȝming toogethær mák a diphthong. And a half v'owel cȝming next after, r, r, iȝ móst tȝmz in fillabl with the v'owel next befór, r, aȝ in thæz word?, harm, wȝrm, bárn, bȝrn. chȝrl, márl, bȝt móst tȝmz eu'ry half v'owel iȝ speled by it-selȝ, and ȝet dependeth so ȝpon the consonant next befór it in our spech, that it se'meth ȝoo be' joined in fillabl with that consonant.

Nót farder that word? which ár me'r e'ngliȝ ár móst of them of ón fillabl: exc'ept it be' a derȝu'atiu' or declȝnatiu', or compounded: which compoȝitiu?', derȝu'atiu?', & declȝnatiu?', ár æȝily deu'ided in spelȝing by the natiu' e'ngliȝ, that ȝal lærn, bicaȝ he' iȝ acqeiȝted with the
 XLV. primitiu' and with the simpl of eu'ery word, & with the compoȝicionz also: bȝt a lærnor knoweth not the mæniȝg of derȝu'ing, declȝniȝg, and compounding of word?, ȝntil he' hau' laerned sȝm part of grammar (which by God? grác', and my ability be'ing furniȝed, (aȝ I hau' gȝȝd hȝp) I am fully purȝȝed to set fȝrth in print, & that spe'dily): ȝet may the tæchor soon acqeiȝt him thær-with, ȝewing him the prik and strȝk? vȝed for them, aȝ in the examplz, & cauȝ him ȝoo deu'yd eu'ery compound, primitiu', & simpl, aȝ he' lærneth ȝoo ræd, according too the rulz for spelȝing folowing. Bȝt without tru ortography, no perfect grammar may be', & thær-for I frám rulz of deu'ȝiȝg fillablz in word?, in sȝch order, that the ón may aid & confirm the ȝther: and thær-ȝpon a perfect dicc'ionary mád accordingly, wil stey bóth toogethær aȝ a thȝrd conjunc'cion, so fuer agre'ing toogethær, that whær befór-tȝm e'ngliȝ spe'ch waz patched and pe'ced, and vȝed sȝmtȝm this way, and sȝmtȝm that way, it may (at the length) doo deu'yd fillablz in a word called spelȝing.

móst e'ngliȝ word? ár of ón fillabl: exc'ept it be' compounded, derȝu'ed, or declȝned from an ȝther word. Perfect ortography aideth Grammar much. Ortography, grammar, and dictionary aid ón the ȝther. Word? formed & speld sȝm what ȝther

wýȝ then cōm too a perfect, plain, and æȝi vɛ': too the græt cōmfort,
 our æȝ, and profit of our own naciōn, and the deliht of ȝther,
 spe'ch be'fōr amáȝed, and wæry at the first siht. Which rulȝ
 miht bær for ſpeling (thowh they ſe'm at the first siht not ȝoo be'
 for æȝ in Gram- ſo perfect and plain aȝ our ſpe'ch requireth) (ȝe' ſhal ȝnder-
 mar. ſtand) I vȝ it in this wýȝ for a mór æȝ and commodity
 in the grammar, bicauȝ I wil au'oid many exc'epcionȝ
 thær-by in the grammar rulȝ: which ȝtherwýȝ of nec'eſſity
 I muſt vȝ, too the græter pain of lærnorȝ: aȝ ſhal appe'r
 mór plainly ȝoo the lærned. And for the help of the ȝn-
 lærned, I wil vȝ this ſtrýk, -: be'twe'n eu'ery compounded
 wōrd, and for eu'ery adiciōn in a declýnatiu' this ſtrýk, '
 and of deryu'atiu'ȝ this prik, .: and alſo ȝnder eu'ery
 letter in ȝther wordȝ that be'gineth a ſillabl, contrary too
 the rulȝ and exc'epcionȝ hær-in ge'u'n for ſpeling, this
 ſtrýk, !: which prik and ſtrýkȝ, wil not ónly be' a help in
 lærning ȝoo ræd, but alſo a græt liht too a lærnor of the gram-
 mar, ȝoo know deryu'ed, declýned, and compounded wordȝ,
 and the etimolog' of them the better: and not hurtf'ul nor
 painful too a wrýtor or printor, if the ſám prik and ſtrýkȝ
 be' vȝed in pláceȝ ne'df'ul for the cauȝeȝ afór-ſaid. And
 nōw too my purpóȝ for ſpeling, the rulȝ whær-of I wrýt
 in e'ngliſ me'tr for the bre'fnes and æȝi remembranc'
 thær-of, aȝ foloweth.

- 1 Nót v'owelȝ, half v'owelȝ, and diphthongȝ alſo,
 in eu'ery word, ſillablȝ ȝoo know.
- 2 For eu'ery of thæȝ encræc' ſillablȝ,
 among which, nót diphthongȝ, and half v'owelȝ.
- 3 For al half v'owelȝ ár ſpeld móſt alón:
 except they folow a v'owel in ón.
- 4 If that v'owelȝ twoo or thre' ſtand along,
 let not: i: nor: y be'gin a diphthong.
- 5 And in lýk maner, I ſay: e': and: v:
 ſeld be'gin diphthong, if ȝe' ſpel it tru.

- 6 And triphthong seġd in e'ngliſ iſ vſed,
exc'ept in word? from ſtrangerſ deryu'ed.
- 7 Conſonant twixt v'owelſ join too the laſt:
exc'ept: x: joind too the v'owel bef'or:
So m'oft tŷmſ: w: in diphthong ſet ȝe' muſt,
ynlæſt that: be': bef'or it, ſtand in ſt'or.
- 8 If conſonant? twoo in midſt of word? be',
deu'yd them apart, then ſpel ȝe' truſy.
- 9 If conſonant? thre' in midſt of word? ſtand,
deu'yd the firſt ōn, ley twoo in ōn band.

Exc'epcionſ.

- 10 Yet in thæſ, withouȝ, withīn, and ypon:
in, ouȝ, and on, ár ſpeled tru al'ón.
- 11 r, after conſonant, with it iſ joind,
and ſo lŷk-wŷſ, l, m'oft tŷmſ we' ȝoo fŷnd.
- 12 If diu'erſ ſillablſ be' in a word,
ſet ſillabl, be', with n'ón elc' accord.
- 13 Word? compou'nded, form'ed, or deryu'ed,
in their ſeu'eral ſort? muſt be' deu'yd'ed.
- 14 Compou'nd? hau' this mark (-), declŷnatiu? this ('),
deryu'atiu? this mark (.) ȝoo ſew what æch iſ.
- 15 Yet declŷnatiu?, deryu'atiu? too,
ár ſound'ed in v'oic', aſ rulſ bef'or go.
- 16 If any half v'owel, ȝoo folow: r,
ouȝ ſpe'ch ſeru'etȝ wel, ȝoo ſpel them toogeth'er.
- 17 And this ſtrŷk (') iſ exc'epcion g'eneral,
ȝoo ſpel word? truſy, when thæſ rulſ fail al.
- 18 Nót wel, thér iſ neu'er tru ſillabl,
withouȝ v'owel, diphthong, or half v'owel.
- 19 And thowh half v'owelſ be' ſpeld beſt al'ón,
ȝet the next conſonant it dependetȝ on.
- 20 By eſ, or ſ, the plural ȝoo ges,
whooſ ſimplſ g'enitiu?, end éſ, or ſ.

* * *

XLVII.

The 12. Chapter,

fheweth the vse of this amendment, by matter in
prose with the same ortography, containing
arguments for the premisses.

An exer-
cýz for
exampl.

He'r in iȝ ſhewed an exercýz of the amended orto-
graphy be'fór ſhewed, and the vc' of the prikȝ, ſtrykȝ, and
nótȝ, for deuýding of ſillablíz according too the rulíz be'fór
ſhewed. Whær-in iȝ too be' noted, that no art, exercýz,
mixtur, ſcienc', or occupac'ion, what-ſoeuer, iȝ included in
ón thing ónly: büt hath in it ſeu'eral diſtinc'cionz, ele-
mentȝ, princ'iplíz, or deu'izionz, by the which the ſám
cometh too hiȝ perfet vc'. And bicauz the ſingl deu'izionz
for e'ngliſ ſpech, ár at this day ſo ynperfetly pictured,
by the elementȝ (which we' cal letterz) prouýded for the

Of pro-
fitȝ the
græteſt
iȝ too be'
chózn.

ſám, (aȝ may appe'r plainly in this fó'rmer trætíc') I hau'
ſet furth this work for the amendment of the ſám: which
I hóp wil be' tákn in good part according too my mæning:
for that, that it ſhal ſau' charg'eȝ in the elder ſort, & ſau'
græt tým in the yuth, too the græt comodity of al eſtátȝ,
yntoo whoom it iȝ nec'eſſary, that thér be' a knowledg'

Ignor-
ranc' cau-
zeth ma-
ny too fal
& offend.

of their duty, yntoo God che'fly, and then their duty ón
to an oȝther: in knowing of which duty, conſiſteth the
hapi eſtát of manȝ lýt: for ignoranc' cauȝeth many too
go out-of the way, and that of al eſtátȝ, in whoom ignoranc'
dooth reſt: whær-by God iȝ grætly diſ-plæzed, the comon
quietnes of men hindered: græt comon welthȝ deuýded,
magiſtrátȝ diſ-obeied, and inferiorȝ deſpýzed: priu'at gain XLVIII.
and æȝ ſowht, and thær-by a comon wo wrowht.

And aȝ the iȝdgment of the comon welth and wo,
dooth not ly in priu'at perſonȝ, (and ſpecially of the in-
ferior ſort) yet owht thér too be' in eu'ery ón a cár of
hiȝ duty, that hiȝ priu'at lýt be' not contrary too the
comon quietnes, and welth of al men generally, (and
ſpecially of the wel minded ſort, whoo ár too be' bórn
withal in ſom reſpectȝ for their ignoranc', when it ræcheth

not too the ge'u'ing occaſion of lŷk offence in oþher: for
whoo can waſh hiȝ hand? clæn of al falt? ∞

And ſuerly (in my opinion) aȝ falt? hau' their be-
gining of the firſt fal of Adam, ſo iȝ the ſám encræced
by ignoranc': thowh ſom would term it ſoo be' the moþher
of godlines: for if men wær not ignorant, but did know
whær-in tru felicity did conſiſt, they would not fal intoo
ſo many erorȝ, too diſ-qiet their mýnd?, and endanger
their bodyȝ, for tranſitory thing?, and ſom-týmȝ for v'ery
triſtȝ. But ſom wil ſay, al thing? in this world ár tranſi-
tory, which I wil confeſ, aȝ touching al cræturȝ and
exerciȝe? in the ſám.

Yet the gift of ſpech and wryting, iȝ lykkleſt ſoo con-
tinu with the laſt, aȝ long aȝ thér iȝ any be'ing of man:
and for that, it iȝ the ſpecial gift of God, whær-by we'
be' inſtructed of oʊr duȝtȝ from tým too tým, bóth nqw,
hau' be'n, and ſhal be' aȝ long aȝ thér iȝ any be'ing of
man, let ȝs vȝ the ſám in the perfeſteſt vc', for æȝ, profit,
and continuanc': which this amendment wil perfoʊm in
engliſh ſpech, and hinderetȝ not the ræding and wryting
of oþher langag'e?: for I hau' left out no letter befór
in vc'. And thowh we' dōo ſom-what v'ary from oþher
nacionȝ in the náming of ſom letterȝ, (ſpecially whær
we' hau' differing ſound? in v'oic') yet thér iȝ no falt in
it, aȝ long aȝ we' vȝ námȝ agre'ing too oʊr own langag':
and in oþher langag'e?, let ȝs vȝ námȝ according too the
ſound of the ſám langag', that we' would lærn, if they
be' prouȝded of ſuffic'ient letterȝ: and if the ortography
for their langag' be' ȝn-perfet, whoo ne'd ſoo be' offended,
if we' (for ſpe'di lærning) vȝ figurȝ and námȝ of letterȝ,
according too the ſound? of their ſpech.

The Latin may remain aȝ it dooth, bicaȝ iȝ vȝed
in ſo many cōntrȝȝ, and that book? printed in England
may be' vȝed in oþher cōntriȝ, and lȝk-wȝȝ the printing
in oþher cōntriȝ, may be' vȝed he'r: but if a tæchor (for
the æȝ of a þong engliſh lærnor of the Latin) dōo ad the

Ignoranc' cau-
ſetȝ of
fence?.

Letterȝ
muſt be'
perfet
bóth for
æȝ, profit,
and con-
tinuanc'.
This new
amend-
ment hin-
deretȝ
not the vc'
of oþher
langa-
g'e?.

Letterȝ
dōbl or
trebl
ſoundet
in Latin.

stryk too, c. g. i. v. bicauz of their diu'erſ ſeu'eral ſound?,
 Ʒ nām th, aʒ it wær bʒt ɔn letter, aʒ th: and ſay that:
 u: after: q: iʒ ſuperflugs: and chang': ʒ: for: f: ſo ſounded XLIX.
 betwe'n twoo v'qwelʒ, whoo coułd juſtly fynd falt with-
 al Ʒ when the Latin iʒ ſo ſounded by ys e'ngliſ: which
 ynperſetnes muſt be' mād plain by ɔn way or ɔther too
 a lærnor, and muſt be' doonn, either by perſet figur of
 perſet nām agre'ing too hiʒ ſound in a word, or by dɔbl
 nām'ing of letterʒ dɔbl ſounded: ɔtherwýʒ, the lærnor muſt

Why La-
 tin waʒ
 æʒier too
 be' lærned
 than e'ng-
 liſ befór-
 tým.

of neceſſity lærn by rôt, ges, and long vc': aʒ ɔur naciøn
 waʒ driu'en too doo in lærning of e'ngliſ ſpe'ch, which
 waʒ harder too be' lærned, (thowh he' had the ſound
 and vc' thær-of from hiʒ infanc'y) than the Latin, whær-
 of he' ynderſtood neu'er a word, nor ſkant he'ardd any
 word thær-of, ſounded in al hiʒ lýf befór: the reʒn hæ-
 of waʒ, bicauz the letterʒ in vc' for Latin, did almóſt
 furniſ eu'ery ſeu'eral diu'iʒion in the ſām ſpe'ch: exce'pting
 the dɔbl ſounded letterʒ afór-ſaid: which dɔbl and trebl
 ſounding (no dɔut) gre'w by corrupting the ſām from
 tým too tým, by ɔther naciønʒ, or by the Latinʒ them-
 ſelſ mingled with ɔther naciønʒ: for (I ſuppóʒ) the Italian
 dooth not at this day māk: i: a conſonant, befór any
 v'qwel, and ge'u' yntoo it the ſound of: g': aʒ we' e'ngliſ
 doo alwaiʒ in that plác': bʒt māketh it a ſillabl of it-ſelf,
 aʒ in this word: iacob: of thre' ſillablʒ, in Latin: iacobus
 of fowr ſillablʒ: Ʒ we' e'ngliſ ſay, iacob, of twoo ſillablʒ,
 iacobus of thre' ſillablʒ: and in me'r e'ngliſ: Jámʒ: of ɔn
 ſillabl: the Italian alſo for the ſound of ɔur: g': wryteth gi:
 which iʒ not vʒed in the Latin, bʒt: g: ɔnly for thóʒ twoo
 ſoundʒ of, g, and, g': or, i, befór, a, o, u, and ſomtým
 befór, e, in Latin: by which we' may alſo ges, that, c, in
 Latin at the be'gining had the ſound of, k, ɔnly, for that,
 that the Latin hath the ſound, of: k: and no ɔther letter
 he'lded that ſound, bʒt, c, ɔnly in the Latin: exce'pt: qu:

f. ſounded
 for, ʒ.

ſupplied the room ſom tým: for the Latin receiu' not, k,
 intoo the number of their letterʒ. And for the hiſing

found of, c, (thowht rather too be' crept in by litl and litl) the Latin waz sufficiently prouyded by their letter, f, whooz found we' engliſh doo móſt týmz in the Latin, and in our old ortography, v₃ in the found of, þ, when, f, cometh betwen twoo v'owelz: which, þ, i₃ thowht too be' no Latin letter: and thær-fór it may be' thowht that the Latin rihtly founded did not þe'ld ſo gróning a found in their hiſing found of: f.

The frēch v₃, v, in ii. found? ónly, and for the iii. found, v= zeth the diphthong ou.

And for our thre' found? v₃ed in, v, the French doo at this day v₃ ónly twoo yntoo it: that i₃, the found agre'ing too hi₃ old and continued nám, and the found of the conſonant, v', whær-by we' may alſo ges, that the Latin at the be'gining v₃ed, v, for the found of the conſonant: and v₃ed: u: for the found of the v'owel.

But how-ſou'er dōbl or trebl founding of letterz cáme in: why i₃ it not lawfūl too encræc' letterz and figurz, when found? in ſpe'ch ár encræc'ed ∞ for ſpe'ch waz cau₃ of letterz: the which who-ſou'er firſt inu'ented, he' had a regard too the diu'izionz that miht be' mád in the v'oiç, and waz wilíng too prouyð for eu'ery of them, a₃ wel a₃ for ón, or ſom of them: and if (ſinc' that tým) the found? in v'oiç hau' be'n found too be' many mo and diu'erz, among ſom othér pe'pl, why ſhou'ld not letterz be' acceptēd, too furniſh that langag' which i₃ propr too a godly and ciu'il naciō of continual gōu'ernment, a₃ this our naciō i₃ ∞ and the better i₃, and eu'er ſhal be' if lærning (with God? grac') flouriſh in the ſám: the ground of which lærning, and the vc' and continuanc' thær-of i₃ letterz, the yn-perfetnes whær-of ou'er-thre'w many good wit? at their be'gining, and waz cau₃ of long tým loſt in them that ſpe'dd beſt.

Spe'ch waz cau₃ of letterz.

The Latin waz móſt-æzi too ys engliſh too be' lærnēd firſt, bicaū₃ of xxi. letterz, xiii. or xiiii. wær perſetty perſet, agre'ing in nám and found, and no letter miſplaced ſuper-flu₃s, or founded, and not wryt₃, except in abren'iaciōnz, and except by miſ-uc' (a₃ I ták it) we' engliſh founded, ignarus,

Why Latin waz æzi too be' lærēd.

a₃, ingnarus: magnus, a₃, mangnus. Also lignum, a₃, lingnum, and so of other word⁷, whær a v'owel cãm next befór: g: in ón sillabl, and: n: be'gan an other sillabl folowing: also the yn-perfet letterz of d'obl or treb'l found in Latin, had ón of thó₃ found⁷, agre'ing too the nám of them, so thér wanted büt fiu' or six figurz or letterz too furni⁸ eu'ery seu'eral diu'izion of the v'oic' in the Latin, a₃ we' engli⁸ found the sám: which be' thæz, c', g', i, y, v', (too be' suppó³ed rather ab-uzed by chang' of tým, than so yn-certain at the be'gining) be'fyd⁷ this, the Latin hath the aspyrac'ion or letter (h) v'ery se'ldom after any consonant in ón sillabl, and that after: t: in the found of: th: ónly and after: c: in the found of: k: ónly, and after: r: in the found of: r: ónly, in a few word⁷ derýu'ed from the gre'k: neither hath the Latin the found of, ch. e'. oo. ð, th. w. wh. ŋ. (nor the found of the thre' half v'owelz, i. æ. n. in the perfet found of engli⁸ spe'ch) neither in singl letter, sillabl, nor found in word: al which ár v'ery comon in engli⁸ spe'ch.

The Latin hath not xi. found⁷ v'zed in engli⁸ spe'ch.

Engli⁸ patched yp in wryt-ting and printing. Whær-for the Latin tæchorz, with Latin ortography, did not (nor could) suffýc'iently furni⁸ engli⁸ spe'ch with letterz, büt patched it yp a₃ wel a₃ they could (or at the læst, a₃ wel a₃ they would) büt noth'ing perfet for engli⁸ spe'ch: a₃ appe'r'eth by the former træt'ic', so that of, xxxvii.

only six letterz perfetly perfet: a b. d. f. k. x.

seu'eral diu'izionz in v'oic', for engli⁸ spe'ch, ónly thæz six, a. b. d. f. k. x. wær perfetly perfet, and thær-by xxxi. diu'izionz in v'oic' ynperfetly furni⁸ed: whær-of s'om ár ytterly wanting, s'om d'obl or treb'l founded, and s'om mis-named, be'fyd s'om mis-plac'ed, s'om wrytⁿ, and not founded, and s'om founded, that ár not wrytⁿ.

Yn-perfet for ys engli⁸, much harder too stran-gerz.

Which yn-perfetnes mád the natiu' engli⁸ too spend long tým in lærning too ræd and wryt the sám (and that che'fly by rót) helpⁿ by continual exere'iz befór had in hi₃ ærz, by he'aring other, and by hi₃ own vc' of spæk'ing, which he' waz fain too læn mór yntoo, than too the gýding of the old ortography, so far yn-perfet for engli⁸ spe'ch: which help of exere'yz befór ðewed in the natiu' engli⁸, the stranger waz ytterly

v'oid of, beſýd ſom ſtrang' diu'ſionz of ſound? in v'oice in engliſh ſpe'ch, among ſtrangerz, ytterly yn-u:ed: which cau:ed them at the firſt ſiht, not ónly too caſt the book away, búť alſo too thínk and ſay, that our ſpe'ch wáz ſo rud and barbaroſ, that it wáz not too be' lærned, by wrýting or printíng: which diſpair, many of our own nac'ion (wíling too lærn) díd fal íntoo: for the mór-wíling he' wáz too folow the nám of the letter, the farder-of he' wáz, from the tru ſound of the word: and adíng he'r-yntoo an yn-pac'ient and yn-diſcre't tæchor, many góod wít? wær ou'er-thrown in the begíníng, whoo (qtherwýz miht hau' gon fórwárd, not ónly in rædíng and wrýting their natíu' langag', búť alſo (by the ability of their fre'nd?) proce'ded in grætér dooíng?, too their own profit, and ſtey in the comon welth alſo: of which ſort, wær the þuťh of nóbl blúð, and ſuch a: had parent? of græt ability: whoo: parent? (th:rowh tender lou') could not hardly enfor' them too træd that painfúł má: and the þuťh fýndíng it hard, and thær-by had no delíht thær-in, tók any the læſt occa:ion too be' occupied qtherwýz: whær-by knowledg' wáz lákíng in ſuch, in whoo: the comon welth (for their ability and credit) reqýted móſt, and ſuch a: by al ræ: miht be' líht? too gýd qther, and ſteíz too yp-hóld qther, hau' be'n driu'n many týmz too be' gýded by qther their far-inferiorz: whoo (for nec'eſſity or qther occa:ion) many týmz ab-u: dooíng? priu'at, and ſomtým pertaíning too the comon welth, which í: che'fly mainteíned by lærning (God? grac' befór al thíng? preferred): which lærning in the inferiorz, cauſeťh du obeidienc' toward the ſuperiorz, and be'íng in the ſuperiorz tæcheťh du góu'ernment, and finally tæcheťh al eſtát? too líu' in ón vnity of the eſtát of the comon welth, eu'ery eſtát in their degre' and calíng, not
LII. without the particular profit, qíetnes, and ſaf-gard of eu'ery eſtát: whær-yntoo if I hau' aded any thíng by this my amendment of ortography, for the v' and profit of lærnorz, and the ſám acc'epted accordingly, I wil not ónly

Engliſh
condem-
ned a:
rud and
barbaroſ.

The beſt
wít? and
wílz móſt
ab-u:ed.

Lærning
the qíet
ſtey of al
comon
welth?.

ſpe'dily imprint the Grammar, büt alſo put my helping hand yntoo a neceſſary Diccionary, agre'ing too the ſám, if God lend me lýf, and that I may be' æged in the byrðn, that duſy by natur compleþ me' ſpecially too ták cár of.

* * *

The 13. Chapter,

ſheweth the uſe of this amendment, by matter in verſe with the ſame ortography.

Al græteſt thing? depend of ſmal, the þongeſt thing? il bre'dd:
ðoo ſew in tým, what ðooth be'fal, throwh falt? too-lát eſpyd.

Að týmz and ſæznz hau' their coure', and may not be' reu'okt:
ſo eu'ery thing, að tým wil ſeru', muſt hau' hið coure' and lóť.
The harbour'd ſe'd, in erþly bed, in winter ſkáre' apperz:
the ſpring be'gun, it ſtretcheth furth, and groweth too encreæc.

The ſomer com, it ſeweth plain, hið natur and hið kýnd:
and ſpræðeth furth, after hið fort, æch thing að he' may fýnd.
Then aytum or the rýping tým, when æch thing profit he'ddz:
ðooth bid the harueſt hy him faſt, too rid thóz frutful ſeld?.

And að they be', he' muſt them ták, contented with their kýnd:
the tým iz paſt, he' may not look, for oþher than he' fýnd.
The negligenc', of the tým paſt, can not requ'er'd be':
how grætly then, eſte'm we' owht, æch tým, we' plainly ſe'.

The we'd? intoo good córn then, in no wýð may be' turn'd.
that in tým paſt, wel we'ded miht, hau' ben, and alſo byrnd.
Tha tafterward, no ſe'd thær-of, miht fal intoo the ground:
and ou'ercqm the puer grain, that chóked elc' iz found.

This ſe'd I mæn exampl iz, whær-of ſom mák liht fórc':
which rankleþ wõrs, than did the we'd, whē it had móſt hið coure'.
And ſom we'd? ár, ſo lýk good grain, hardly too be' diſcernd:
yntil they fræt the córn away, the wýli fox iz couched.

Mo enſamplz of manz natur, which ðooth much-mór digres:
from hið tru þáp, with rexn holp, than ðooth the brutið bæſt.
Or yet the gras, erb, buð, or tre', which laboꝝ of manz hand:
ðooth chang' intoo a better vc', the beſt that may be' found.

LIII.

Yet al thæȝ muȝt be' vȝd in tȳm: the wȳld bæst not so tām:
wīl be', when he' iȝ handlȝd old, aȝ when he' ſukȝ hiȝ dām.

The gras hath tȳme ſuccorȝd ȝoo be': for beſt erbȝ ſeȝȝ ár ſown:
the crooked crab-tre' iȝ mád ſtrait, by grafing thær-ypon.

Yet ȝeldetȝ not it the lýk frut, aȝ móſt tȳmȝ dooth the tre':
that bóth the ſtok, and graf iȝ known, of long tȳm ȝood ȝoo be'.

What better graf, can be' in man, than God hath graȝȝ him-ſelf:
which iȝ hiȝ reȝnábł ſowl, ȝoo ȝyȝ thær-by hiȝ lýȝ.

This graf, excēletȝ al ȝther, the bȝwhȝ thær-of far ſtrech:
the fair brancheȝ of the ſám, on al the erȝȝ dooth ræch.

Whooȝ twigȝ (I ſay) that ſmałeſt be', ȝoo oft tȳmȝ ſeȝ the ſmart:
befór the brancheȝ or the bȝwhȝ, ȝoo ſeȝ what iȝ their hurt.

At length al fȳnd, & know riht wel, the fræting cancerȝd wȝrm:
from twig too branch, from branch too bȝwh, ȝe too the ſtem ȝooth rȳn.

Whær-by infected iȝ this tre', græt pity ȝoo be'hold:

yntil the graſor ſend ſom ſalu', this cancerȝd wȝrm ȝoo móld.

The læuȝȝ he'r-of be' of ſmał fórc', and wau' aȝ dooth the wȳnd:
ȝet bewtiȝy, and ſhadow æk, al that iȝ clad with rȳnd.

And if thæȝ læuȝȝ, in any part, the caterpillar být:

ȝooth not the twigȝ, and brancheȝ which, ár næreſt ták a bliht ∞

The býȝȝ he'r-of, when they be' ſmał, then ſoonerſt they ták harm:
by emot, mouȝc', and ſmał birdȝ bil, whær-of iȝ ȝood ȝoo warn.

And oft the bloſſom be'ȳng blown, móſt-lýk a plæȝant flȝwer:

iȝ by the froſt, and north-eſt wȳnd, conſumed in ón ȝwer.

So that yntil the ſám be' rȳp, hȝw iȝ the ſám ſubȝect ∞
ȝoo muȝh miſ-hap, if God ȝoo not, æch tȳm he'r-in direct.

This tre' thær-for ſuccorȝd muȝt be', bicaȝȝ it iȝ of prȳc' ∞

for God him-ſelf ȝid graf the ſám, ȝoo grow in paradȳc'.

And aȝ memberȝ in diu'erȝ partȝ, for nec'eſſary vc':
and ȝther tȝingȝ for cȝmlines, of body aded iȝ.

And æch part hath hiȝ proper gift, and ſeu'eral wȝrking:

and æch on ȝther ȝoo depend, withȝut any ſeu'ring.

So let ȝs al contented be' withȝut grȝdg' or diſdain:

for no eſtát of God iȝ mád, aȝ thowh it wær in v'ain.

And let ȝs al of that eſtát, ſoeu'er that we' be':

ſet helping hand, and wiling ſteȝ, ȝ' ȝp-hold this ȝoodly tre'.

æch man amending firſt him-ſelf, too oþher wiſſ no il:
not ón I mis, I ſpæk too al, þoo liu' in erth that wil.
Neglect not duty in þour lýf, I ſay, by ón and ón:
al ár included, mark it wel, whoo can then liu' alón ∞
What emperour, king, or princ' iʒ théer, whooʒ gðu'ernmēt can mis
a pe'pl, that he' gðu'ern may, þoo ſew what hiʒ pøwer iʒ
And yet thowh he', next God ſetz be', ón erthly thing? þoo rein:
høw can he' ſe', exc'cept he' hau', mo iyʒ than ár hiʒ own:
And ærʒ alſo, wiþ ſet, and handʒ, and mouþes that hau' ſkil:
þoo ſpy, þoo he'ar, þoo go, þoo run, þoo execut hiʒ wil.
A pe'pl can a rulor lak, no mór than ſe'p a hærd:
whoo laking, they ſcallerd muſt be', their ſpoil muſt ne'd? then bred.
The wulf, the fox, the gray alſo, and oþher, wex ful bold:
the ſe'p-hærd be'ing at hiʒ reſt, if no dog ke'p the fold,
And bark, when that they døo aproch, and ſo the ſe'p-hærd warx:
that he' awak, may from hiʒ reſt, þoo ſau' hiʒ ſe'p from harm.
So that the ſe'p be'reſt be' not, of the þung tender lamb:
nor yet the lamb mád deʒolat, of hiʒ natural dam.
Whær-by græt lamentac'ion, wiþin the fold may rýʒ:
ſuch aʒ hau' pe'ty wil then ſih, þoo he'ar the wo'ful noic'.
God grant our Qe'n wiþin hir relm, ſo gðu'ern may and rul:
that long ſe' may remain wiþ ys, and we' hir ſubject? tru.
And that æch ón wiþ oþher may, ſo læd a godly lýf:
that perſet lou', and fre'ndſhip bóth, may driu' away al ſtrýf.
Then ſhal this ýl of græt Britain, be' thric' bleſt at Godʒ hand:
wiþ hiʒ grác', welth, and quietnes, and lou', of thæʒ the band.

Finis.



A Table declaring the contents and speciall points of this amendment of ortography.

The first Chapter, fol. 1. sheweth the olde, A, B, C, and cause of amendment of the ortography, and that both may be vsed for a time, and easily conferred any time hereafter.

The 2. Chap. fol. 2. sheweth that Latine words vsed in this worke, with new ortography, is not to change ortography for Latine (or other language) but for examples sake, how we English founde the same, and that méere English wordes, are to be most accepted of vs English, easieft to be ruled hy Grammar for English.

The 3. Chap. fol. 3. sheweth the wants, abuses, and vnperfectnes of the olde ortography for English spéech, at this day in vse, and how it is amended by perfect letter. of perfect name, perfectly agréeing to the sound in voice, and that by examples giuen vpon euery letter particularly, and how we English founde those letters in Latine at this day.

The 4. Chap. fol. 14. sheweth that but fixe letters are perfectly perfect in the olde ortography, that is to say, all the other are either double sounded or misnamed, and perswadeth change for reasonable and great causes, and that learners of this amendment may vse the olde, through the easie conference of both méere agréeing.

The 5. Chap. fol. 15. sheweth the superfluous letters not founded: the misplaced, some founded and not written, and how abreuations are to be allowed: and that, h, is

some time feuered from the conſonant ſet before it, and ſometime vnſounded, in the olde ortography.

The 6. Chap. fol. 19. ſheweth how the old ortography may be vſed in time to come, with helpe to ſtraungers, alſo ſheweth the A. B. C. of this amendment, with their names, and which are conſonants, and which are vowels, and ſheweth of diphthongs, & that difference of paiers of letters, may make difference in figure for writing or printing equiuoces, with examples for the prooſe of eight vowels in Engliſh ſpéech.

The 7. Chap. fol. 24. ſheweth examples of words with this amended ortography, and the right vſe of the vowels, halfe vowels, and diphthongs, both by equiuoces, wordes of néere ſounde, and other: a great eaſe to the ſtraunger that would learne Engliſh.

The 8. Chap. fol. 30. ſheweth the paiers, halfe paiers, and as halfe paiers of letters, and the placing of paiers, with their additions in name, and wordes for examples of euery of them particularly.

The 9. Chap. fol. 35. ſpeaketh of rules for ſpelling, following, fol. 46. & ſheweth wordes for example of compoſitiues, deriuatiues, and declinatiues, with the notes in figure for the ſame: wherby that part of the Grammar called Etimologe, is greatly opened for Engliſh ſpéech, with examples of wordes of the hardeſt ſoundes to ſtrangers vſed in Engliſh ſpéech.

The 10. Chap. fol. 40. ſheweth the commodity of letters, and the eaſie conference of this amendment with the olde ortography, and that records, euidences, &c. may remaine as they be, and ſo continued ſtill in vſe: a compariſon betwéene ſpéech and writing: and how the olde and new ſhould be taught in learning of them.

The 11. Chap. fol. 42. is all printed with this amendment, and ſheweth a bréeſe collection of the whole worke: that is the A. B. C. and for their names looke in the table before, fol. 21. concluding that all reſteth in the

true naming of the letters, and to know the vowels, halfe vowels, and diphthongs, with their times in sound of the voice: with rules for spelling: and that ortography, grammar, and dictionary, be thrée strong coniunctions: whereof, ortography must be first, the grammar already promised by this auctor, with his aide to a dictionary.

The 12. Chap. fol. 47. sheweth the vse of this amendment in prose, with the amended ortography, with the vse of notes and prickes necessary in grammar, wherein are contained arguments for the premisses, and that no other language is hindered or chaunged in vse hereby: and the cause why Latine was easier to learne than English: and that in English are XI. foundes in voice, not vsed in the Latine, and that spéech was the cause of letters, and therefore letters must followe the spéech, and not contrarily.

Finally, the 13. Chap., fol. 52, sheweth the vse of this amended ortography by verse, printed with the same ortography. And thereunto is ioined examples of writing of the same ortography.

* * *

The names of the letters according to this amendment of ortography, appéere in this Table, by the which ye may name the letters in the written Copies following.

$\frac{a}{a}$	$\frac{b}{b}$	$\frac{cée}{c'}$	$\frac{kée}{c}$	$\frac{chéé}{ch}$	$\frac{d}{d}$	$\frac{e: ea}{e: æ}$	$\frac{ée}{e'}$
$\frac{f}{f}$	$\frac{gée}{g'}$	$\frac{ga}{g}$ turn a into e'.	$\frac{hée}{h}$	$\frac{i}{i}$	$\frac{k}{k}$	$\frac{l}{l}$	$\frac{yl}{l}$
$\frac{m}{m}$	$\frac{ym}{m}$	$\frac{n}{n}$	$\frac{yn}{n}$	$\frac{o}{o}$	betwēn $\frac{o: \text{Œ}: v}{oo}$	$\frac{p}{p}$	$\frac{phée}{ph}$
$\frac{quée}{q}$	$\frac{r}{r}$	$\frac{er}{r}$	$\frac{f}{f}$	$\frac{fhée}{f}$	$\frac{t}{t}$	$\frac{thée}{th}$	$\frac{théef}{th}$
$\frac{v}{v}$	$\frac{ou}{y}$	$\frac{véé}{v'}$	$\frac{wée}{w}$	$\frac{whée}{wh}$	$\frac{x}{x}$	$\frac{yée}{y}$	$\frac{zée}{z}$

Here haue ye, gentle Reader, the vse of this amended ortography, in the Romaine, Italian, Chauncerie, and Secretarie handes, by the examples of which, any other hande may easily be framed with this ortography: assuring you that the same hands, being written with the pen, doe excell these printed. Which written hands, and the Court hand also, you may at any time hereafter see, at the house of the Printer of this worke, who (as also the Author of this worke) desireth to be borne withall for a time, if any figure or letter be not in his perfectnesse, for the charge is not small, that bringeth all thinges to perfectnes in such cases. Hereafter (by the grace of God and your good accepting of this) greater charges shall not want to the full perfecting hereof.



a. b. c. c. d. d. e. æ. e. f. g. g. h. i. k. l. l. m. m. n. n. o. oo.
p. ph. q. r. r. f. sh. t. th. th. v. y. y. w. wh. x. y. z. &c.

A.a:B.b:C.c:Ç.ç:Đ.đ:Ê.ê:Ë.ë:F.f:G.g:G.g:
I.i:H.h:I.i:Y.y:K.k:L.l:Ł.ł:M.m:Ń.ń:O.o:∞.∞:P.p:
Ph.ph:Q.q:R.r:Ŕ.ŕ:S.s:Ş.ş:T.t:Th.th:Th.th:Th.th:
V.v:U.u:V.v:U.u:∞.∞:V.v:U.u:W.w:Wh.wh:X.x:Y.y:Z.z:

He lyk adiciónz ár vzēd, in this new amendment,
With lyk sryky, priky, & nótj also, with lyk ve of accent;
In wrytē hād, az in the print, no-thing wantē, but cōsent.

a. b. c. d. e. f. g. h. i. k. l. m. n. o. p. q. r. s. t. v. w. x. y. z.

A. a: B. b: C. c: C. c: H. h: D. d: E. e. e: E. e: F. f: G. g. g: G. g. g.
J. i: H. h: J. i. y: K. k: L. l: l: M. m: m: N. n: n: O. o: o: P. p: p:
P. ph: f: Q. q: R. r. r: S. s. s: H. h: h: T. t: H. th: H. th. th: U. v.
u: U. v. u. o. w. w: U. v. u: W. w: W. h. w: X. x: Y. x: Z. z. z: U. v.

Howe thez figurz vnto your sibt, at first sem too be strang,
Ye may soon fynd by litt hed, they doe no far way rang
From the old vzed orthography, græt geyn iz in the chang.

*He yn-learned sort may be excused,
Not wryting the notz in grammar vzed.*

8

Bref Grammar for Englifh

by

W. Bullokar.

**Imprinted at London by
Edmund Bollifant.
1586.**

William Bullokar to the Rædor.

Aȝ in, mirrorȝ, men ȝoo, be'hóld
the shápȝ, of ȝingȝ, not thær,
büt tákn from, sòm substañc' that,
iȝ thær-yntoo fett ne'r:

Mirror is a
spectacle
mean.

So I, that wiȝh, my cáś, shóuld be',
weihed, of æch, a-riht,
deȝyr al, with mýnd, ȝoo mark,
this mirror, he'r in siht.

A wȝ-man that, hir ȝuthȝ, ȝath spent,
and frut-ful rác', ȝooth cráu',
whær-of, God ȝath, ge'u'x yntoo hir
sȝch aȝ, hir lýk, wóuld hau'.

Nature de-
lighteth in
her like.

And iȝ, oftȝ, be'ræu'ed of
hir tender-lȝu'ed ón,
whær-in she' ȝoyȝ, in ȝuth-ful ȝerȝ,
for which, she' mákth, græt món.

Women
cheefly in
children,
men shóuld
in vertue.

And God, at-length, in elder ȝerȝ,
ȝooth bles, hir womb, with frut,
that she', en-ȝoyȝ, hiȝ graȝiȝ gift
granted, ȝrȝwh hir, long sut,

Hope hel-
peth, but hæ-
leth not.

She' hópeȝh, that, she' shal, hau' help,
of neihbȝrȝ, fre'ndȝ and kin,
in-fardæing al, gȝoȝ lȝk, too her,
when hir, trau'elȝ, be'gin.

Thowh giglȝng kit, and wanton kát,
ȝoo litl know, the pain.
that anc'ient matronȝ, hau' sȝr-fe'lȝt,
be'fȝr, they ȝoo attain,

Pratlors and
wantons are
vnexpert.

Experience
hath iudge-
ment.

Too know, what iȝ, the cark, and cár,
for hōwſhōld, and for chýld.

And matronly, too ȝeld ſom ſtey,
in hōws, in grang', and feld.

The mirrors
vſe.

Eu'n-ſo, ſith I, in fórmér ȝerȝ,
ȝau' trau'eld, with gōōd mýnd,
for my cōntry, from tým, too tým,
aȝ duty, dōoth al býnd:

My hōp, in elder ȝerȝ, at-laſt,
iȝ too rec'eiu'-agein,
the fre'ndly comfort, of gōōd mýndȝ,
too qit part, of my pain.

Each-one
deſerues his
hire.

The bæring hors, the drawing ox,
the tooiling aſ, alſo,
aȝ cheriſhed, for their labōr:

why ſhould not man be' too ∞

Man is friend
and enemie
to man.

Sith man, for manȝ ſák, born iȝ,
nón can, ſo liu', alón,
that of him-ſelf, can ſo prou'yd,
that he', hath ne'd, of nón.

All haue not
like gift.

ſom hau' ón gift, ſom an, oȝther:
ſom with the body tooyl:
ſom with the mýnd aȝ exercýd:
and God, appoointh, æch ſoyl,

Too bring-forth, diu'erſly, their frutȝ,
in baren/t plác', may grow
móſt-plenty-ful, of the beſt frutȝ,
if God, wil hau' it ſo.

God guideth
good will.

Nón ſhould deſpýȝ, the giftȝ of God,
whær-ſoe'uer, he' it fýnd:

Bettering is
no battering.

whoo-ſo, ſetth-liht, by-bettæing thiȝȝ,
ſhewetȝ, him-ſelf yn-kýnd,

Too him, that táketȝ painȝ thær-in,
ȝ' yn-thank-ful, iȝ too God,
that iȝ, the ge'u'or of al giftȝ,
and can, mák gōōd of bad.

But too return, too mirrorſ vc':
the trau'el, I am in,
may be' compáred, too the tým,
in which, wə-men bə'gin

The mirrors
force.

Too conc'eiu' chýld, and the ten mōnth?,
befór, deliu'anc' cōm,
iſ lýk my cás, rekning æch mōnth
a ðer, within which ſum,

Ten yeeres
ſtudie and
charge.

Many a pinching, pang I had,
and gre'p, yntoo the reinſ,
which I be'wreyd, too ſuch, aſ I,
thowht, wōuld aſ, that my painſ.

I muſt confes, ſom frēnd? I fōund,
that gau' me' ſom relef,
with comfortabl ſpe'ch, but ðet,
they æſd not, al my gre'f.

The deſolate
neuer deſti-
tute wholie
nor e' contra.

No gre'f iſ græter, too the mýnd,
than when, the ſcorning train
ðooth geſt, and gýb, at v'ertuſ gift?,
and ſuch aſ ðoo ták pain:

Scorning is a
ſcourging.

Þe, for their gōod, that deſeru' not,
too hau', ſo gōod a þing:
them-ſelu' not ábl, too doo lýk,
their mýnd?, not ſo bending.

Un-grate-
fulnes is
greeuous.

If tærſ ſhould fal-dōwn, from mýn yiz,
it wær not, of chýldiſh mýnd,
ſiþ, nærer ſtep?, of ðre' ſcór ðe'rſ,
than fifty, my fe't fynd:

Nor ðet, for faintnes, of cōrag',
ſiþ, wilíng mýnd me' lædd,
twýc', intoo foren foſ cōntry,
ynder the enſýn ſpredd,

Seru'ing twoo kniht?, riht-wōrſhip-ful,
bóth ſoldþorſ of renōwn,
riht-ſkil-ful in, warly affairſ,
too ſeru' in fe'ld, or tōwn:

Soldior vn-
der Sir Rich.
Wingfeeld
in Queene
Maries time.

Under Sir
Ad. Poinings
at new Ha-
uen.

With whoom I vād sūch diligenc',
that they putt trust in me',
mór than in sōm, of elder ȝerz,
and biher of degre':

Under cap-
ten Turnor
in garison.

I seru'd also, in garizon,
with capten Turnor toó,
ȝoo get knowledg', in martiall fætȝ,
the muster-bookȝ can shew:

A student in
martiall af-
fares.

In al which tȳmz I stūdiȝ then,
ȝe sinc', aȝ earnestly,
the soldȝorȝ art, aȝ Grammar-rul,
and could say: nōw for me':

Store is no
fore.

If credit wær ge'u'n yntoo me':
a tool in stōr-hōws hȳdd,
may seru' aȝ wel aȝ ȝther ȝoo,
when thér iz tȳm and ne'd.

Haukes and
hounds a de-
light in lei-
sure.

When tȳm and leiȝur ȝau' me' læu',
or fre'nd ȝid it reqȳr,
I ȝid deliht in hawk or hound,
mór at my fre'ndȝ deȝȳr,

In husban-
dry not vn-
skilfull.

Than al-together for plæȝur:
in tilag' had I skil,
the ȝong ȝoo bre'd, the óld ȝoo fe'd,
with ȝther thingȝ not il.

A student in
law.

My mȳnd waz bent in al my lýf,
ȝoo wiſh my cōntryȝ wæl,
long tȳm stūdyng the lawȝ of it,
that ciu'illy ȝoo dæl,

Ȝntil I ſaw thȝrowh cōlōrd riht,
ȝōōd cōscienc' bær smāl ſway,
and ræȝn ranged not in rank,
aȝ I had knowȝ the day.

Yeers, studie
and experi-
ence.

Ȝhus dæling with then diu'ers waiȝ,
ſe'ing the cōurs go-wry,
I thowht it could, not bil thowht-of,
if sōm mæn I ȝid try,

For spēdi lærning: that the smal
in ƿeiz, but in degre,
græter, miht with mót æȝ attain,
the beſt path-way ȝoo ſe:

Whooȝ? ne'dȝ not ſuch, nor cōrag' bās,
ȝoo ſtudy, al, for gain,
but ȝoo meȝur, bóth riht and wrong,
a trau'el worth their pain.

A Twin this v'olum iȝ, that hath
a felow of mót fām,
whoo ſhal in ſwadling clóthȝ ly ſtil,
yntil it ták hiȝ nám,

From hir móſt-ſacred handȝ that ſitȝ,
in royal princ'ly ſæt,
and may commaund, bóth hih and low,
the ſmal, the mæn, and græt.

And that the lærned, nōw wou'd ſhew,
I cráu' among the reſt,
hōw many alón, for hiȝ cōntry,
hath browht the lýk too-pas:

Bóth for the perfect pictūring,
of ſp'e'ch, and Grammar toó:
not læu'ing-ou't óld letter, nor
bringing ne'w ſhápȝ for mo:

Nor altering the ſenc' of wordȝ,
nor of ſentenc' the phrás,
but that æch v'olum, tȝm ȝoo cōm,
may be' rædd aȝ it wāȝ:

And by my trau'el Engliſh tryd,
a perfect ruled tūg,
conferabl in Grammar-art,
with any ruled long.

But if I er in my conceit,
or by wordȝ ge'u' offenc',
wryt me' the fiſt, pardn the laſt,
and with me' ȝoo diſpenc':

The end of
his trauell
now.

This volume
a petie-one
in reſpect, &c.

The princes
ſtroke is of,
moſt force.

Set downe
who, & how.

A credit for
Engliſh.

Crauing con-
ference and
pardon.

Extreamē
pains bring
forgetfulness.

The mirrors
end.

Error in man
without
shame, brute
as a beast de-
serveth
blame.
Extremities
with cou-
rage.

Conference,
yea with any.

Injuries
cause war:
peace pre-
fer.

Conclusion
with good
will, to far-
der good
still.

For aȝ in throwȝ, the wȝ-man-kynd
iȝ tuchȝ, in hard trau'el,
when lýf with deth, for maistri striu'ȝ,
whær-by she' can not tel,

Whoom she' offendȝ: eu'n-so my cás,
too hirȝ may be' compárd,
that trau'el in this weihȝi wȝrk,
whær-in, if I hau' erȝ,

If lýf doo last, I wil it mend,
and think no shám at-al,
ȝoo be' reformd (for man may er)
elc' bæst-lyk doo me' cal.

The soldȝor in a hólȝ, be'fe'g'd,
with famin fórt-opprest,
iȝ driu'n with fórc', ȝoo mák hiȝ way,
nót pýning lýk a bæst.

Refuȝing not imparlanc' with
hiȝ enemy ȝoo hau',
aȝ hiȝ credit, and cȝntryȝ welth,
he' may with ðnor sáu'.

Aȝ war iȝ an extrémity,
that wrong' fórc' dooth procur:
so pæc' (with ðnor) iȝ preferd,
befór warly plæȝur.

ȝour goȝd acc'eptanc' of thæȝ painȝ,
wil cauȝ me' ȝoo set hand,
ȝoo perfecting a Dictiȝnary,
the thirȝ strengȝh of this band:

If any goȝd man wil proce'd,
thær-in ȝoo ták sȝm pain,
and that goȝd luk wil stretch ȝoo qit,
the sámc goȝd wil * agein.

Finis.

W. Bullokarz abbreviatiōn of hiȝ Gram=
 mar for e'ngliſh extracted out-of hiȝ Gram=
 mar at-lārg', for the ſpe'di párc'ing of
 e'ngliſh ſpe'ch, and the æȝier cōming
 too the knowledg' of Gram=
 mar for o'ther lan=
 gag'e?.

Spech may be' diu'yd: { Nōwn, } decl'ned.
 ed intoo ón of thæȝ { Pronoun, }
 eiht part?: too wit, { Verb, }

Speech is di=
 uided into
 eight parts.

Partic'pl,	} yn-decl'ned.	{	So, that thér iȝ no-ón
Adu'erb,			word too be' y'ttered in
Conj'nc'tion,			our ſpe'ch, b'ut it iȝ ón
Prepoſ'ition,			of the eiht part? be'fór
Interjection,			ment'ioned.

The Nám of any thiȝ that may be' ſe'n, f'e'ltt, hærdð, or ynderſtanded iȝ caled a nōwn, aȝ, a hand, a hōws, and yi, God, gōdnes, hæ'ring, lærning: and may the æȝilyer be' known, from eu'ery o'ther part of ſpe'ch, by ſom-ón of thæȝ articl'z, A, An, or The, ſett be'fór ſuch word, which may comunly be' vȝed be'fór any nōwn-ſubſtantiu' námed alón: b'ut if a ſubſtantiu' be'ing in ſentenc' gōu'ern a nōwn-adjectiu', the adjectiu' iȝ comunly ſett be'twe'n ſuch
 II. articl' and ſubſtantiu', their prepoſ'ition be'ing comunly ſett be'fór them al (exc'ept ſom tȝm for me'trāz ſák) aȝ, a man of an exc'e'lent wit waȝ caled too anſwer in the græt hal be'fór al the wȝȝeſt offici'orȝ of the c'ty.

The name of
 a thing that
 may be ſeen,
 felt, heard, or
 vnderſtand=
 ed is a noun,
 & æſily per=
 ceived by A,
 An, or the,
 ſet before it.

A noun-substantive is a perfect word by it-selfe.

A Noun-Substantiu' iz a perfect word of it-self without any word too be' joined with it: a₃ in the word? shewing befór what iz caled a noun.

A noun-adjective is not vnderstanded by it selfe, without a Substantive ioined vnto it: which substantiu' will answer to the question, who, or what?

A Noun-Adjectiu' iz a word not perfectly vnderstanded except a noun-substantiu' be' joyned with it: which substantiu' iz known by the answer whoo ∞ or what ∞ mād ypon the adjectiu': a₃, good, blak, hard. gre'n: whoo good ∞ God. What blak ∞ pitch. What hard ∞ wax. What gre'n ∞ gras.

A Noun iz either of the singular number, or of the plural number.

The singular number speaketh but of one. The plural of more than one.

The Singular Number speaketh but of ón: a₃, a hōws, an yi, the truth. The Plural number speaketh of more than ón: a₃, hōwfe?, yiz, truth?. A, an, seru'ing too the singular. The, seru'ing too bóth numberz.

A, an, vfed appellatiuely in the singular number only except &c.

Her iz too be' nóted, that, A, iz sōm tȳm vzed with the plural number, be'ing joined with an adjectiu' shewing plural number: a₃, a hundred bullok?, a thōsand shep: or with Collectiu': a₃, a dōzn spoonz: also we' say many a iii. man, many a tȳm, for many men, and many tȳmz. A. dooth sōm tȳm supply the mæning of the prepositiōnz, in, of, about, ypon, or on: and iz sōm tȳm in composition with word? vzed aduerbially, sōm tȳm gerundially: The, iz alway vzed demonstratiu'ly or relatiu'ly: a, and an, ar vzed appellatiu'ly.

A substantiu' is declined with five cases in both numbers.

A Noun-Substantiu' may be' declýned, or at the-læst vzed in Fȳu' Cáses: too wit, The Nominatiu', the Accusatiu', the Gainatiu', the Vocatiu', and the Genitiu'-proprietary.

The simple word is the nominative case set before a verbe, whom it governeth in number and person. But asking, com-

Euery Simpl substantiu' without any additiō too the first nāmng thærof may be' caled the Nominatiu'-cás, thowh it be' /spókn alón by it-self, which be'ing joined with othér word? in sentenc', governeth a verb in number and persn, and iz communly sett befór the verb, or sȳn of hi₃ tenc', and answereth too the question, whoo ∞ or what ∞ mād ypon the verb or hi₃ sȳn: except a question

be asked by the v'erb, or that the v'erb be the Imparatiu'-mood, or that, it, or thér, còm befór the v'erb or hiȝ sýn, or that the nominatiu'-cás be sett after this word Had, whær if, iȝ too be ynderstanded: and sòm tým the v'erb agre'eth in nûmber and persn with, it, thowh the word folowing the v'erb answereth too the qestion, whoo ∞ or

IV. what ∞ aȝ, it iȝ not I, it iȝ thȝ: it iȝ we', it iȝ not they, the negatiu', not, be'ing al-way sett after the v'erb, or betw'en the v'erb and the sýn of hiȝ tenc'. In al thæȝ exce'ptionz the nominatiu'-cás iȝ sett after the v'erb, or after the sýn of hiȝ tenc'.

manding, it, or there demonstratiue-ly v'ied and had, hauing, if vnderstanded, cause the nominatiue to come after his verbe.

The Accusatiu'-Cás dooth generally folow the v'erb, participl, preposi'tion, or g'erundial, and answereth too the qestion, whoom ∞ or what ∞ mád ypon the v'erb, participl, preposi'tion, or g'erundial: and iȝ sòm tým vȝed absolutly, that iȝ, not g'ou'erned of any word, when it sheweth, meȝur, spác', or tým. But the sám spe'ch be'ing vȝed gainatiu'ly iȝ caled the Gainatiu'-Cás, and be'ing caled or /spókN-yntoo iȝ sayed too be' the Vocatiu'-Cás: aȝ, How Jôn, Roberd ge'u'eth Richard a shert, and Nicolas máketh William a cót. In this sentenc', Jôn iȝ the vocatiu'-cás: Roberd and Nicolas be' the nominatiu'-cás: shert and cót be' the accusatiu'-cás: Richard and William be' the gainatiu'-cás, which may be' resolu'ed intoo the accusatiu'-cás by the preposi'tion, Too or For: aȝ, How Jôn, Roberd ge'u'eth a shert too Richard, and Nicolas máketh a cót for William. Also it may be' caled the gainatiu'-cás be'ing vȝed in lýk phrás, thowh in a signification contrary too

The accusatiue case followeth a verbe, participle, preposition, or gerundial.

The gainatiue case sheweth the gainor, or his contrary; resolvable by to, or for.

The vocatiue is cald or spoken to.

V. gain: aȝ, he' brák me' a bow, spooiled William a cót, and hurt my father and a hors. So, that the fower cáse? befór námed be' of ón voic' and figur. And sòm tým vȝed neither gainatiu'ly, nor contrari'ly: aȝ, he' tóld me' the matter, and shewed me' hiȝ mynd.

The fower cases aboue be al of one voice and figure.

The genitiu'-Proprietary iȝ so caled, bicauz it geteth, éȝ, ꝑ, or z, aded too the nominatiu' of bóth nûmberz: and hau'ing after it an o'ther word propz or pertaining too it,

The genitiue proprietarie endeth in éȝ, ꝑ, or z,

added to the
nominative,
resolvable by
of, his pro-
priety now
first in phras,
rather,
i?, than é?
for distincti-
ons sake.

called the Propriety, which may be sett befor such pro-
prietary, if we resolu' this g'entiu'-proprietary with the
preposiſion of: a?, the maister? tæching thrōwh wýððom?
gýd, & chýlddérn? lærning thrōwh v'ertu? help, ðooth qit
the parent? charge?: resolu'ed thus, The tæching of the
maister thrōwh the gýd of wýððom, and lærning of
chýlddérn thrōwh the help of v'ertu, ðooth qit the charge?
of the parent: and if the propriety be g'uerned of a
preposiſion, such preposiſion i? sett befor such g'entiu'-
proprietary, whoo be'ing of the singular number i? cōmunly
equi'oc with the nominatiu' plural distinguiſhed thus, e?,
?, z, but the g'entiu'-proprietary miht be' better distinguiſhed
in figur with i?, our voic' not dis-agre'ing: e, and, i, in
thó? pláce? be'ing so shorſtly pronounc'ed. -

There is a
nominative
absolute, and
an accusa-
tive absolute
when there
is no word
wherof they
may be go-
uerned.

The nominatiu'-cás be'ing joined with a participi, and' vi.
g'uerning no v'erb, nor g'uerned of a v'erb, may be
called the Nominatiu'-Cás-Absolut: a? me?ur, spác', or tým
may be v?ed in the accusatiu'-cás absolutly also: a?, they
wær ten day? rýding a hunderd mýl?, we' tarying-ftil at
Lōndon, and not looking ón foot without the wal?. Such
nominatiu' absolut may g'uern the v'erb, when such
participi i? resolu'ed by hi? v'erb, hau'ing befor it ón of
thæ? conjuncſion?, when, whýl/t, if, so-that, or such lýk:
a?, they wær ten day? rýding a hunderd mýl?, whýl/t
we' taryed-ftil at Lōndon, and lookt not ón foot without
the wal?.

No ablatiue-
case in Eng-
lish.

The cá? called Ablatiu' in Latin or oſher langag' i?
in englilh the accusatiu', thowh g'uerned of a preposiſion
signifying ablatiuly.

The nomina-
tive, accusa-
tive, gaina-
tive, and vo-
cative, be of
one figure &
voice. The
genitive hath
the additiō of
é?, ?, or z,

Too declýn a Nown-Substantiu' remember the twoo
number? and the fýu' cáse? befor going: too wit, that
the accusatiu', the gainatiu', & the v'ocatiu', be lýk their
nominatiu' in bóth number?, nóting the additiō?, é?, ?, or
z, (rather i?) too form the g'entiu'-proprietary singular,
and e?, ?, or z, too form the nominatiu' plural accord'ing
too the letter ending the nominatiu' singular. That i?, too

c', ch, g', x, ʒ, f, or fh, ad eʃ: too b, c, k, d, f, g, h, p, t, th, th, v', or wh, ad ʃ: too l, m, n, r, v'owel, half v'owel, VII. or diphthong, ad ʒ. Chang' f, al-way into vʃ. The g'enitiu' plural iʒ formed of the nominatiu' plural be'ing changed in figur: and it wær not amis if the g'enitiu' plural wær g'enerally formed of the nominatiu' plural, thowh our sp'eçh se'ldom hath èʃ, ʃ, or ʒ, aded too the formor ending in eʃ, ʃ, or ʒ, be'ing a formatiu' it-selſ: for exampl, Thus:

Singularly,	báb,	G'enitiu',	bábʃ.
Nominatiu',	bak,		bakʃ.
Accuſatiu',	rod,		rodʃ.
Gainatiu', &	ruſ,		ruſʃ.
V'ocatiu',	rag,		ragʃ.

Plurally,	bábʃ,	G'enitiu',	bábʃèʃ.
Nominatiu',	bakʃ,		bakʃèʃ.
Accuſatiu',	rodʃ,		rodʃèʃ.
Gainatiu', &	ruſʃ,		ruſʃèʃ.
V'ocatiu',	ragʃ,		ragʃèʃ.

Singularly,	grác',	G'enitiu',	grác'èʃ.
Nominatiu',	match,		matchèʃ.
Accuſatiu',	bridg',		bridg'èʃ.
Gainatiu', &	box,		boxèʃ.
V'ocatiu',	róʒ,		róʒèʃ.

VIII. Plurally,	grác'eʃ,	G'en.	grác'eʃèʃ.
Nominatiu',	matcheʃ,		matcheʃèʃ.
Accuſatiu',	bridgeʃ,		bridgeʃèʃ.
Gainatiu', &	boxeʃ,		boxeʃèʃ.
V'ocatiu',	róʒeʃ,		roʒeʃèʃ.

Singularly,	būl,	G'enitiu',	būlž.
Nominatiu',	ram,		ramž.
Accuſatiu',	pan,		panž.
Gainatiu', &	bar,		barž.
V'ocatiu',	trqbí,		trqbíž.

& moſt times equi-oc with the nominative plural figured by addition with eʃ, ʃ, or ʒ.

By ž, eʃ, or ʃ, the plural do ges: the genitives vʒ ʒ, èʃ, or ʃ, but for distinctions ſake it were better iʃ.

The genitive plural in voice ſeld taketh èʃ, added to his former ending in eʃ, ʃ, or ž, both theſe being commonly equi-oc with the genitive ſingular: in al which, e, may be taken-away by the figure ſincope to defalk a ſil-lable in vers, or where the former doth end in s, or in ž, plural. f, iʒ chan-ged into vʃ. Som plurals are formed

by-adding
ñ: and
som are chan-
ged in voice
and figure,
& som haue
one voice &
figur in both
numbers, for-
ming their
genitiues ac-
cording to
the nomina-
tiue ending
letter: to wit,
to c', ch, g',
x, þ, f, or
fh, ad eʒ.
To l, m, n, r,
vowel, half
vowel, or
diphthong
ad ʒ. To al
other ad
ʒ.

Plurally,	{ bulʒ,	G'enit.	{ bulʒéʒ.
Nominatiu',	{ ramʒ,		{ ramʒéʒ.
Accusatiu',	{ panʒ,		{ panʒéʒ.
Gainatiu', &	{ barʒ,		{ barʒéʒ.
Vocatiu',	{ troblʒ,		{ troblʒéʒ.
Singularly,	{ wɔrm,	G'enit.	{ wɔrmʒ.
Nominatiu',	{ barn,		{ barnʒ.
Accusatiu',	{ sc'eptr,		{ sc'eptrʒ.
Gainatiu', &	{ way,		{ waiʒ.
Vocatiu',	{ straw,		{ strawʒ.
Plurally,	{ wɔrmʒ,	G'en.	{ wɔrmʒéʒ.
Nominatiu',	{ barnʒ,		{ barnʒéʒ.
Accusatiu',	{ sc'eptrʒ,		{ sc'eptrʒéʒ.
Gainatiu', &	{ waiʒ,		{ waiʒéʒ.
Vocatiu',	{ strawʒ,		{ strawʒéʒ.
Singularly,	{ staʒ,	G'enitiu',	{ stauʒ.
Nominatiu',	{ læʒ,		{ læuʒ.
Accusatiu',	{ beʒ,		{ be'uʒ.
Gainatiu', &	{ wýʒ,		{ wýuʒ.
Vocatiu',	{ loʒ,		{ louʒ.
Plurally,	{ stauʒ,	G'enitiu',	{ stauʒéʒ.
Nominatiu',	{ læuʒ,		{ læuʒéʒ.
Accusatiu',	{ be'uʒ,		{ be'uʒéʒ.
Gainatiu', &	{ wýuʒ,		{ wýuʒéʒ.
Vocatiu',	{ louʒ,		{ louʒéʒ.

IX.

Nót that in the declýningʒ of thæʒ examplʒ and ɔther
wordʒ, our 'voic' ɔooth se'ld vʒ, éʒ, aded too the nominatiu'-
plural be'ing it-self formed by, eʒ, ʒ, or ʒ, aded too the
simpl: yet I hau' thus figúred it for distinctionʒ sák, whær,
é, may wel be' left-út thær-in, and also in the g'enitiu'
singular, the simpl ending in s, and specially too defalk
a sillabl in v'ers, and then figúred thus: ʒʒ, ʒʒ: aʒ, Midalf
ærʒʒ length wæʒ mór-wóndered-at, than twenty bulʒʒ hornʒʒ
ʒhortnes, or a hýnderd horʒʒ ærʒ crotʒ too their hedʒʒ

náp. For plainēr shew resolu'ed thus: The length of the ærǝ of Midas waz mór wóndered-at than the shórtneſ of the hornǝ of twenty bulǝ, or the ærǝ of a hunderd horſe? cropǝ too the náp of their hedǝ.

- x. Nót also that ſom ſubſtantiu' chang' v'oic' and figúr in the nominatiu' plural: aǝ, of man cômēth mēn, of peny cômēth penc': and ſom-few hau' ón v'oic' and figúr in bóth numberǝ: aǝ, a ſhe'p, and twoo ſhe'p: pēpl, folk, ſwýn, cattel, fowl, dēr, ær vǝed in bóth numberǝ, and móſt collectiu' and maſatiu', and ſom ending in x, or ǝ, form the plural by ading ű, aǝ, of ox, oxű: of hóǝ, hóǝǝ and hóǝű, æǝǝly known too the e'ngliſh natiōn. The doŭt-ful ſtrang'or may folow g'eneral rul: whooǝ mǝaning wē ynderſtand, aǝ wel aǝ wē know him a ſtrang'or thær-by, in chang'ed declýnatiu'.

Aǝ-tǝching G'enderǝ of a nōwn, wē hau' litl nēd of diſtinguiſhing of them, in reſpect of gōu'erning of an adjectiu' or partici'pl whoo ær yn-declýned: bŭt in reſpect that a ſubſtantiu' mǝnēth the mál or the femál, or neither of them, and ſom tým mǝnēth bóth mál and femál, al which ær ſignified by thæǝ pronōwnǝ, He', She', It, They, vǝed ſom tým demonſtratiu'ly, ſom tým relatiu'ly: þe' muſt nót that the Mál mór-propǝly reqýrēth He': and calēd the Maſculin-G'ender. The Femál reqýrēth She', and calēd the Femenin-G'ender. And mǝaning neither mál nor femál reqýrēth, It, and calēd the Neŭter-G'ender. Bŭt mǝaning

xī. bóth mál and femál reqýrēth ſom tým He', ſom tým She', and may be' calēd the Dǝbl-G'ender, ſom tým mǝd manifest by the expreſing of he', or ſhe', according too the ſubſtantiu' ſhewēd, or antec'edent rehærc'ed by any of them: it, be'ing mór-propǝly applyēd too a thing not hau'ing lýf. It be'ing vǝed Demonſtratiu'ly iǝ acc'ented, thus, it, be'ing propǝly of the neŭter-g'ender ſingular number & thǝrd perſn, þet ſom tým vǝed in ſhewing ǝther g'ender, number, and perſn: aǝ, it iǝ I, it iǝ not thy, it iǝ they, it iǝ not wē, that muſt doo it. Also when the g'ender

He, ſhe, it, v-
ſed demon-
ſtratiu'ly, or
relatiu'ly, to
diſtinguiſh a
thing being
male or fe-
male or nei-
ther of theſe:
it, is ſomtime
vſed demon-
ſtratiu'ly be-
fore male &
before fe-
male, yea
ſomtime be-
fore theſe or
other demō-
ſtratiues be-
ing of plurall
number, and
of what per-
ſon ſoeuer.
It, ſeruing to
doubt-full
gender.

It, giuing
place to the
nominatiue

case set after the verbs. iȝ Douȝt-ful, aȝ in spæking of a swȳn, a fowl, and sȳch lýk, we' vȝ mór-propæly, It, whoo shewing the nominatiu'-cás of plural number and thȳrd persn sett after the v'erb-sȳbstantiu', may suffer sȳch v'erb too be' vȝed in the plural number: aȝ, it be' then, it be' horseȝ, or it be' swȳn that ly thær. An Adjectiu' or a Participl in respect of hiȝ sȳbstantiu' may be' sayed any of thæȝ genderȝ, and thær-for called the Commun-G'ender, so iȝ of cáseȝ and numberȝ in an adjectiu' or participl, and the sooner bycauȝ-of con-ferenc' with oȝther langageȝ that declȳn adjectiu' and participlȝ.

XII

He, she, it: &
who, which,
that, rela-
tives decli-
ned.

Sing.	{ he', she', it, }	Accusat. Gainat.	{ him, her, it, }	Vocat. & G'en. }	lak.
Nom.	{ it, }		{ it, }		
Plur.	{ they, }	Accusat. Gainat.	{ them, }		
Nom.					

Sing. & Plur.	{ whoo, in al g'enderȝ, Nominatiu', }	G'enit.	{ whooȝ, or which. }
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Accusat. Gainat.	{ whoom, which, or that, }	V'ocatiu' lak.
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Who, which,
what, inter-
rogatives &
indefinites
declined.

Singu.	{ masculin, & Plur. { femenin, & Nom. { dȳbl g'en. }	{ whoo, which, what, }	G'en. { whooȝ, which, what. }
	{ Neȳter, & dout. g'en. }	{ which, what, }	

Accusatiu', Gainatiu',	{ whoom, which, what, }	V'ocatiu' lak: except it be' in sȳch phræs: Whoo art thu ? what be' he' ?
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Nót that, whoo, whooſ, and whoom mór-fitly ſeru' too the ſignifying of man-kýnd: alſo whooſ' miht be' figured for diſtinction of the plural.

XIII. Other Adjectiu' 7 ȝr yn-declýned: exce'pt they be' vȝed aȝ a ſubſtantiu', or hau' their ſubſtantiu' ynderſtanded and not expreſt with them, and then folow the declýning of a ſubſtantiu' according too the ending letter: aȝ be'fór iȝ ſhewed too declýn a ſubſtantiu': aȝ in this ſentenc', the wýȝeſt' purpoȝ iȝ too au'oyd the eu'íȝ company, and too folow the godlyȝ adu'yc'.

Adjectiu' 7 whooſ' ſignification and mæning may be' encræced or diminifhed may form Compáriſon: and thér be' thre' degreȝ of Compáriſon: too wit, The Poſitiu', the Compáratiu', and the Superlatiu'.

The Poſitiu' betókneth the thing abſolutly without exc'eſ: too wit, not encræced nor diminifhed in ſignification: aȝ, hard, gentl, warm, flow. The Compáratiu' ſom-what exc'e'deth hiȝ poſitiu' in ſignification, and iȝ formed of hiȝ poſitiu' by ading, er: aȝ, harder, gentler, warmer, flower. The Superlatiu' exc'e'ding hiȝ poſitiu' in the hiheſt degre', and formed of hiȝ poſitiu' by ading eſt: aȝ, hardeſt, gentleſt, warmeſt, floweſt.

XIV. A-Few Adjectiu' 7 form Compáriſon by changing v'oiç: aȝ, of good cometh better and beſt: of il and eu'í, wȝrs and wȝrſt: of litl, les and læſt: of much, mór and móſt: of many, cometh mo: and ſo of few ȝther. We' vȝ ſom tȝm, the wȝrſer, and the leſer, compáratiu'y: The compáratiu' be'ing mór-propely vȝed in compáring of twoo toogether: The ſuperlatiu' vȝed in compáring of mo, thowh we' e'ngliſh vȝ the ſuperlatiu' alſo when we' compár but twoo thing' toogether.

The Compáratiu' iȝ ſom tȝm formed by-ſeting, Mór, in compoſition be'fór the poſitiu': and the Superlatiu' lýkwȝȝ by-compounding it with, Móſt: aȝ, of bóld, mór-bóld, and móſt-bóld: and ſom tȝm by Better and Beſt (tákn in good part) or incræced: and by Wȝrs and Wȝrſt

An adiective is undeclined, except it ſtand without a ſubſtantive: and then declined as a ſubſtantive.

Adjectives form their comparative by, er: their superlative by, eſt.

Adjectives changing voice in their comparisons.

Comparatives between two: superlatives between mo.

Comparative formed by more: the superlative by moſt.

Comparison by better and

best: wors, (tákN in il part) or diminished, sett in composition with the positiu': a₃, of lærned, better-lærned, and best-lærned: of ábl, wōrs-ábl, and wōrst-ábl. Thæ₃, mor, and, móst, be'ing compounded móstly with participlz of the preter-tenc'.

Adiectives
exceeding
their signifi-
cation com-
pounded
with too,
and ouer.

An Adiectiu' excēding in signification abou' me₃ur, without any Compariſon i₃ oftN v₃ed with thæ₃ com-positiōn₃, too-, or ou'er-: a₃, too-hard, or ou'er-hard: too-gentl, or ou'er-gentl: also we' say, too-too-hard, and ou'er-much-hard: that i₃, hard abou' me₃ur.

Two adiec-
tives in com-
position to-
gether, and
ſom com-
pounded
otherwise
with ſillable
or word.

Twoo Adiectiu' cōming toogether in ſentenc', the ōn incrēc'ing, diminifhing, or ſtrongly affirming the ſignification of the o₃ther may be' v₃ed in Compoſitiōn: a₃, ſul-bóld, gre'u₃os-ſik. Lýkwý₃ an Adiectiu' may be compounded ſom tým with an Adu'erb or adu'erbial of xv.

Adiectives
turned into
aduerbs.

qality or o₃ther: a₃, wel-lærned, wel-be-lou'ed, much-de-
₃y₃ros, v'ery-gōod, riht-glad. And ſom tým an Adiectiu' i₃ v₃ed Adu'erbially móstly qalitiu'y, and ſom tým qan-
titiu'ly: a₃, ſpæk ſoft I pray ho₃: I lou' ho₃ much.

Six figures:
to wit, primi-
tiue and de-
rivative: ſin-
gle, and com-
poſitiue: ſim-
ple, and de-
clinatiue.

Þe' muſt nó₃ that en'ery word i₃ ōn of thæ₃ Six Figúr₃: too wit, a primitiu', or a deriu'atiu': a ſingl, or a compoſitiu': a ſimpl, or a declýnatiu'. It i₃ calēd a primitiu' when it hath ſignification and mæning of it-ſelf: a₃, a man, a ſtón, a hand, hard, fat, læn: whoo hau' thæ₃ Deryu'atiu' (with o₃ther:) too wit, manhōod, ſtóni,

Three gram-
mat notes.
Derivative
known by (-)
compoſitiue
by (-) decli-
native by (').

hand/ul, hard₃, fatling, lænnes, táking their ſeu'eral ſignificatiōn₃ of thó₃-ſám primitiu', and hau'ing ynder the firſt letter of their adiſiōn, this deryu'atiu'-prik (-) and then calēd perfect deryuatiu': but be'ing changed in v'oiç, a₃, of e'ngland, e'ngliſh: of Franc', french: of bród, bredth: of long, length: may be' calēd A₃-Deryu'atiu'. or rather Confanguinatiu' with ſuch primitiu'. It i₃ calēd a Singl, when it i₃ not compounded with any ſillabl or ſillabl₃: a₃ with yn-, diſ-, miſ-, too-, leſ-, v'ery-, ou'-. -ſoeu'er, and ſuch lýk: or that twoo word' be' compounded with this cōpoſitiu'-ſtrýk (-) and then calēd a Compoſitiu': xvi

As-deriva-
tives, or con-
ſanguina-
tives.

aȝ man-kýnd, hard-heded. This laſt caled a compounded deryu'atiu'.

The Nominatiu'-Cás of a nown or pronown, and the Infinitiu'-mood of a verb iȝ caled the Simpl of ſuch part of ſpe'ch: which be'ing declýned intoo an oȝher v'oic' iȝ caled a Declýnatiu', and be'ing a nown hath this declýnatiu'-ſtrýk (') ou'er the firſt letter of the adiȝtion too hiȝ ſimpl, or known by this, ȝ, caled ȝ, declýnatiu'. But in eu'ery verb, the declýnatiu'-ſtrýk iȝ ſett ynder the firſt letter of the adiȝtion. And if the declýnatiu' be' changed in v'oic' from hiȝ ſimpl, then the declýnatiu'-ſtrýk iȝ ſett too the firſt letter of ſuch v'oic' changed: aȝ of ȝoo ſe', I ſaw: of man, men. But if the firſt letter be' ſuch with top or foot that it can not bær ſuch declýnatiu'-ſtrýk, then may ȝe' ſet thaȝ ſtrýk too the next letter that may bær thaȝ ſtrýk: aȝ, of lȝws, lyc': of ȝoo ge'u', I gȝau'. So, that it may wel be' ſayed, whær thér iȝ a deryu'atiu' or declýnatiu' by adiȝtion, thér iȝ alſo, a fórmor, and a Formatiu'.

A nown-declina-tiue hath his note aboue, the verb hath it vnder the firſt letter of addition: but declina-tiue changed in voice hath his note ſet to the firſt letter of ſuch word changed.

Nót that ſom ón word hath Diu'ers ſignificaȝionȝ or mæningȝ, ȝet al of ón part of ſpe'ch: aȝ, a bil (for war) a bil (of det) a bil (of a bird:) alſo ȝoo hæł (or ȝoo mák xvii. whól) and ȝoo heł (or ȝoo cȝu'er with clóthȝ, &c.) ſuch word iȝ caled an Equi'oc: but if ſuch word of Diu'ers Mæningȝ may be' vȝed in diu'ers partȝ of ſpe'ch, or in particular partȝ of any-ón part of ſpe'ch, it may be' caled An Equi'ocal: aȝ, of the word, But, we' ſay I ſhootȝ at a bȝt, but I miſȝ the mark, bycauȝ a ſhe'p díd bȝt me'. The firſt, bȝt, be'ing a nown-ſubſtantiu': the ſecond but, be'ing a conjunction: the thĩrd bȝt, be'ing a verb. A Nown-Subſtantiu' may æȝily be' known by ſeting, a, an, or the, befór it. A Nown-Adiectiu' iȝ known by a ſubſtantiu' joined yntoo it, which iȝ known by-aſking the queſtion, whoo ~ or what ~ For without a ſubſtantiu' expreſſ or ynderſtanded, the adiectiu' hath no perfect ſignificaȝion. Thér æȝ but ſixte'n Pronownȝ befȝd their com-

An equi'oc is a word ha-ving diuers meanings, yet of one part of ſpeech: but being of diuers parts of ſpeech may be called an equi-uocal. A help to vn-derſtand equi-uocy. A Nowne known by: a, an, or the.

Pronownes are ſixteen

with their compounds. A verbe is knowen by to, and declined with three persons in both numbers. A participle knowen by his deriuatioun from a verb and his own figure. An aduerb is neither ruled of any word, nor ruleth any. A prepositioun euer ruleth an accusatiue-case. A coniunctioun ioineth words and sentences. An interiection is a sudden and vnperfect voice som time of diuers words.

positiu?': A Verb is æzily known by his simpl, vzed with his sýn or prepositioun, too, and mót-fully by-declýning it with the thre' perfxz in bóth númerz: a3, too lqu, whær-of is declýned, I lqu, thu lqu'eft, he' lqu'eth, we' lqu, ye' lqu, they lqu, &c. A Participl is æzily known be'ing al-way derýued of a verb, and ending in, ing, or in ed, d, t, n, or n, hau'ing the derýu'atiu'-prik ynder the adiþion too the verb, or ynder the first letter be'ing changed in figùr. Also be'ing a participl it requýreth a substantiu' or antecedent a3 an adiectiu' dooth. xvii.

An Aduerb is known from the fowr part? befór-going, for-that it can not be' in the vc' of any of them, but dependeth on som verb, and ijoineth som special signification too the verb, and is not ruled of any word, nether ruleth any word a3 a Prepositioun dooth al-way gouern an accusatiu-cas oþherwý3 such spech is an aduerb. Thæ3 bóth be'ing known frō a Coniunction whoo euer ijoineth word?, sentenc'e? or clau3e? of sentenc'e? toogether, & be'ing a copulatiu' or dis-iunctiu' or any of thæ3 thre', than, but, be'sýd, copl lyk mood?, tenc'e?, & cáse? a3-wel a3 sentenc'e? and clau3e?. An Interiection is æzily known, for eu'ery word or clau3 of sentenc' be'ing suddenly /pókx with a sōden passioun of the mýnd ynder an yn-perfect v'oic' (which is in effect yn-párc'abl) is caled an interiection. Which seu'eral part? of spech be' som tým distinguishhed by figùr a3 by thæ3 thre' Grammar-Nót? (.) (-) (') and miht be ampli distinguishhed by diuers paierz of letterz, and dúbli'ng of som consonant, and the better if a perfect Dictionary wær mád accordingly for our spech. For the first and cheif pooint in Grammar for English is too know what part of spech eu'ery word in eu'ery sentenc' is: and thær-in too be' wár of Equi'oc'y, som tým perceiued ónly by oþher word? in the sentenc'. And when diuers word? seru' fór ón mæning: a3 too le'k, too phanfy, too fau'qr, such may be' caled Co-significatiu?.

Grammar notes and paiers of letters may distinguish equity. A dictionary and grammar may stay our speech in a perfect vse for euer.

A Pronoun is a part of spech much-lyk a noun, & vʒed in Shewing or Rehærc'ing. Thér be' xvi. Pronounz: too wit, I, thu, he, she, it, this, that, sám, self, my or mýn, thy or thýn, hiʒ, hir, their, our, þour: Too thæʒ may be' aded whoo, which, (and that for which) relatiu' befór shewed in a noun, with the declýnatiu' and compositiu' of thæʒ: aʒ, the self-sám, my-self, I-my-self, mýn-own-self, I-mýn-own-self, and so of the second perfn, & in bóth thæʒ perfnz the plural be'ing, our & þour, joyned, with selu': the thîrd perfn compoundîng rather with the primitiu' of the accusatiu'-cás than with the deryu'atiu': aʒ, him-self, or hiʒ-self, &c. al thæʒ compounded with, self, shewing the perfn. But, own, compounded with a possessiu': aʒ, mýn-own, sheweth the propr possession. When any Pronoun sheweth a thing not /pókn-of befór it is caled a Demonstratiu': and rehærc'ing a thing /pókn-of befór it is caled a Relatiu', and declýned aʒ foloweth.

Diuers words of one meaning called co-significatiues.

A Pronoun sheweth or rehearseth: wherof there be sixteen.

Selfe in composition shewing the person: but own without selfe sheweth the possession.

A demonstratiue sheweth.

A relatiue rehearseth.

xx.

Singularly, { } I, { } Accusatiu', { } me. { }
Nominatiu', { } Gainatiu', { }

Plurally, { } we, { } Accus. { } ys. { } Voc.
Nominat. { } Gain. { } lak.

Singularly, { } thu, { } the',
Nominatiu', { } þe, or { } Accusat. { } or { }
& Vocatiu', { } þou. { } Gainat. { } þou.

Plurally, { } þe, { }
Nominatiu', { } or { } Accusat. { } þou. { }
& Vocatiu', { } þou, { } Gainat. { }

The declining of, I, thou, he she, it, who, which, and that.

He, she, it: also, whoo, which, and that, relatiu', be' declýned aʒ befór in a noun.

Al thæʒ, except, whoo, lak their genitiu'-proprietary signified by their deryu'ed possessiu': my and mýn deryu'ed of I: thy and thýn of thu: hiʒ, of he, and of it: hir of she: their of they: our of we: þour of þe, or þou.

Pronouns
possessives
be vn-declin-
ed: except
the vſing of,
hirs, theirs,
ours, yours,
proprieta-
rily.

The Poſſeſſiu' beſór ſhewed be' yn-declýned, yet may be' ſayed too be' góu'erned in cáſ, g'ender, and number by their ſubſtantiu'-proprietary: ſáu'ing we' ſay ſom tým, hirz, theirz, ourz, þourz, vzed proprietarily without any ſubſtantiu' expreſt, alſo mýn & thýn lýkwýð: at oþter týmz, mýn, and thýn, ar vzed ónly beſór a ſubſtantiu' be'ginning with a v'owel: aþ mýn óſt, thýn yi: my, and xxi mýn, ónly vzed in the v'ocatiu'-cás.

The decli-
ning of this
and that.
Selfe & ſame
vn-declined
except ſelues
plural, ſhew-
ing the per-
ſons.

Sing.	{	Plur.	{	Sing.	{
Nom.		in al		Nom.	
Accu.	{ this,	the cáſ	{ thæþ.	Accu.	{ that,
Gain.		ſe? be?		Gain.	
& G'en.	{	fór.	{	& G'en.	{

Plurally
in al cáſe? } } thóþ, } } V'ocatiu' lak in al.
beſór,

The, article
before, ſelfe,
ſame, and
which.

Self, and sám, be' yn-declýned vzed communly with this articl, The, vzed alſo ſom tým beſór which, a relatiu: ſelf, hath plurally, ſelu', in compoſition too ſhew the perſnz aþ iþ afor-ſaied.

The firſt per-
ſon ſpeaketh
of himſelfe.

The ſecond
ſpoken vnto.

The third
ſpoken of.

A pronown hath Thre' Perſnz. The firſt Perſn ſpæketh of him-ſelf: aþ, I, we'. The Second iþ /pókn-too: aþ, thy. þe', or þou, and thær-for eu'ery v'ocatiu'-cás iþ the ſecond perſn. The Thîrd Perſn iþ /pókn-of: aþ, he', ſhe', it, they. and thær-for al nownz and pronownz (be'ing ſubſtantiu') be' of the thîrd perſn: exceþt, I, we', thy, þe', þou, and eu'ery v'ocatiu'-cás. Adiectiu' and participlz ták their perſn, cáſ, g'ender, and number, of their ſubſtantiu'. The relatiu', whoo, which, and that, táking their perſn, þe xxii g'ender and number alſo, of their antec'edent: but ruled in cáſ by the v'erb, or oþter word in the ſentenc': oþter relatiu' be'ing ruled in cáſ aþ a nown-ſubſtantiu', or góu'erned of a ſubſtantiu'.

An adiective
is ruled by
his ſubſtan-
tiue.

A relatiue by
his ante-
cedent.

A Verb iȝ a part of ſpe'ch de'clýned with mood, tenc', number, and perſn.

It iȝ caled a Verb-Actiu' when it ſignifieth ȝoo doo: aȝ, I lqu', I tæch, and hath a Participl of the Paſſiu'-v'oiç' derýu'ed of it: aȝ, lqu'ed, tauht: which participl be'ing joined with the verb-ſubſtantiu', ȝoo be', táketh hiȝ mood or maner of ſuffering, and hiȝ tenc' alſo, of the verb-ſubſtantiu', and hiȝ cáſ, g'ender, number, and perſn, of hiȝ ruling ſubſtantiu': aȝ, I am lqu'ed, be' thȳ lqu'ed: O-that he' wæſ lqu'ed: wou'ld-God we' had be'n lqu'ed: if they hau' be'n lqu'ed: when we' ſhal be' lqu'ed, &c. and hau'ing no participl-paſſiu' iȝ caled a verb-neuter, whooȝ participial iȝ joyned with the verb ſubſtantiu' in be'ing ónly: aȝ, I be'ing runn too the tówn, my father çám hóm. Mór iȝ ſayed of a participl in the týtl thær-of.

A verb is de-
clined with
mood, tence,
number, and
perſon: ei-
ther actiue
hauing a
participle
paſſiue: or
verb ſub-
ſtantiue,
or neuter.

xxiii. Too Hau', may be' caled a Verb-poſſeſiu', and hiȝ compound, Too Hau'-leu'er, a verb-choic'atiu'. Al ȝther verbȝ ær caled Verbȝ-Neuterȝ-Un-perfect, bicauȝ they reqýr the Infinitiu'-mood of an ȝther verb ȝoo expreſ their ſignifiçation or mæning perfectly: and be' thæȝ, may, can, miht or mouht, could, wou'ld, ſhou'ld, muſt, owht, and ſom tým, wil: ſhal, be'ing a me'r ſýn of the futùr-tenc'.

To haue, a
poſſeſſiue:
to haue-leu-
er, a choica-
tiue.

Thér be' Fýu' Moodȝ. The Indicatiu', the Imperatiu', the Optatiu', the Subjunctiu', and the Infinitiu'.

Five moods.

The Indicatiu'-mood ſheweth a ræȝn tru or falſ: aȝ, I lqu'. Or-elc' aſketh a qeſtion: aȝ, lqu'eſt thȳ ∞

The Indica-
tiue ſheweth
or aſketh.

The Imperatiu' bideth or commandeth: aȝ, lqu' thȳ, lqu' þe'.

The Impera-
tiue biddeth.

The Optatiu', or wiſhing mood, wiſheth or deȝýreth, and hath al-way an aduerb of wiſhing joyned befór hiȝ nominatiu'-cáſ: aȝ, pray-God I lqu': I-pray-God thȳ lqu': God-grant he' lqu'. Alſo thæȝ, I wou'ld, wou'ld, wou'ld-God, wou'ld-too-God, O-that, and O-if, be' aduerbȝ of wiſhing ſhewing the optatiu'-mood.

The Opta-
tiue wiſheth.

The Subjunctiu'-mood hath eu'er-mór a conjunction ſett befór hiȝ nominatiu'-cáſ, and dependeth ypon an ȝther

The Sub-
junctiue ioi-
neth.

verb in the sám sentenc' ether going befor or cōming after it: a₃, the maister wil be' angri, if we' be' ydl: when we' v₃ diligenc' we' lærn.

The Infinitive hath nether number, nor persn, nor XXIV.
neither number, person, nor nominative case, and known by to, &c.

That, vnder-
standed, and
forn time re-
soluing the
Infinitive
mood.

The Infinitiu' hath nether number, nor persn, nor nominatiu'-cás befor it, and i₃ known communly by this sýn or preposiþion, too, which, too, i₃ not expresst many týmz when thér cōmeth an accusatiu'-cás betwe'n the Infinitiu'-mood and the verb befor-going: a₃, bid him cōm hither: with sōm verb? we' v₃ a lýk phrás in the nominatiu'-cás: a₃, þou say I am ydl: That, be'ing a Resolu'or of the first, and vnderstanded in the last: a₃, bid that he' cōm hither: þou say that I am ydl. Nether doo we' v₃, too, after a verb-neuter-yn-perfect, except after, owht: a₃, we' owht too go thither.

Three times:
now, past, to
come.

Thér be' thre' Týmz caled Tenc'e?. The tým that i₃ Now, caled the Present-Tenc': a₃, I lōu'. The tým Past, caled the Preter-Tenc': a₃, I lōu'ed. The tým Too Cōm caled the Futūr-Tenc': a₃, I shal or wil lōu'.

Time past di-
vided into
preter, pre-
ter-perfect,
preter-plu-
perfect.

Tým Past hath thre' Diu'isionz. The first caled the Preter-Tenc': a₃, I lōu'ed, sōm tým hau'ing the sýn or preposiþiō, did or didst joined with the simpl: a₃, I did lōu', thū didst lōu'. The second, be'ing perfectly past caled the preter-perfect-Tenc', hau'ing al-way the sýn or preposiþion, hau', haft, or hath, sett befor it: a₃, I hau' lōu'ed, thū haft lōu'ed, he' hath-lōu'ed. The thirð be'ing mór than perfectly past hau'ing al-way the sýn or preposiþion had or XXV. hadst befor it, and caled the Preter-plu-perfect-Tenc': a₃, I had lōu'ed, thū hadst lōu'ed, he' had lōu'ed. Thér i₃ also a Doubt-ful-preter, and a Doubt-ful-Futūr-Tenc' known by sōm adu'erb, or word? in the sentenc' shewing the tým and a₃ may apper by the declýning of verb? folowing.

Al preters
are commun-
ly of one
voice: a
dout-ful
preter, and
dout-ful
future.

Three coni-
gations or
declinings
and but one
of them in
cheefe vñe.

Thér be' in effect but thre' Coniugationz or Declýning? of English verb?. The first i₃ of verb?-actiu', and verb?-neuter, The second of the verb-súbstantiu', The thirð of neuterz-yn-perfect. The verb?, Too hau', and Too doo, hau' their special declýning?: a₃ appereth folowing.

Verb of the first Conjugation & thus declýned.

Indicativ'-mood present-tenc' singular.

I lqu'.
thý lqu'eft. { } Plural. { } we'
he' lqu'eth. { } they { } lqu'.

Eft, and eth.
forma-
tive endings
of the pre-
sent tense:
eth sometime
changed into
ð.

Or thus, /

I qoo
thý qooft { } lqu'. { } we'
he' qooth { } they { } qoo lqu'.

xxvi.

Preter- I lqu'ed.
tenc' fin- { } thý lqu'edft. { } Plu. { } we'
gular. { } he' lqu'ed. { } they { } lqu'ed.

Edft, or eft.
formative
endings of
the preter.

Or thus,

I did
thý didft { } lqu'. { } we'
he' did { } they { } did lqu'.

Preter- I hau'
perfect- { } thý haft { } lqu'ed. { } Pl. { } we'
tenc' sing. { } he' hath { } they { } hau'
lqu'ed.

Preter- I had
plu-perf. { } thý hadft { } lqu'ed. { } Pl. { } we'
tenc' fin. { } he' had { } they { } had
lqu'ed.

Fut. I shał or wil
tenc' { } thý shałt or wilt { } Pl. { } we'
sing. { } he' shał or wil { } they { } shał
lqu'ed.

The present
tense is som-
time the
doutful fu-
ture.

The present-tenc' is qm tým vzed futúrly by rææn
of qm adu'erb or qther spe'ch in the sentenc' shewing a
tým too com: ađ, I rýd ten dayz henc', and my man
cometh after me'.

Imparatiu'-mood.

Imparatiue
vse of second
person: let,
imperatiuely
gouerning
the first and
third person.

Present and
dout-ful Fu- { lqu' thy. } Plur. { lqu' ye', or you.
tūr singul.

Let, a v'erb-im-perfnal gou'erning an accusatiu'-cás XXVII
of the first or third persn, may be' sayd too hau' an
Imparatiu'-significatiō: a₃, let me' lqu', let him lqu', &c.

Optatiu'-mood.

I-pray God,
pray-God,
& God-grant
v'ed with the
present, pre-
ter. preter-
perfect, and
futur tence.

Present, & I-pray-God I we'
dout-ful { pray-God, or } thy { ye', or you } lqu'.
futūr singul. God grant he' they

Dout-ful-pre- { I would } we'
ter and { would } I lqu'ed. { ye', or you }
dout-ful fut. { would-God } thy lqu'edst. { they }
{ would-too-God, } he' lqu'ed. { lqu' }
{ or O-that } { ed. }

Pre-ter tenc'. I-pray-God I lqu'ed. we'
{ pray-God, or } thy lqu'edst. { ye', or you } lqu'ed.
God-grant he' lqu'ed. they

Preter-perfect tenc'. I we' hau' The adu'erb? next
{ thy } ye', or you { lqu' } be'for-going be'
he' they { ed. } ing aded.

I would,
would, would-
God, would
to God, O
that, O-if, v-
ed with the
preter-plu-
perfect, dout-
ful preter &
doutful fu-
ture.

Pre-ter-plu-per. tenc'. I-would I had we'
{ would } I had { ye', or you }
{ would-God } thy hadst { they }
{ would-too-God } he' had { had lqu' }
{ O-that, or O-if. } { ed. }

Futūr-perfect tenc'. I-pray-God I we'
{ pray-God, or } thy { ye', or you } lqu' he'r-
God-grant he' they after.

An optatiue
without ad-
uerbe.

This Optatiu'-mood iz sōm tȳm v'ed in the present, XXVIII
and dout-ful futūr tenc'e? in the singular number and

third persn, without any of thæð adu'erb/ of wiſhing: að,
God ſáu' þou: God grant them grác': the Lórd ke'p ys
from e'n'l: gōð lʊk be' with þou.

The Subjunctiu'-mood ið declýned að the Indicatiu'-
eu'ery-whær hau'ing al-way a conjunction befór hið no-
minatiu'-cás: exc'epting, that after conjunctionz, conditionalz,
exc'eptiu'?, & adu'ersatiu'?, it ið declýned eu'ery-whær in
the 'voic' of the optatiu'-mood: thus,

Som coniun-
ctions folow
the indica-
tiue endings
ſom the op-
tatiue.

Subjunctiu'-mood.

when	{	I lʊ'.	{	we'	{	I lʊ'əd.
		thʊ lʊ'əft.		þe', or þou		thʊ lʊ'ədft.
		he' lʊ'əþ.		they		he' lʊ'əd.

When, ask-
ing, is a meer
aduerbe, o-
therwiſe a
coniunction.

we' þe', or þou they	{	lʊ'.	{	I did	{	I hau'
		əd, or		thʊ didft		thʊ haft
		he' did, &c'.		he' haþ		&c'.

I had	{	lʊ'əd.	I ſha' or wil	{	lʊ'.		
						thʊ hadft	thʊ ſhaft or wilt
						he' had, &c'.	he' ſha' or wil

Nót that, when, vʒed interrogatiu'ly or anſweratiu'ly,
ið mer'ly an adu'erb of tým.

Conditio-
nals, excep-
tiues, and ad-
uerſatiues re-
quire the
voice in the
optatiue:
theſe being
in the place
of the opta-
tiue-aduerbs.

Preſent, & dout-ful futúr ten.	{	If, ſo-that,	{	I, we'	{	lʊ'.
		exc'ept, ʊnleſt,		thʊ, þe', or þou		
		thowh, al-thowh		he', they		

XXIX.

Dout-ful pre- ter and dout- ful futúr.	{	If, ſo-that,	{	I lʊ'əd.
		exc'ept, ʊnleſt,		thʊ lʊ'ədft.
		thowh, althowh		he' lʊ'əd.

we' þe', or þou they	{	lʊ'əd, or did lʊ'.	{	Pre- ter- tenc'.	{	declýned að the dout-ful pr. next befór.

Preter- perfect tenc'.	{	If, ſo-that,	{	I, we'	{	hau'
		exc'ept, ʊnleſt,		thʊ, þe', or þou		lʊ'əd.
		thowh, althowh		he', they		

Preter-plu-perfect tenc'.	{ If, so-that, except, onleft, thowh, al-thowh	{ I had thy hadst he' had	{ lqu'ed.
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we', ye', or you, they had lqu'ed.

Futur-perfect tenc'.	{ If, so-that, except, onleft, thowh, al-thowh	{ I, we' thy, ye', or you he', they	{ lqu' he'r-after.
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This Perfect-futur	{ may be' declýned al=	{ according too	{
	so with shal or wil	their perfnz.	}

The infinitive with his to, signes, & endings, in his preters.

Infinitiu'-mood.

Present, & doubt-ful futur-ten.	{ too lqu'.	{ Pre= ter-tenc'.	{ too lqu'= ed.	{ Pre= ter-perf.	{ too hau' lqu'ed.
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Preter-plu-perfect-tenc'.	{ too had lqu'ed.	{ Futur-perfect.	{ too lqu' he'r-after.
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A Participl of the present-tenc'.	{ lqu'= ing.	{ A participl of the preter-paf..	{ lqu'= ed.
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xxx.

A Participl of the preter-actiu'.	{ } hau'ing lqu'ed.
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The second Conjugation too declýn the verb-substantiu'.

Indicatiu'-mood.

The verbe-substantius declined.

Present-tenc' singlar.	{ I am. thy art. he' is.	{ Plur. { we' ye', or you they	{ be' or ar.
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Preter-tenc'.	{ I wað. thy wær. he' wað.	{ } { we' ye', or you they	{ } { wær.
---------------	----------------------------	----------------------------	------------

Preter-perf. $\left\{ \begin{array}{l} \text{I } \text{hau}' \\ \text{thū } \text{haft} \\ \text{he' } \text{hath} \end{array} \right\} \left\{ \begin{array}{l} \text{we'} \\ \text{ye', or } \text{you} \\ \text{they} \end{array} \right\} \text{hau': be'η.}$

Preter-plu-pe. $\left\{ \begin{array}{l} \text{I } \text{had} \\ \text{thū } \text{hadft} \\ \text{he' } \text{had} \end{array} \right\} \left\{ \begin{array}{l} \text{we'} \\ \text{ye', or } \text{you} \\ \text{they} \end{array} \right\} \text{had: be'η.}$

Fu-
tūr-
tenc'. $\left\{ \begin{array}{l} \text{I } \text{shal or wil} \\ \text{thū } \text{shaft or wilt} \\ \text{he' } \text{shal or wil} \end{array} \right\} \left\{ \begin{array}{l} \text{we'} \\ \text{ye', or } \text{you} \\ \text{they} \end{array} \right\} \left\{ \begin{array}{l} \text{shal} \\ \text{or} \\ \text{wil} \end{array} \right\} \text{be'.$

Imparatiu'-mood.

Present and
dout-ful fu-
tūr-tenc'e?. $\left\{ \left\{ \begin{array}{l} \text{be' } \text{thū.} \end{array} \right\} \left\{ \begin{array}{l} \text{be' } \text{ye', or } \text{be' } \text{you.} \end{array} \right\} \right\}$

Let, gou'erning the first and third persn.

xxxI.

Optatiu'-mood.

Present, & $\left\{ \begin{array}{l} \text{I-pray-God} \\ \text{dout-ful} \\ \text{futūr-ten.} \end{array} \right\} \left\{ \begin{array}{l} \text{pray-God, or} \\ \text{God-grant} \end{array} \right\} \left\{ \begin{array}{l} \text{I, } \text{we'} \\ \text{thū, ye', or } \text{you} \\ \text{he', } \text{they} \end{array} \right\} \text{be'.$

Dout-
ful pret. $\left\{ \begin{array}{l} \text{I-would} \\ \text{would} \end{array} \right\} \left\{ \begin{array}{l} \text{I, } \text{we'} \\ \text{thū, ye', or } \text{you} \\ \text{he', } \text{they} \end{array} \right\} \text{wær.}$
& dout-
ful fu- $\left\{ \begin{array}{l} \text{would-God} \\ \text{would-too-God} \end{array} \right\} \left\{ \begin{array}{l} \text{thū, ye', or } \text{you} \\ \text{he', } \text{they} \end{array} \right\} \text{wær.}$
tūr-ten. $\left\{ \begin{array}{l} \text{O-that, or } \text{O-if} \end{array} \right\}$

Preter-tenc'. $\left\{ \begin{array}{l} \text{I-pray-God} \\ \text{pray-God, or} \\ \text{God-grant} \end{array} \right\} \left\{ \begin{array}{l} \text{I, } \text{we'} \\ \text{thū, ye', or } \text{you} \\ \text{he' } \text{they} \end{array} \right\} \text{wær.}$

Preter-
perfect $\left\{ \begin{array}{l} \text{I-pray-God} \\ \text{pray-God, or} \\ \text{God-grant} \end{array} \right\} \left\{ \begin{array}{l} \text{I, } \text{we'} \\ \text{thū, ye', or } \text{you} \\ \text{he', } \text{they} \end{array} \right\} \text{hau': be'η.}$
tenc'.

Preter-plu-perfect-tenc'.	$\left\{ \begin{array}{l} \text{I-would} \\ \text{would} \\ \text{would-God} \\ \text{would-too-God} \\ \text{O-that, or O-if} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I, we} \\ \text{thū, ŷe', or ŷou} \\ \text{he', they} \end{array} \right.$	$\left\{ \begin{array}{l} \text{had: be'n.} \end{array} \right.$
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Fu-tūr-perf.	$\left\{ \begin{array}{l} \text{I-pray-God} \\ \text{pray-God, or} \\ \text{God-grant} \end{array} \right.$	$\left\{ \begin{array}{l} \text{I, we} \\ \text{thū, ŷe', or ŷou} \\ \text{he', they} \end{array} \right.$	$\left\{ \begin{array}{l} \text{be' he'r-after.} \end{array} \right.$
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Subjunctiu'-mood.

The Subjunctiu'-mood iȝ declýned lýk the Indicatiu' and the Optatiu', vȝing it according too the conjunctionȝ iooined with it, aȝ befór iȝ shewed in the first conjugation. XXXII.

Infinitiu'-mood.

Present, & dout-ful futūr.	$\left\{ \begin{array}{l} \text{too be'.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{pre-ter.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{too be'n.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Pre-ter-perf.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{too hau' be'n.} \end{array} \right.$
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preter-plu-perfect-tenc'.	$\left\{ \begin{array}{l} \text{too had be'n.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{Fu-tūr-perf.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{too be' he'r-after.} \end{array} \right.$
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Participl of the present-tenc'.	$\left\{ \begin{array}{l} \text{be'ing.} \end{array} \right.$	$\left\{ \begin{array}{l} \text{participl preter} \end{array} \right.$	$\left\{ \begin{array}{l} \text{hau'ing-be'n.} \end{array} \right.$
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The third Conjugation iȝ the declýning of v'erbȝ-neuterȝ-yn-perfect.

Neuters-vn-perfect vn-declined, except, est, aded in the second person singul.

V'erbȝ-Neuterȝ-yn-perfect ar yn-declýned sáu'ing they hau', est, aded for their second persn singular in the present and dout-ful-futūr-tenc': ex'cepting, must. In which twoo tenc'eȝ ónly, May, and Can, of bóth numberȝ be' vȝed. Bút, Miht, or mouht, Could, Would, Should, Must, and Owht, may be' vȝed in al moodȝ, and bóth numberȝ, táking their tenc' and tým of their Infinitiu'-

significatiu' without the fyn or preposition, Too: Hau' and
 xxxiii. Had, be'ing bárlý thær-ynto joined in their du tenc'e?:
 But, owht, reqýrēth, too, after it eu'ery-whær: aȝ, I can
 lqu': thý mihtst lqu'ed, he' could hau' lqu'ed: we' would
 had lqu'ed: ye' should lqu' he'r-after: they muſt lqu': they
 owht too lqu'. Mór iȝ ſayed in my Grammar at-lárg'
 tuching the equi'oc'y in Wil, Wilt, and Would, ſom tým Equiuoc'y in
 ſhewing wilíngnes, ſom tým a commaundment, ſom tým wil, wilt, and
 a wiſhing mæntt by them. The adu'erb of wiſhing (would) would.
 iȝ known by hau'ing no nominatiu'-cás.

Indicatiu'-mood preſent and douȝt-ful
 futùr-tenc'.

I may, can, wil.	{	we'	may.
thý maiſt, canſt, wilt.		he', or you	can.
he' may, can, wil.		they	wil.

Indicatiu'-preſent and douȝt-ful futùr.

I	{	miht, could, would, ſhould, muſt	{	lqu', &c'.
thý		mihtſt, couldſt, wouldſt, ſhouldſt, muſt		
he'		miht, could, would, ſhould, muſt		

preter.	{	lqu'ed.	{	Futùr-
preter-perf.		hau' lqu'ed.		perfect
preter-plu-p.		had lqu'ed.		tenc'.

The Optatiu' and Subjunctiu'-mood be' of lýk voic'
 aȝ befór eu'ery-whær: their adu'erbialz and conjunction
 be'ing joined with-al.

xxxiv. In lýk maner iȝ, Owht, declýned by ading, Too, too
 hiȝ Infinitiu'-significatiu': aȝ, I owht too lqu', too lou'ed,
 too hau' lqu'ed, too had lqu'ed, too lqu' he'r-after: nón of
 thæȝ hau'ing the Imparatiu'-mood, nor the Infinitiu', nor
 participl.

The declýning of the v'erb, Too Doo: and
Too Hau, properly caled a v'erb
possesíu'.

Indicatiu'-mood present-tenc'.

I doo.	{ we'	{ doo.	{ pre-	I did.	
thú dooft.				{ he', or þou } ter-	{ thú didst.
he' dooth.					
	they				

we' } the oþher tēce? ær declýned in al
he', or þou } did. { mood? aȝ the first conjug. nóting
they } dooȝn, too be' in al hiȝ oþher pretræ.

Indicatiu'-mood present-tenc'.

I hau.	{ we'	{ hau'.	{ And so forth, hau'ing had, in al hiȝ preteræ and declýned aȝ the first conjugation e= u'ery-whær.	
thú haft.				{ he', or þou }
he' hath.				

Som change
voice in all
preters, som
in the preter
of the Indica-
tiue only.

Nót that som v'erb? chang' v'oice' in al preter-tence?:
aȝ, too-se'k, I sowht, I hau' sowht, I had sowht: /owht:
too hau' sowht, hau'ing-/owht: and som chang' v'oice' but in
the first preter of the Indicatiu'-mood ónly: aȝ, of too
se', I saw: I hau' se'n, I had se'n, se'n, too hau' se'n, hau'ing-
se'n. Of which a fúler gathering-together shal be' her- xxxv.
after mád: be'ing in æȝi v'c' alreȝy for eu'ery natiu'-engliſh
perſn too be' yttred in spe'ch and vȝed in figúr.

Compound-
ed verbs
declined e-
uery-where
as their sin-
gle: as haue-
leuer a
choica-
tiue.

Too Hau, be'ing Compounded with, leu'er, but better
compounded with, rather: aȝ, too hau'-leu'er, propæly caled
a v'erb-choic'atiu', iȝ declýned aȝ hiȝ singl in al mood?
and tence?. For al compounded v'erb? folow the declýning
of their singl whether the compoſitiō be' sett befór or
after ſuch singl v'erb.

Haue and
had, equi-
uocals, note

Hau', and, Had, sett after a v'erb-neuter-ȝn-perfect,
and gou'erning an accusatiu'-cás, hath som tȝm a ſpecial
ſignificatiō or mæning without any poſſeſſiō: aȝ in thæȝ

phráse? I can hau' þou bæt: we' could hau' him cōm: they mōht hau' þou' father bæt þou, bicaū þou would hau' had me' gō with þou. their significations.

Doo, doost, & dooth, seru'ing too the present-tenc'.

Did, and didst, seru'ing too the preter-tenc'.

Hau', hast, & hath, seru'ing too the preter-perfect.

Had, & hadst, seru'ing too the preter-plu-perf.

Shal, shalt, wil, & wilt, seru'ing too the fut. tenc'.

Signes of tences and verbs-neuters-vn-perfect are som time vsed without expressing their significatiue verbe.

Thæz & al v'erb?-neuterz-yn-perfect ar som tȳm vzed without exprefing their v'erb with them: aȝ, hōw, dōo þou think ∞ aȝ þou dōo. I hau' lærnēd aȝ þou hau',
xxxvi thowh I can not sing aȝ þou can, & wil dōo aȝ mūch aȝ eu'er þou could.

The communest forming of preter-tenc'e? iȝ by ading, ed, too the simpl, or, d, by syncope: but if ȝe' læu'-out, e, after, c', ch, f, k, l, p, ph, x, t, or sh, the d, iȝ changed intoo t: aȝ, of too brac', brac'ed, & brac't: of too stretch, stretchēd, or stretcht. If the strang'or ad, ed, too eu'ery preter, we' ynderstand hiȝ mæning aȝ wel, aȝ we' ynderstand him a strang'or by it in som word? Preters formed by, ed, added to the simple: t, for d, synco-ped after c', ch, f, k, l, p, ph, x, t, or sh.

Me'-think, of the present-tenc': and me'-thowht of the preter-tenc', ar Im-Perfmalz yndeclýned, not gōuerned nor gōuerning any cás: but, Let, vzed imparatiu'ly or permissiu'ly gōuerning an accusatiu'-cás, and commun'ly an Infinitiu'-mood with-al, se'meth too hau' a nominatiu'-cás of the second persn ynderstanded: it skilēth, it be'hoou'ēth, and sūch lýk, be' of the singular number and third persn, se'ming too be' gōuerned of an Infinitiu'-mood, sentenc' or clauȝ of a sentenc' folowing: aȝ, me'-think it iȝ wel, let it alón, and let me' go, for it skilēth not whether of ȝs hau' it, se'ing it be'hoou'ēth ȝs bóth too look too it. Me-think, & me-thought, imperfonals. Let, imparatiuely or permissiuely v-fed. Imperfonals seeming yet none.

A Participl iȝ a part of spe'ch derýued of a v'erb, from whoom it táketȝ hiȝ significatiō or mæning: and
xxxvii. be'ing of the Present-tenc' endēth in, ing, aded too the simpl of the v'erb: aȝ, of too lōu', lōu'ing: of too tæch, tæching: A participle deriued of a verbe. ing, added to the simple formeth the

participle of
the present
tence.

Gerundial
in, ing
Verbals

in, ing, or,
and er.

and may be vꝛed absolutly without any substantiu' gerundially joined móstly in composition after a preposition: aȝ, in-lou'ing goodeſnes, and by-tæching the sám, vertu iȝ encræced. The sám v'oic' iȝ also a nown-v'erbál, ether gou'erning a v'erb, adiectiu', or relatiu', or iȝ gou'erned in cáſ, hau'ing oftȝ týmȝ ón of the articlȝ, a, an, or the, sett befór it (or miht be') in the sentenc'. Thér iȝ also an oȝther nown-v'erbál in *or*, signifying the dooor: and an oȝther in *er*, signifying an instrument whær-with a thing iȝ doonȝ: aȝ, I hýrȝd a tryor for the try'ing of my córn. but he' laktȝ a tryer.

Participle-
preter en-
deth alway
in, ed, d, t, n, or
N. v'ed
passiuely, or
with being:
but actiuely
compound-
ed with,
hauing.

A Participle of the Preter-tenc'-passiu' hath al-way a passiu' or suffering signification formed of the simpl of the v'erb, by ading thær-yntoo *ed, d, n, x, or t*, and being changed from the figúr of hiȝ simpl hath the deryu'atiu'-prik ynder the first letter, táking hiȝ mood *ſc'*. aȝ iȝ be' fôr-sayed in a v'erb-actiu', and formed or figúred thus: of ȝoo lou', lqu'ed, or lqu'd: of ȝoo se', se'n: of ȝoo know, knowx: of ȝoo tæch, tæht. Which v'oic' being deryu'ed of a v'erb-neuter iȝ vꝛed with being, and not passiu'ly, and may be caled a participial: bóth which being Compounded xxxv after, hau'ing, hau' ónly an actiu' or dooing signification: aȝ, I hau'ing-lqu'ed the' so much, and hau'ing tæht the' so long, think il of the' hau'ing-gou from me' without læu'. And being equiuocal also with the simpl of hiȝ v'erb, iȝ distinguiſhed in figúr, thus: I put, I putt, I hau' putt, I had putt, and the matter iȝ putt intoo our handȝ, which dubling of a consonant I hau' hither-too vꝛed ónly for this distinguiſhing of the preterȝ from the simpl of the v'erb, or for the shortning of a v'owel, which iȝ of long tým in the simpl or present-tenc', and of short tým in the preterȝ: aȝ, of ȝoo hæ'r, comȝth hæ'rȝd, in the preterȝ of the v'erb, and hæ'rȝd in the preter of the participl, whoo ær al of ón v'oic' (except sȝm tým the first preter iȝ changed in v'oic' from hiȝ simpl, aȝ iȝ shewed befór in a v'erb) the formatiu'-participl ær formed by adition

And being
equiuocal
with the
verb of pre-
sent-tence.
distinguiſhed
thus: I put:
preter, I putt:
particip. putt.

Consonant
doubled for
equiuocy, and
time of vo-
wels.

according too the letter ending the simpl of the v'erb, mór-fully handled in the Grammar at larg'.

The vc' of a participl móstly for shortnes of spe'ch, which may be mór-amplí Resolu'ed by the v'erb and the relatiu' That, turnabl intoo which, a₃, a lqu'ing man, or a man that lqu'eth: a man lqu'ed of al men, or a man that i₃ lqu'ed of al men: and thowh, lqu'ed, remain a participl in bóth phráse? yet it may be resolu'ed by hi₃ v'erb-actiu': a₃, a man that al men lqu': and by s'uch resolu'ing, and the help? befór shewed he may æ₃ily know a participl from any o'ther part of spe'ch, thowh equiuocal with o'ther word?. Participlz of present ær compáred by er, or est, bú₃ the preterz by mór, and móst, better, and best, w'ors, and w'orst, befór shewed in a n'own.

Participles resoluable by their verbe, and the passive into an active verbe, and è contra.

Participles forming comparisons.

An Adu'erb i₃ a part of spe'ch joined with a v'erb or participl too declár their signification mór-expre'ssly by s'uch adu'erb: a₃, com hither if thu wilt go-forth, s'om t'ým with an adiectiu': a₃, thus bród: & s'om t'ým joined with an o'ther adu'erb: a₃, how soon, a₃ spe'dily, yet bóth thæ₃ depending ypon s'om v'erb or participl al-way of an actiu', passiu', or be'ing signification, which he' shal the æ₃ilier know too be' an adu'erb, by asking the q'estion, what, ypon it, whær-yntoo a v'erb, participl or adiectiu', answereth singl or in sentenc'. bú₃ if a substantiu' answer too the q'estion, be' s'ux that it i₃ a preposi'tion, for an adu'erb gou'erneth not any cás, nor i₃ gou'erned of any word. The negatiu' not, i₃ communly sett after the v'erb or hi₃ s'yn of tenc', and befór a participl. Móst o'ther adu'erb? ær v'zed indifferently befór or after v'erb?: exc'ep'ting that, asking and w'ishing ær v'zed ónly befór the v'erb, hi₃ s'yn, he befór hi₃ nominatiu'-cás too. So that the v'oic' of a preposi'tion, not gou'erning any cás i₃ chang'ed intoo an adu'erb. The v'erb? composi'tion se'parated by, not, or an accu'satiu'-cás, hath this nó₃ *: a₃, he' left not * of too be' ernest, the o'ther left-of long-

An Aduerbe is ioined to a verbe or participle, and some to an adiective or other adu'erb, gou'erned of no word, yet his dependant answering to the q'estion, what?

Preposition without case is an adu'erb.

XXXIX.

XL.

ago. Their significationz apper by the týtlz folowing,
begining first with tým.

Tým: a₃, now: of-lát: he'r-after: whyl/t: not-yet: neu'er:
then: not-at-al: at-laft: oft: feld: henc'-forth: by-
and-by: long-a-go: foon: finc': and when, an inter-
rogatiu', other-wý₃ v₃ed conjunctiu'ly lýk whyl/t:
a₃, tooday: toomorrow: tooniht: afoon: may be' tákv
fubftantiu'lyk: a₃ wel a₃ adu'erbially.

Plác': a₃, he'r: thær: whær: hither: thither: whither:
henc': thenc': whenc': yp: down: a-bród: bak:
forth: of: a-way.

Order: a₃, mór-ou'er: farder: farder-mór: finally: at-laft:
afterward: thær-after.

Afking: a₃, how ∞ why ∞ whær-for ∞ whær-too ∞
Affirming, or granting: a₃, for-sooth: ye: ye-for-sooth:
mary: ye-mary: yes: yes-mary: fwerly: verily: be't, XL
for-be-it.

Not, is fet af-
ter a verbe,
but before a
participle:
other nega-
tives, and the
rest (except
afking, and
wifhing pla-
ced before
the verbe
& his nomi-
natiue cafe)
are vfed now
heere, now
there.

Denying: or forbiding: a₃, not: no: no-for-sooth: no-
mary.

Tæ₃ing-on: a₃, on: on-on: go-too, too't, for-too it, rather
interjectionz

Wifhing: a₃, I-pray-God: pray-God: God-grant: would:
I-would: would-God: would-too-God: O-that: O-if

Geting-together: a₃, toogether: with-al: too: and, alfo,
v₃ed laft in fentenc'.

Parting: a₃, a-funder: a-part: a-fýd: of:

Che'w₃ing: a₃, rather: ye-rather: ye-büt-rather.

A thing not ended: a₃, fcárc': fcárc'ly: fcant: fcantly:
nih: al-móft: not-yet:

Shewing: a₃, ló.

Chanc': a₃, perhaps: per-chanc': per-adu'entùr: may-chanc.
for it may chanc'.

Lyknes: a₃, fo: thus: a₃: eu'n-a₃: lýk-a₃.

Qualitiues
end in, ly,
wife, or are

Qality: a₃, wel: wý₃ly: ftrongly: móftly-formed of an
adjectiu' or participl, and fom tým of a fubftantiu'

XLII.

also by-ading, *ly*, *a₃*, námlý: manly: or ading, *a*, in composition befór an adjectiu': *a₃*, a-bród: a-long: or by, *wi₃* shewing lýknes: *a₃*, hartwi₃: táblwi₃: longwi₃: flatwi₃: bródwi₃: qtherwi₃. And móst adjectiu' v₃ed adu'erbially. And generally al adu'erb/ answering too the qestion, hqw ∞ s₃m tým shewing lýknes.

adjectives, compounded with *a*, or v-
ed adu-
erbially: al ge-
nerally an-
swering to
how?

Quantity: *a₃*, ynqwh: altoogether: *a₃*-much: not-awhit: much: litl: and qther answering too the qestion, hqw much ∞

As quanti-
ties answer
to how much.

Calíng: *a₃*, ho: how.

Compáring thing/ toogether: *a₃*, *a₃*-wel: *a₃*-wel-*a₃*: and qther compounded with, *a₃*, thowh the láter, *a₃*, w₃er singl/ v₃ed or b₃t ynderstanded. For in compáring thing/ toogether, *a₃*, i₃ twýc' in the phrás.

Thér may be' s₃m adu'erb/ pertaining too qther týtl/ of signification: *a₃*, only: for excluding or sh₃ting-out. And s₃m pertain too diu'ers týtlz befór mentjoned, known by their diu'ers significationz.

One aduerbe
may haue di-
uers signifi-
cations.

Diu'ers significationz forming compáris₃n. Adu'erb/ of qality ending in, *ly*, fór₃m compáris₃n móstly by-ading, *er*, and *est*. The rest by the composition mór, and móst: *a₃*, of wýzly, wýzlier, wýzliest: of hartwi₃, mór-hartwi₃, móst-hartwi₃: of a-bród, mór-a-bród, móst-a-bród.

Aduerbs for-
ming compa-
ris₃n.

XLIII.

The, i₃ s₃m tým v₃ed befór adu'erb/ and adu'erbialz of the compáratiu' and superlatiu' degre': *ye* s₃m tým hau'ing, of, or among partatiu'y: *a₃*, the better *ye'* doo, the mór m₃n wil l₃u' *ho₃*. b₃t he'-in *ye'* did the yn-wýzliest of them al.

The, before
aduerbs of
comparatiue
or superla-
tiue degre.

A₃, v₃ed compáringly i₃ repe'ted agein: *a₃*, he' i₃ *a₃* goqd *a₃* *ho₃*, and liu'eth *a₃* wel *a₃* *ho₃*. B₃t shewing lýknes i₃ v₃ed alón conjunctiu'y: *a₃*, I doo *a₃* he' dooth. And s₃m tým v₃ed after the adu'erb, So, or adjectiu', S₃ch: *a₃*, doo it so, *a₃* prai₃ may cqm th₃er-of. Also, he' i₃ s₃ch a man, *a₃* I neu'er saw.

As, repeated.
As, alone,
conjunctiu'y.
As, after so,
and such.

So-as, conjunction, for so-that.

Aduerbs of place beginning with, h, th, wh, compounded, are resolved by, this, that, which, or what.

One voice som time an aduerbe, som time a conjunction, som time a preposition, and known a-funder by their vſes. Some languages differ in vſing ſom other parts of ſpeech for one meaning.

A coniuncti-on ioineth.

So-a₃ in compoſition i₃ a conjunction conditional: a₃, I wil doo it, ſo-a₃ they be' content, rather ſo-that.

Aduerb⁷ of Plác' be'gining with, h, th, wh, be'ing in Compoſition with a prepoſition, hau' communly plác', tým, cau₃, occaſion, mater, thi₃g, clau₃, or ſentenc', ynderſtanded by ſuch compoſition, which may be' reſolu'ed by, this, that, which, or what, hau'ing ſuch prepoſition ſett be'fór them, and ón of the ſignificatiu' mæning (be'fór ynderſtanded) nõw expreſed. The be'gining with, h, reſolu'ed by this: th, by that: wh, by which, or by what: a₃, from-henc': from-thenc': from-whenc': that i₃, from this plác', from that plác', from the which plác', from what plác' ∞ Hither-too, thither-too: that i₃, too this plác' or tým, too that plác' or tým: alſo, whær-ynto, or whær-for hau' ye' ſayed this ∞ thar i₃: yntoo what end or purpo₃, or for what cau₃ hau' ye' ſayed this ∞ ſuch compoſition with for. be'gining with, th, or wh, (not interrogatiu'ly) i₃ a conjunction v₃ed ſom tým illatiu'ly, ſom tým cau₃al'y. Büt thæ₃ cómpoſitionz ar too be' handled mór-at-lárg' in a Dictionary.

So, the v'oic' of an aduerb jooyning word⁷, clau₃e⁷, or ſentenc'e⁷ toogether, i₃ a Conjunction: büt góu'erning any cáſ i₃ a prepoſition. And thæ₃ be' the thre' ſpecial pooint⁷ too be' nóted, hõw too know thæ₃ thre' part⁷ of ſpe'ch a-funder, thowh eu'ery v'oic' of thæ₃ thre' part⁷ of ſpe'ch be' not expreſed in the examplz ge'u'n for them.

Nót farder, that ſom ſignificationz expreſed in ſom langag', or langage⁷, by ón or by diu'erſ part⁷ of ſpe'ch, ar in an o'ther langag' expreſed by an o'ther part or part⁷ of ſpe'ch: yet al may ye'ld perfect ſenc' or mæning in the langag' ſo v₃ed.

A Conjunction i₃ a part of ſpe'ch that jooineth word⁷, ſentenc'e⁷, or clau₃e⁷ of ſentenc'e⁷ toogether, whooz differing ſignificationz appe'r by their týtlz folowing.

Copulatiu⁷ affirmatiu'ly: a₃, and: alſo: and-alſo: æk: and-æk: for-alſo: alſo, bóth, i₃ ſom tým v₃ed in the

be'gining be'fór an affirmatiu'-copulatiu' ad-jooining a₃, too,
i₃ v₃ed in ending.

Copulatiu' negatiu'ly: a₃, nor: nether: nor-*yet*:

Disjunctiu'ly: a₃, or: ether: or-*elc'*.

Discretiu'ly: a₃, *but*.

Cauzal^z and illatiu'ly: a₃, bica₃: se'ing: sith: sinc': that
demonstratiu'ly: for-bica₃: se'ing-that: sith-that:
sinc'-that: for-that: for, for-why, thær-for, and whær-
for, me'r illatiu'ly, and v₃ed ad-jooining^{ly}: the rest,
sòm tým v₃ed præ-jooining^{ly}, that i₃, in the be'gining,
cau₃ally, sòm tým adjooining^{ly}, that i₃, in the midl,
illatiu'ly.

Condi^{ti}onal^z: a₃, if: if-that: *but*-if: ynleft: *elc'*: or-*elc'*:
so-that: indifferently v₃ed, exc'ept, *elc'*: or-*elc'*, v₃ed
also disjunctiu'ly.

Exc'eptiu'ly: a₃, exc'ept: exc'epting: *but*: sáu': sáu'ing:
be'fyd: al thæ₃ hau' sòm tým, that, annexed too
them, & v₃ed indifferently, a₃, exc'ept that I se' it,
I wil not spæk it: also I would not sai^{ed} it, *but*
that I *saw* it.

Interrogatiu'ly and dubitatiu'ly: a₃, whether: whether-or-no,
sòm tým separáted. a₃, I know not whether *he'* wil
XLVI. hau' it or no: sòm tým, or not. Thæ₃ hau'ing al-
way a disjunctiu' ad-jooining them, and sòm tým
with no, or not: a₃ afór-shewed.

Adu'erlatiu'ly: a₃, thowh: al-thowh: hqw-be'it: al-be'it: not-
withstanding: al thæ₃ hau'ing sòm tým, that, annexed,
and sòm tým, *yet*, or, *q*ther adu'erlatiu' ad-jooined.

Redditiu'ly too the sám: a₃, *yet*: for-al-that: neu'ertheles:
and-*yet*: *yet*-for-al-that: *yet*-neu'ertheles: *yet*-not-
withstanding. *yet*, be'ing communest redditiu', ether
singlⁱ or in composi^{ti}on, seld præ-jooining, *but* ad-
jooining.

Electiu'ly: a₃, than: a₃, dyl^{ed}: a₃ i₃ shewed in an adu'erb:
or-*elc'*, sòm tým v₃ed diminitiu'ly. And, ether, v₃ed

with a disjunctiu', a₃, bóth, i₃ v₃ed befór a copulatiu'. And, at-læst: at-the-læst: comunly præ-joined befór if: or ad-joined after an adu'ersatiu'.

A v'erb attending on a conjunctiō must of necessity hau' an o'ther v'erb befór or after it in the sām sentenc' or clau₃ of sentenc'.

Copulatiues,
disjunctiues,
electiues, ex-
ceptiues, and
adu'ers of
likenes, cou-
ple like
mood, tence,
& case, ex-
cept, &c.

Conjunctiōn₃, Copulatiu', disjunctiu', electiu', and sōm exc'eptiu', and adu'erb' of lýknes v₃ed conjunctiu'ly, ar ad-joined comunly betwe'n word', sentenc'e', and clau₃e', and gōu'ern lýk mood, tenc', and cás: exc'ept the XLVII.
láter tenc' hau' an exprest sýn, or o'ther spe'ch contrary too the fōrmer tenc': a₃, I ræd and wrýt eu'ery day, büt play not, nor fle'p without læu': also, I hau' fōund a top, a book, sýu' arrow₃, and a purc' ful of cōunter₃, büt thū shalt not hau' them. This last, büt, i₃ a discretiu'. Bóth, v₃ed fōrmóft, and too, v₃ed hýndmóft copulatiu'ly, may be' tákn for adu'erb' of gathering toogether: a₃, ether, so dis-junctiu'ly v₃ed, may be' saied an adu'erb of che'w₃ing.

Prepositiue-
before an ac-
cusatiue case
set after the
verb.
Postpositiue-
ly ruling that,
or which, go-
ing before.
Compositiue-
tiue with
this (-).
Appositiue-
and aduerbi-
ally with this
(*) as other
adu'ers so
seuered.
Post positiue-
ly seuered
with this (I).

A Prepositiō i₃ a part of spe'ch properly v₃ed præpositiu'ly, that i₃, gōu'erning an accusatiu'-cás sett next after it (exc'ept sōm tým in v'ers it i₃ sett after hiz cásuál word) a₃, I go too the church: and i₃ sōm tým postpositiu'ly v₃ed, that i₃, when it gōu'erneth the relatiu', that, or which, cōm'ing befór a v'erb, whoo₃ gōu'erning prepositiō i₃ sett after sūch v'erb: a₃, this i₃ the man whoom we' spák of, or of whoom we' spák, and i₃ sōm tým v₃ed in compositiō after a v'erb, büt be'ing seuered from the v'erb by the adu'erb, not, or by an accusatiu'-cás, may be' sayed too be' sett in appositiō adu'erbially, and then hau'ing this nót * befór it, a₃ o'ther adu'erb' so seuered: büt be'ing v₃ed so in post-positiō, and seuered a₃ befór-sayed, may hau' this nót [, and saied too be' sett XLVIII.
in post-positiō seuered: a₃, bring-in the man₃ mál, or bring the man₃ mál * in, for it i₃ the mál which I b'rowht

the moneý [in. So that a prepoſition may be ſaid too be' ſett, ſom tým prepoſitiu'ly, ſom tým poſt-poſitiu'ly, ſom tým compoſitiu'ly, ſom tým appoſitiu'ly, and ſom tým poſt-poſitiu'ly ſeu'ered: which firſt poſt-poſition iſ ſom tým vʒed in compoſition with the v'erb, and then the relatiu' ggu'erned of the v'erb, for v'erbʒ compounded in e'ngliſh ggu'ern no o'ther cáſ than o'ther ſingl v'erbʒ, that iſ, an accuſatiu'-cáſ. A Prepoſition iſ of diu'erſ v'oic'eʒ, aʒ foloweth next, al-way ggu'erning an accuſatiu'-cáſ, o'therwiʒ it iſ an adu'erb, aʒ iſ be'fór ſaid in an adu'erb.

A verb compounded governeth caſe as ſingle verb.
Prepoſition aduerbially ſingle.

Up: down: too: intoo: yntoo: yp-too: down-too: at: be'fór: ageinſt: with: without: within: about: along: abród: al-abród: toward: of: out-of: in: bicauʒ-of: be'næth, or be'low: after: nih, nih-too: nih-yntoo, or ne'r: be'hýnd: be'twe'n: among: ou'er: ynder: on, or ypon: be'fyd: by: thꝛowh, or thꝛowh: thꝛowh-out: for: amidſt: be'yond: abqu': yntil: ynder: fro, or from: and ſom tým twoo ar compounded, aʒ, from-out: from-among: from-amidſt: from-abqu': from-
XLIX. ynder: from-ypon: from-be'fór: from-be'yond: ou'er-ageinſt, &c. hau'ing communly in ſuch compoſition a ſignification of bóth ſinglʒ. But be'ing ſett in compoſition be'fór a v'erb, dooth ſom tým lóʒ hiʒ propr ſignification: aʒ, too out-rýd, ſignifying too rýd faſter: too ou'er-cqm, mæning too maiſter, too conquer, too exc'el: tuching: concernig: aʒ-tuching: aʒ-concernig: aʒ-for, prepoſitionʒ alſo.

Their proper ſignifications ſhall be exemplified heerafter if God lend life and leiſure.

C'ertein prepoſitionʒ form a compáratiu' and ſuperlatiu' degre', aʒ foloweth, which compáriſonʒ ar nqwnʒ adiectiu' ſom tým adu'erbially vʒed.

Compariſons from prepoſitions are adiectiues or aduerbials.

Of, yp: yper, yper-móſt, and yp-móſt.
Of, down: downer, downer-móſt, and down-móſt.
Of, in: iner, iner-móſt, and in-móſt.
Of, be'fór: fórmér, fórmóſt.
Of, be'næth: næther, næther-móſt.
Of, be'hýnd: hýnder, hýnder-móſt, and hýndmóſt.
Of, be'yond: yonderer, yondermóſt, & yondmóſt.

Of, ynder: yndermóft.

Of, nær: nærer, next.

Of, nih: niher, next.

Toward de-
ided by his
ruled case,
o, turned in-
to, oo.

Ward vfed
to forme de-
riuatue.

Toward, iz fom tým diu'yded by hiz cáful word, o, be'ing chang'ed too, oo: a3, we' çám too Lõdon ward, or ^{1.} toward Lõdon the mõday, and ród too Oxford ward or toward Oxford the sám day. And fom prepoßiõnẽ hau', ward, in deryu'atiõ after them: a3, in'ward, out'ward, of'ward, and ær adiectiu'7 fom tým v3ed adu'erbially, and fom tým forming an adu'erb of qality by ading, ly: a3, in-'wardly, south-'wardly, thowh we' pronounc' fowtherly. South and oth'er pooint7 of the compas forming deryu'atiu' with ward ær v3ed fo lýkwiz: that iz, toward the pooint fo forming deryu'atiõ. Also, we' fay hómward, mæning toward hóm.

Prepoßiõn
compoun-
ded before a
fubftantiue,
and after an
aduerbe.

And after a
verb keepeth
his significa-
tion, but be-
fore a verbe
fom alter the
signification
of both.

Prepoßiõnẽ ær fom tým compounded befór a fubftantiu' also, but after an adu'erb: a3, I wil mák an in-'sett thæ- on too profit my of-'spring he'r-after. And be'ing com- pounded after a v'erb doo communly kep' their propa signification, but compounded befór a v'erb, doo oftñ yeld too the v'erb fom oth'er signification, not propa too fuch prepoßiõn. But tuching the significationẽ of fingl pre- poßiõnẽ, & their compoßiõnẽ befór v'erb7, they ær too be' hand'ed at-lárg' in a Diçtionary: our oth'er compoßiõnẽ doo communly ták signification of bóth thing7 compounded, a3 by rul iz or may be' ex-plained he'r-after.

Compoßi-
ons and ap-
poßiõns of
fubftantiues
together ru-
led after.

Nqw we' hau' hand'ed a prepoßiõn in hiz diu'ifiõnẽ, ^{LI} prepoßitiu'ly, poßt-poßitiu'ly, compoßitiu'ly, appoßitiu'ly, and poßt-poßitiu'ly feuered, or v3ed fingl adu'erbially. The compounding7 of fubftantiu'7, and the appoßiõnẽ v3ed with fubftantiu'7, and with v'erb7, fhál be' mór-'plainly exampl'ed in the plác'ing of word7 in fentenc' caled con- ftruçtion after the handling of an Interjeçtion, which foloweth.

An Interjection iȝ a part of ſpech that be'tókneþ a ſudden paſſion of the mýnd: the ſignification or mæning of which ſpech muſt be' ynderſtanded by the geſtúr, countenanc', or paſſion of the ſpækor, and ſom tým with regard of the perſn /pókN-too, or of the thing /pókN-of: aȝ iȝ ſhewed by the týtlȝ folowing, or ſuch lýk.

LII.

Som
be' of

Sorow: aȝ, alas: hów.
Fær: aȝ, oh: O-Lórd.
Wõnder: aȝ, whoþh: gõõd-Lórd.
Diſdain: aȝ, waw.
Shýning: aȝ, henc': away: fy.
Praiȝing: aȝ, oh: exc'elent.
Scorning: aȝ, O-bráu'.
Lamenting: aȝ, oh, ho, ho.
Crying-out: aȝ, O-gõõd-Lórd.
Curſing: aȝ, wo, wo: what-a-miſcheſ ∞
Laþhing: aȝ, ah, hah ha.
Caſing: aȝ, how: whoop: how-fir-a.
Silenc': aȝ, pæc': hýfh: tft.
Thretning: aȝ, wel wel: go too go too.
Stoping: aȝ, hó: phtrõwh.
Fõrc'ing: aȝ, gep: on: hop: het, aá-hõrfnȝ.
Fraying: aȝ, hþh: fhõwh.

And ſo of al ȝther v'oiceȝ yn-perfectly yttered, yet ſignifying ſom ſudden paſſion of the mýnd, in what maner ſoeuer the ſám be' yttered: aȝ O-abõminábl act: away with him: mixt in ſentenc' thuȝ:

Sentence interiectively uſed.

Fy-fy-for-ſhám, what worlð iȝ this ∞
Gõõd-Lórd, what ſhal we' fay ∞
Wo, wo, too them: alas the whýl
alas and wel away.

Soeuer, hau'ing no ſignification of it ſelf, büt by compoſition after an ȝther word, ſignifieth infinitely, and aȝ it wær without exceþtion: and iȝ ſom tým ſeu'ered from his

Soeuer infinitely ſome time ſeu'ered from his

composition. from hiȝ composition thus: who-foeu'er say nay, and what-foeu'er mater it be', and hōw-foeu'er it be' doonn cūningly, I wil accompliſh what-foeu'er commandment ȝe' wil ge'u' me'. Or, what man foeu'er say nay, and what mater foeu'er it be', and hōw cūningly foeu'er it be' doonn, I wil accompliſh what commandment foeu'er ȝe' wil ge'u' me'. LIII.

Vn-, dis-, mis-, Un-, dis-, and mis-, ar sett in composition befōr
 ab-, very, & wordȝ: ȝn-, and dis-, ge'u'ing a signification contrary too
 euen, explained the singl word, that iȝ, negatiu'ly, or contrary too the
 fication. singl: bȝt mis-, granting the signification of the singl,
 bȝt-ȝet in oȝther maner than iȝ signified in the singl, and
 oȝtherwiȝ than it owht too be': aȝ, ȝn-ōneſt, dis-ōneſt, ȝn-
 brȝdȝ, and ȝn-arm, dis-truſt, dis-alōw, mis-truſt, mis-alōw,
 mis-tāk, mis-chanc': mis-be'le'f. And ab-, aȝ, ab-vc', ab-vȝ.
 V'ery, and eu'n, ſignify al-way affirmatiu'ly aȝ it wæ'r with
 erneſtnes, moſtly in composition: aȝ, v'ery-gōod, v'ery-wel:
 a v'ery-v'arlat: eu'n-nōw.

A bre'f re-capitulation or rehærc'al of the
 fōrmer trætīc', tȝching the ety-
 molog' and conſtruction
 for e'ngliſh ſpe'ch.

Engliſh hath few and ſhort rulȝ for declȝning of wordȝ, ſo it hath few rulȝ for jooining of wordȝ in ſentenc' or in conſtruction, be'ing grætly aided in bōth thæȝ poointȝ, in thar that the v'erb hath communly hiȝ nominatiu'-cās expreſt, lȝkwiȝ the adiectiu' hiȝ ſubſtantiu', and the relatiu' can not be' without an antec'edent: and when diu'e'rſ ſubſtantiu' or clauȝeȝ go befōr the relatiu', whær-by the antec'edent miht be' douȝt-ful, we' vȝ communly too expreſ the riht antec'edent * agein with the relatiu'. Our prepoſitionȝ and compositionȝ be'ing plenti-fully vȝed dōo aid ȝs much alſo, bōth for the tenc' of the

The three concords are eaſie, bicauſe the gouernor is moſtly expreſt.

Prepoſition and compo-

LIV.

v'erb, and cás of the substantiu', whoo not being nomi-
natiu'-cás too a v'erb, v'ocatiu', proprietary, nor gainor, nor
væd absolutly (a3 i3 befór plainly shewed in the tytł of
cáse?) móstly attendeth on hi3 gouernor going next befór
it in plain construction without v'ers, and answereth too
the qestion, whoom ∞ or what ∞ mád with and after
such gouernor calēd hi3 appendant. The spech being
also a3 grætly aided (for the distinction of v'oice', and per-
fect signification or mæning of word?) by the diu'ers di-
u'isionz or part? in the v'oice', for which we' hau' nqw
seu'n and thirty diu'ers & distinct letterz, and seu'n diph-
thong?: a3 the latin & sòm othér langag'e? (be'ing dryu'n
LV. thær-yntoo thrqwh lak of so many diu'isionz in v'oice' a3
e'ngliſh hath) ær aided by their diu'ers and many sillablz
in móst word?: ovr e'ngliſh word? (not be'ing formatiu?)
ær communly bvt of ón sillabl, yet cápábl of any thng,
that any othér langag' may bæer or ytter: which concludeth
that ovr spech i3 far-shortér than othér of many sillablz,
we' yttering sòm týmz fyú' or six word? with fyú' or six
sillablz, when othér ær dryu'n too diu'ers sillablz, in almost
eu'ery word except a few preposiſionz, he in sòm of thó3
fyú' or six word? too v3 fyú' or six sillablz, and sòm tým
mo in sòm-ón word, yet ovr langag' a3 senc'ibl a3 theirz,
and looner conceiu'ed in senc' too the ær by the ræ3nz
afór-saied, thowh (hither-too) ytterly defác'ed of the credit
du yntoo it, for lak of tru ortōgraphy and Grammar, nqw
performed too the græt credit and perpetual stey of the
best vc' of the sám spech for-eu'er, a perfect dictionary
be'ing mád a re'r-ward he'r-yntoo. And a3 declýning? of
word?, and the móst rulz for construction ær handled-
together befór: so he'r folow-next the sám rulz for con-
struction with the rest v3d in ovr e'ngliſh phráse?, and
that in v'ers, bóth for breu'ity & the delihtabl æ3 of the
memory, a3 foloweth: after which ensueth a bre'f cōferenc'
of the latin cás expresed by ovr e'ngliſh preposiſion, which

i3 a græt æ3 too ovr nāſion that wil lærn latin construc-

sition explain-
ing engliſh.
The gover-
nor known
by, who,
which, or
what? made
before the
verbe: but
made after
adiectiue or
relative: and
after an ap-
pendant to
find the go-
uerned caſe.
Engliſh ſigni-
fications ex-
preſt by diu-
iſions in voice
and latine by
diuers ſilla-
bles.
Therefore
engliſh may
expres by
one ſillable
that for
which other
vſe diuers
ſillables, and
engliſh the
breefer, yet
as ſenſible.

Defaced for
lak of true
ortography
and Gram-
mar.

Rules for
constructi-
on in verſe
for memories
ſake.

A cōference
with latin fo-
loweth.

tion, and a lyk æȝ too the lærned strang'or ȝoo attain
spe'dily yntoo engliſh.

Bref nót in v'ers for párc'ing engliſh in
many pooint' agre'ing with
latin aȝ foloweth.

Marke the
parts of
ſpeech, ſpe-
cially ſignes
and equiuoccy.

Note the
verb and his
nominatiue.

Aſking, bid-
ding, or had
ſet their no-
minatiue af-
ter them.

Likewiſe, it
and there.

Infinitiuē,
ſentence, or
claufe, is in
ſteade of a
nominatiue.

Adiectiue
hath ſubſtan-
tiue, or vſed
ſubſtantiuē-
like or aduer-
bially.

Relatiue
hath an an-
tecedent.
How theſe
do concord
or agre.

Fiſt mark the part' of ſpe'ch of word'
in eu'ery ſentenc',
Nóting ſýnz and equiuocal'
ȝoo ynderſtand their ſenc'.

Then nót æch v'erb' nominatiu',
ſett móſt be'fór the v'erb,

Exce'pt the v'erb aſk queſtion,
or be' the biding mood.

Or had, reſolu'd intoo plain phráȝ,
conjuñction, if, may get.

For then the cáȝ nominatiu'
be'fór the v'erb iȝ ſett,

Aȝ iȝ when it or thér doo cqm
be'fór the v'erb riht-fit.

Sqm tým a v'erb' Infinitiu',
ſqm ſentenc' or ſqm clauȝ

Iȝ too the v'erb nominatiu',
and thȝrd perſn dooth cauȝ.

Let adiectiu' hau' ſubſtantiu':
let antecedent' be'

Found-out for eu'ry relatiu':
let ſuch too rulȝ agre':

For v'erb' nymber and perſn muſt
agre' yntoo hiȝ cáȝ:

Aȝ relatiu', in g'ender toó,
vȝth antec'edent' grác'.

Adiectiu' cáȝ, g'ender, nymber,
muſt hiȝ ſubſtantiu' plæȝ,

LVII.

And, oft, iȝ vȝd ſubſtantiu'lyk,
adu'erb? of it fynd æȝ.
Many cāſe? nominatiu',
many ſubſtantiu' ſe'n,
Or antec'edent? ſingular,
with conjunction betwe'n,
Cōplīng ſuch, cauȝ their ruled word
al-way plural too be',
Whoo in perſn and g'ender muſt
with moſt-wor̄thy agre':
Whær firſt perſn iȝ wor̄thieſt,
the ſecond iȝ the next.
The maſculin, then feminin
g'ender lookth too be' beſt:
Sáu' in ſuch thing?, aȝ hau' no lýf,
the neüter tákth-away al ſtryf.
This laſt (for perſn and g'ender)
ſeru'th latin rul mór-rýf.
Qther cāſe? folow their rul:
except they attend on
An qther word, and anſwer too
whoom ∞ or what ∞ mād ypon
The next word be'fór-appendant,
on whoom ſuch cās iȝ attendant:
Sáu'ng al-way, whoo, which, or that,
when they relatiu' be'.
Aȝ yſhorȝ go be'fór their lórd,
and ruled diu'erſy,
According too the rulȝ for cās
mād for word? attendant,
Bȝt prepoſition and g'erund?
ſe'ld yſhor/hip dōo grant:
When nominatiu' ſtrang' cōmēth
twixt relatiu' and v'erb,
The relatiu' muſt be' ſuch cās
aȝ the v'erb wil affórd:

Many nomi-
natiues, ſub-
ſtantiues, or
antecedents.

Verbe adiec-
tiue, and re-
latiue plur-
al.

Then firſt
perſon, &c.
maſculine
gender, &c.
wor̄thieſt, ex-
cept in things
without life as
this ſerueth
the latin
moſt.

The caſe of
the ſubſtan-
tiue.

The caſe of
the relatiues,
who, which,
or what, being
as gentilmēn
vſhors.

Prepoſition
and gerunds
ſe'ld grant
vſhorſhip.

The relatiue
nominatiue

LVIII.

case to the
verbe.

Propriety ruled
as his relative
proprietary: like-
wise his sub-
stantive be-
ing exprest.

The relative
ruled by pre-
position, by
composition,
or post-posi-
tion.

That, de-
monstrative,
relative, and
conjunction
from time un-
derstood.

The substan-
tive of parta-
tive, interro-
gative, and
numerative
understood.

Words cou-
pling like ca-
ses.

Ye like
moods and
tenses also.

If nominative be' not thær,
the relative his stæd dooth bæ.

Propriety of relative-
proprietary must

Folow the rulz of relative',
for cás, if al be' iust.

So must relative' substantiu'
with relative' exprest.

The relative' som tým iz ruled
by preposition

In figur sett after a v'erb,
ether in composition,

Or seu'erd hath this nót [too shew
it sett in post-position.

That may be' námd equivo'al,
oft a demonstrative':

Som tým conjunction causál:
som tým a relative',

Chang'ed for which: that conjunction
iz oft left-out in the sentenc',
læu'ing the v'erb alón.

The substantive' of partative'
vz'd with, of, or among,

Iz ynderstanded by the word
attending, of, a-long:

Interrogative' and numerative'
doo folow the lýk song.

V'erb-substantiu' cráu'th after it
sych cás az dooth befór it go,

Þe thowh a passiu' participi
v'erb-substantiu' doo then folow.

So coupling and dis-joining word',
electiu' and exceptiu' too,

Adverb' of lýknes, also but
copl lýk cás, and móft-týmz too
join mood' and tenc'e' lýk-also.

LIX.

LX

V'erb⁷ of ask'ing and tæch'ing wil
 rul accusatiu-cáse⁷ twoo,
 The ón s'uffr'or, the 9ther t'ing,
 our spe'ch d'ooth so al9w.
 The end'ing, ing, for partic'ipl,
 or v'z^d gerund'iall'y,
 D'oth g'ou'ern l'ýk cá^s a³ their v'erb,
 that d'ooth their s'enc' s'upply.
 V'oi^c'-actiu' intoo passiu'-v'oi^c'
 may be' resolu'd, and so
 V'oi^c' passiu' intoo actiu'-v'oi^c'
 may be' resolu'd too.
 The s'uffr'or, n'ow nominatiu',
 at-f'irst folow^d the v'erb,
 Whoo³ ruling cá^s w'a³ the dooor,
 b'ut n'ow the passiu'-word,
 Cráu'th, of, or by, bef'or the sám,
 æch langag' so aff'ord.
 A partic'ipl resolu'd may be'
 yntoo the v'erb, l'ýk w'i³
 Our spe'ch al9w'et^h best the phr'ás,
 that h'e'ld'et^h the best g'ý³.
 The s'ubstanc' and the q'alit'y
 of t'ing i³ f'irst in phr'ás,
 When, of, i³ left-out in our spe'ch,
 and the t'ing last in plác',
 Bóth sett in compos'iti9n n'ow:
 b'ut v'e' resolu' by, for,
 And q'alit'y s'om t'ým by, with,
 when compound⁷ h'e' ab'9r.
 Part, parc'el, or p'erteining-too
 cráu' the t'ing i9oind bef'or,
 S'ubstanc' i³ know'n by adjectiu',
 derý'u'd from s'ubstantiu'⁷ it'or:
 A³ for exampl' h'e'r I shew,
 h'ow h'e' may s'uch compound'ing⁷ know.

Verbs gouver-
 ning a dou-
 ble accusa-
 tive.

Participle, &
 gerundiall
 governing as
 their verbe.

Resolving of
 actiue into
 passiue and
 e contra.

Participle
 resplued by
 his verbe &
 e contra.

Compoun-
 ding of sub-
 stanties
 shewing sub-
 stance, quali-
 ty, v'se, part, or
 pertaining
 to.

Examples
 for substan-

LXI.

tiues com-
pounded.

On an erth-bank ne'r medow-ground,
I ſaw a hors-comb ly,
Which I browht intoo a hors-mil,
that a ſtón-wal ſtood nih,
And fynding thær an elmen plank,
I ſowht for a wødd-betl
And wødd^N wedg'e?, büt ſound nawht,
ſáu'ing a laten-ketl.

Compoſiti-
ons and ſub-
ſtanciatiue
adiectiue
reſolued by
prepoſitions
of, for, or
with.

On a bank of erth or erth^N bank, ne'r ground for
medow, I ſaw a comb for a hors ly, which I browht intoo
a mil with hors, that ſtood nih a ſtónen wal, or wal of
ſtón, and fynding thær an elm-plank, or plank of elm, I
ſowht-for a betl for wødd, and wedg'e? of wødd, büt ſound
no-thing, ſáu'ing a ketl of laten.

Appoſition
is when di-
uers words
of one part
of ſpeech
come toge-
ther vnder
one rule: yea
ſome time
ſixt with
prepoſition,
compoſition,
coniunction,
and proprie-
tarily.

Thér iꝝ alſo in our ſpeech an Appoſition, a term
appliabl, when diu'erſ v'erb? of ón mood, tenc', number,
and perſn: or diu'erſ ſubſtantiu? of ón cáſ: or oþher word? ^{LXL}
of ón-ſelf part of ſpeech folow ón an oþher in ſentenc'
without a copulatiu' or diſjunctiu', ſuch ſubſtantiu? belong-
ing ſom tým too ón-ſelf thing: büt hau'ing copulatiu' or
diſjunctiu' befór the láter may pertain too diu'erſ thing?:
and ſuch word? may be' ſayed too ſtand in appoſition.
bycauꝝ they ær al ynder ón rul. Alſo diu'erſ ſubſtantiu?
may be' in a ſentenc' toogether, not gøu'erning nor gøu'er-
ned yntil al be' expreſt, ſom being ſett in appoſition,
ſom in compoſition, ſom with prepoſition, the laſt gøu'er-
ned ſom tým by a coniunction, and ſom tým iꝝ pro-
prietary, aꝝ in this exampl.

Examples for
appoſition
intermingled
with prepoſi-
tion, compo-
ſition, con-
iunction, and
proprieties.

The riht-őnorábl the Lórd Roberd Dydley, Erl of
Lec'eſter, Baron of Denbih, kniht of the móſt-őnorábl
order of the garter and of S. Michael, maiſter of hir
Majeſtyꝝ hors?, ón of hir Hihnes móſt-őnorábl priu'y
Councl, Chanc'elør of the Uniuerſity of Oxford, and
Lieſ-tenant g'eneral of al the e'ngliſh garifonꝝ in
Flanderꝝ?, ſoldyørꝝ? cørage?, wýzdomꝝ, aptneſ?, and

LXIII. strength? ar imployed, bestowed and vzed valiantly, wýgly, comly, and strongly, too yp-hóld, maintain, and defend the ónor, dignity, estát, comodity, and profit of them-selu?, their cōntry, and posterity. With pardn cráu'ed, if I hau' erēd in mis-plác'ing or mis-ták'ing any word vzed he'r, ónly for exampl az afór-sayed.

And he'r-in nót that too expres any proprietary or apperteinant by the possesiū, hiȝ, se'meþ too me' v'ery-ynfit: for then lawiorȝ in feofmentȝ, habendumȝ, warrantȝ, & oþer clauȝe? for grantȝ, miht argu strongly that sūch word perteinēd not too the feoffe, warrante, or oþer grante. And so g'enerally of oþer proprietariȝ, nōw be'ing figūred plainly with the declýnatiū' nót (hiȝ, be'ing vzed according too hiȝ propr vc') ȝe the proprietary v'oiç' and figūr iȝ vzed sōm tȝm also appendantly befór the propriety attendant apperteiningly: az, the walȝ bredth, and my stáu? length be' al-ón.

His, refused for exprest proprietary-ship.

Aduerb? of plác' compounded with any prepoſitiō,
ȝe' may resolu' by this, that, which, or what, nōw sett alón
After plác', tȝm, maner, cauȝ, tȝing, clauȝ, or sentenc' first mæntt:

H, th, wh, beginning aduerbs of place, resolvable by, this that, which, or what.

LXIV.

H, cráu'ing this, th, cráu'ing that, wh, which or what ȝath sent.
An answer muſt agre' in cás, and tenc' with qeſtion:
Except the cás and tenc' be' sūch, that rulȝ ge'u' plain exceþtiō.
Az-tȝching an yn-perfect v'oiç', æch langag' hath hiȝ phrás:
By countenanc' and g'eſtūr sūch hiȝ mæning al-way haȝ.

An answer is ruled by the question.

Interiectiue phraſes.

Profody.

Time of
vowels by
figure.
Two short
vowels found
ed as one.
Every lan-
guage hath
naturall
to be
foreft.

Authors and
prefent caufe
give rule for
profody and
verfifying.

Prothefis
and Aphere-
fis in Englifh
words.

Halfe vowels
encreacing
or decrea-
cing a fylla-
ble in the
middle.
3, chang'd
for, eth, at
end.

A₃ Profody, for v'owelz tȳm,
by figūr i₃ mād plain,
So v'oice' in v'ers foundth ſhort v'owelz
diphthonglyk, be'ing twain.
And a₃-for e'ngliſh v'erſifying,
our métr and our rȳm
Wil ſet-forth any-ón deu'yc',
with mater, tun, and tȳm,
Suffic'ient for mirth or wo,
for ernest, or gám ſliht,
For gráu' or wanton, hih or bás,
for terrōr or deliht.
According too æch mýnd' conceit,
e'ngliſh can kep' du plác',
And ſhould be' wrongd if you it ty
yntoo a ſtrang' tung' grác'.
Thær-for I læu' Profody too
a₃tōrz, and ca₃z too com:
And neu'er ty that too ſtraight rulz,
which can ſeru' eu'ry turn,
But that account v₃th Prothefis.
or count Apherefis,
A₃ dooth aray, or ray the lýk:
raiment of the laſt i₃:
And twixt for betwixt we' alow,
and low the lýk of this.
So half v'owel in formatiu'
in midl may encreac'
A ſyllabl, a₃, e, ſom tȳm
may decreac' in that plác'.
And, 3, for, e₃th, may chang'ed be'
too yeld ſom v'ers hi₃ grác' truly.

LXV.

A fhort conferenc' of e'ngliſh prepoſiti-
onſ not v₃d in latin for ðn
mæning.

Ták he'd of, Of, for g'enitiu':
except it folow v'oiç' paſſiu':
or mæn a₃, fro, for ablatiu',
whær prepoſition latin i₃ ryu'
or paſſiu' mákth dooer datiu':

LXVI.

In ſtæd of thar-ſám g'enitiu',
ne'd, rulth ðnly an ablatiu':
a₃ wörthy, and hi₃ contr-adjeciu'.

Prai₃ or diſ-prai₃ and me₃ur wil
mák choiç' of thæ₃ twoo-cáſe₃ ſtil.
plentiços, v'oid, ful, and empty,
t' accu₃, condemn, warn, purg', or try,
of crym, cau₃, thing, or lýk mæn nih.

He'd, too, or, for, gainor₃, lýkwi₃
and when lýknes and profit rý₃,
which cau₃ datiu' in latin gý₃.

Büt, for, with pric' i₃ ablatiu',
whoo₃ lón adjeciu' i₃ g'enitiu':
for, ſhewing cau₃, cráu'th ablatiu'.

Mark, with, be'fór instrument, and
maner of dooing ablatiu':
the laſt hath thrøwh, or by, a₃ oft
when cau₃ i₃ ſhewæd, for, i₃ mór-ryu',
ſo, with, after ende'wd, content.

And, by, whoom compáratiu' hath ſent
or, than, e'ngliſh, in latin mæntt.

Ing, participl compoundd with, by,
thrøwh, with, or in, gerundially,
mákth gerund, do, latin ſupply.

Prepoſition₃ e'ngliſh rul plác',
ló e'ngliſh prepoſition₃ grác',
which in latin gou'ern no cáſ.

Of, ſhewing
latin geni-
tiue: except.

Of, ſhewing
datiue, doer.

Of, ſhewing
ablatiue.

Of, chooſing
genitiue, or
ablatiue.

To, or for,
ſhewing
datiue.

For, in abla-
tiue (with
price) ſom in
genitiue.

With, tho-
rough, for,
by, than,
ſhew abla-
tiue.

By, with, tho-
rough, in, cō-
pounded ge-
rundially.

Place ruled
in either
language.

In shewing plác' with at, or in,
v₃ g'eniatiu' in the latin,
a₃ too, cráu'et_h accusatiu',
from, by, or th_{ro}wh, cráu' ablatiu'.

Latin prepo-
sitions in o-
ther phrases
and som time
vnderstood.

Latin v₃th prepositi_on_z too
in o_{th}er phráse₇ from thæ₃ wýd,
a₃ in their ruling he' may know,
oft ynder-stood they cáse₇ gýd.

Diuers rules
haue diuers
cases from
one verbe.

Som v'erb₇ rul cáse₇ twoo or thre',
then suff_or on móst tým_z wil be'
móst v₃ed in accusatiu',
diu'ers rul_z, diu'ers cáse₇ ge'u'.

Latin imper-
sonals, but
english per-
sonals.

Im-personal_z lak nominatiu',
in latin gou'erning datiu',
som gou'ern an accusatiu',
(be'sýd som tým a g'eniatiu')
thó₃ english be' nominatiu',
or-elc' clau₃, or infinitiu'
dooth it-self rulor too s_uch ge'u'.

Infinitive &
participle in
ing, shew la-
tin gerunds
and supines.

Ták hed of the english last mood,
and participl ending with, ing,
latin g'erund₇ oft mák thæ₃ g_ood,
supin_z rárer for thæ₃ they bring.

Latin verbs
compoun-
ded, english-
ed as singl.

Móst latin v'erb₇ be'ing compoundd
with prepositi_on be'for them,
ar' englished a₃ singl v'erb₇,
whoo_z ruled cás ták_{th} yntoo him
the prepositi_on: if not, set
s_uch compositi_on last móst-fit.

Read autors
for perfect-
nes.

Whær compoundd phráse₇ dis-agre',
g_ood aut_or_z serch, and sh_un not me'.

By resoluing
phrases the
best is found.

Equi_oc'y dooth æch spe'ch plæ₃,
resolu' æch phrás that senc' may æ₃,
I know not shorter rul_z than thæ₃:
sáu' the concord₇ and rul_z be'for,
agre' mych with the latin stór.

Sqm faltʃ may be' in this
im-presion: the Compófor be'ing so
much accyftómed in the
fórmer vc'; and the Aʃtor so
perfect in the sentenc', that
an ǵther ageinted with this
vc' may sooner fynd sqm faltʃ.

Referred to
the verses
before.

Qd. W. Byllokar.

Finis.

William Bullokar's Pamphlet
for Grammar:

Or rather too be saied his Abbreviation of his Grammar for English, extracted out-of his Grammar at-larg^e. This being sufficient for the speedie learning how too parse English speech for the perfecter writing thereof, and using of the best phrase thereof, and the easier entrance into the secret of Grammar for other language, and the speedier understanding of other language ruled or not ruled by Grammar: very-profitable for the English nation that desireth too learn any strange language: and very-aid-ful too the stranger too learn english perfectly and speedily: for that English hath short rule (there-for soon learned) yet having sufficient rule thereof too make the way much easier for the learning of any other language unknown be-fore too the learner. He hath also caused too be im-printed with true orthography and Grammar-note other book sufficient for the exercise and use of this Grammar.

Ge'u' God the praise, that teacheth al-waies
When truth tryeth, error flieth.

Im-printed at London by Ed-
mund Bollifant.

1586.

Thér be' in English spe'ch seu'n and thírty dístínt síngl díu'ííonŕ of the v'oiç, and seu'n míxt díu'ííonŕ caled díphthongŕ. So thér ȁr in the whól, fower and forty dístínt or seu'eral díu'ííonŕ in the v'oiç, of thar langag', which ȁr figùred or marked by letterŕ, ȁŕ foloweth.

a. b. c. c. ch. d. e. e'. f. g'. g. h. i. l. l. m. m. n. n. o. The xxxvii.
 oo. p. q. r. f. fh. t. th. th. v. y. v'. w. wh. x. y. z. single letters.
 Too thæŕ ȁr aded, k, of the vc' of, c: alſo, ph, of the vc' ofſ
 f: and g, by it-ſelf: and alſo, & by it-ſelf for the word,
 and.

Their Capitalŕ and oſher paierŕ folow, whær-of ſom be' the mo in number for the æŕier vŕíng of fórmér ím-prefíonŕ, and help in equíuoc'y: büt fírf I wíl deu'yð the v'owelŕ and half-v'owelŕ, from the conſonantŕ, with their tŕm: and then partlŕ hȁw thæŕ v'owelŕ and half-v'owelŕ may be vŕjed tooſether in díphthong, ȁŕ thre' of them ſo ſounded tooſether mák a tríphthong: in which tríphthong thér íſ ȁl-way ón half-v'owel íf thér be' not twoo.

Eíht v'owelŕ: a. e. e'. i. o. oo. v. y.

V'owelŕ of ſhort tŕm: a. e. i. o. y. whoo hau'íng long Vowels time.
 tŕm ȁr acc'ented thŕſ: á. é. or æ. caled e. díphthong, ý, ó, and for, y. long, we' vŕŕ the díphthong ou.

V'owelŕ of long tŕm: e'. oo. v. whær-in nóť that e'. æ'. and oo. ȁr neu'er ſounded ſhort exc'ept when a conſonant folowíng íſ dŕbléd in a formatíu', ſoundíng e'. or æ'. ȁŕ, e. and ſoundíng, oo. ȁŕ, ȝo or, o. too ke'p formatíu'ŕ perfect in figùr, thow chang'ed in v'oiç, and when, u. íſ

founded short, aþoo ce'ent it thus, ù. æʒily per'ceiu'ed by
ræding aþtorʒ so im-printed: þour-own v'oic' gýding þou
thæ'r-in.

Fower halfe
vowels.

Half-v'owelz: l. m. n. r. v'æd also lyk the consonantʒ,
l. m. n. r. in formatiuʒ when a consonant goeþ next
befór any of them, and a v'owel aded after them ending
the formor: for in wordʒ not formed of oþher, sʒch half-
v'owel standeþ last, and iʒ speld alón by it-self, except it
folow a v'owel þoo mák a diphthong.

The seu'n diphthongʒ: ai. au. ei. eu. oi. ow. ooi. for
we' vʒ w. in diphthong bóth for hiʒ ne'r náming lyk a
v'owel, and bicauz of hiʒ óld vc'.

Triphthongʒ: an ełm-tre': a calx wýnd: a holm-wand,
or holmen wand.

The single
letters with
their capitals
and other
paiers be-
tweene the
double prik.

A a: B b: C c: C c: Ch ch: D d: E e æ: E' e'
æ': F f: G g' J j: G g: H h: I i y: K k: L l: L' l': M
m: m: N n: n: O o: oo: P p: Ph ph f: Q q: R r r:
r: S s s ʒ: Sh sh: T t: Th th: Th th th: U v u: U y u q
qq qo: U' v' u': W w: Wh wh: X x: Y y: Z z: ʒ, by
it-self.



Alphabetum Anglicum.

A a	a brevis	vir	galerus	corruptere
A ^ˆ ä a-	a longa	man	hat	mar
B b b	be	iuba	odisse	equa
C c c	ce	mân	hât	ma-r
D d d	de	lectus	iubere	latus
Δ δ Δ Ð	Δe	bed	bid	îd
E e	e brevis	cerasum	vultus	scindere
E ^ˆ ë ē e-	e longa	cē-ri	cēr	cop
I ē	ē Anglica	columba	charus	malus
F f f	ef	dou	dēr	bad
ƒ ∇ ƒ	ef	tu	ibi	balneare
G g	ge	Δou	Δēr	bađ
Ĝ Ĝ Ĝ	Ĝe	ductus	natus	infernus
H h h	ha	led	bred	hel
I i y	i brevis	plumbum	panis	fanare
I ^ˆ î ī i-	i longa	lēd	brēd	he-l
K k k	ka	genus	naſci	calcaneum
L l l	el	lē-d	brēd	he-l
M m m	em	lima	tibia alemannica	certamen
		fil	fil	ſtrif
		vile	quinque	certare
		ƒi-l	fi-ƒ	ſtriƒ
		elegans	gignere	lignum
		gai	get	log
		graculus	gagates	hospitio excipere
		habuit	Ĝet	loĜ
		had	caput	ſuſpirari
		occultum	hed	ſih
		hid	iube	per
		occultare	bid	bi
		hīd	manere	emere
		catus	bi-d	bī
		kat	præhendo	dorsum
		ferò	kac	bak
		lāt	ductus	imple
		ftorea	led	fil
		mat	lac	obſcurum
			milk	dim

N n n	en	non	collum	spelunca
		nay	nek	den
O o o	o brevis	salire	equus	offa
		hop	hors	fop
O' ó ö o-	o longa	spes	raucus	fapo
		höp	hörs	föp
P p p	pe	olla	emaciare	sinus
		pot	pīn	lap
Q q q	quu	liberatus	penna	cotoneum malum
		quit	quil	quins
R r r	er	forex	aries	vectis
		rat	ram	bar
S f s	es	locationis charta	perdiculi	aleae
		lēs	lis	dīs
Z z z	eZed	pascua	mendacia	moritur
		lëz	liz	diz
Œ œ s	eŒ	ternio canum	piscis	discua, lanx
		leŒ	liŒ	diŒ
T t t	tē	plumbum album	stuppa	fouca
		tin	tōu	pit
T Θ θ þ	þe	tenuē	degelascere	medulla arboris
		θin	þōu	piþ
V U u u	u brevis	dama mas	plenus	limus
		buk	ful	mud
Ŵ ŵ ü w	u- u longa	liber	stultus	ita, vel affect
		bük	fül	mwd
Y u y	ü Graeca	verus	ruta	ceruleum, nouum
		tru	rū	blu ný
X x x	ex	securis	vulpes	fex
		ax	fox	fix

In hoc Catalogo literae sunt XXXIIII. Sed quia quaeque Latina vocalis dupliciter scribitur, tempore non prolatione differens, XXIX sunt Romanae, a, b, c, d, e, f, g, h, i, l, m, n, o, p, q, r, s, t, u. IIII Graecae sunt, k, x, v, z. VI Anglicae, e, Δ, ʒ, ʃ, Œ, þ.

Druckfehlerberichtigung.

11 Gram lies Gram- 7 ar lies ar 18 1584 lies
 1585 33 thowht lies thowht 15 thowht lies thowht 25 Printorž
 lies Printorž 619 in- lies in- 717 phrás lies phrás 24 phrás
 lies phrás 26 thowht lies thowht 817 plác'ed lies plác'ed
 913 accused lies accused 112 scoollorž lies scoollorž 17 and
 of lies and [of 1431 loft lies loft 1525 hath lies hath
 167 hau' lies hau' 26 did lies did 177 regard lies regard
 20 tówniſh lies tówniſh 28 dāng'er lies dang'er 1822 hau'ing
 lies hau'ing 2025 to lies too 25 ſalt lies ſhalt 2119 poor
 lies poor 2234 what-soeu'er lies what-foeu'er 2418 yong
 lies yong 2633 too lies too 2717 scārc' lies scārc
 2832 talkēd lies talkēd 2933 adu'iz lies adu'iz 3112 miſfortūn
 lies miſ-fortūn 3212 wrytēth lies wrytēth 3310 gau' lies
 gau' 3410 accused lies accused 17 of lies of 352 nedī
 lies ne'dī 18 ſeru'ant? lies ſeru'ant? 30 ful lies ful
 3618 iudg'ed lies iudg'ed 374 forth lies forth 3824 ſtrykn
 lies ſtrykn 4018 labōring lies labōring 4117 cald-in lies
 cald-in 22 too lies too 4321 hau' lies hau' 26 an maiſter
 lies a maiſter 4411 ſeru'ant? lies ſeru'ant? 30 had lies had
 4513 hath lies hath 26 men lies men 475 lay-dōwn lies
 lay-dōwn 4918 vain lies vain 5011 wyȝdōm lies wyȝdōm
 539 inu'y'tēth lies inu'y'tēth 5516 ſpent lies ſpent 24 a bul
 lies a bul 5630 ſhe' lies he' 5819 aūtōrity lies aūtōrity
 592 Let lies Let 6018 ſpāk lies ſpāk 25 hath lies hath
 6220 chác'ed lies chác'ed 639 No-thing lies No-thing
 15 Whoož lies Whoož 6413 warneth lies warnēth 14 feling
 lies the feling 6524 de'per lies de'per 6615 did lies did

672 handled lies handled 687 had lies had 9 lauhed lies
 lauheth 18 thundered lies thundered 29 hydd lies hydd
 7014 flugifh lies flugifh 7316 tákn lies tákn 30 fe'n lies
 fe'n 7530 cörn almóft lies cörn, almóft 7825 had lies had
 8028 thing? lies thing? 8124 comp lies comp 8320 cotag
 lies cotag 861 wæhr lies whær 8913 wel-fau'qrdær lies
 wel-fau'qrdær 924 and óld lies an óld 9318 þeheld lies
 þeheld 19 sorow-ful lies sorow-ful 954 solþorǵ lies soldþorǵ
 993 partrige? lies partridge? 10119 renqwm lies renqwn
 10413 con- lies con- 14 tinaul/y lies tinually 10818 did
 lies did 30 the lies the 11519 thing lies thing 11729 whoom
 lies whoom 12619 wær lies wær 13916 hand lies hand
 1456 for-go lies fór-go 25 or fór-fýrǵ lies or fór-fýrǵ
 1472 theirǵ lies theirǵ 1517 Certain lies Certain 1529 Venus
 lies Venus 16118 with lies with 16220 an lies a 18112 aþtor
 lies aþtor 18712 self-wild lies self-wild] 19028 hors lies
 hors 21114 wicked lies wicked 2151 to lies too 2287 be
 lies be 2835 à lies à 29224 Vne lies Une 31315 half
 lies half 29 half lies half 31623 thær-of lies thær-of 24 fehlt
 XLVI am Rande 31824 to lies too 32712 hy lies by.





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